This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

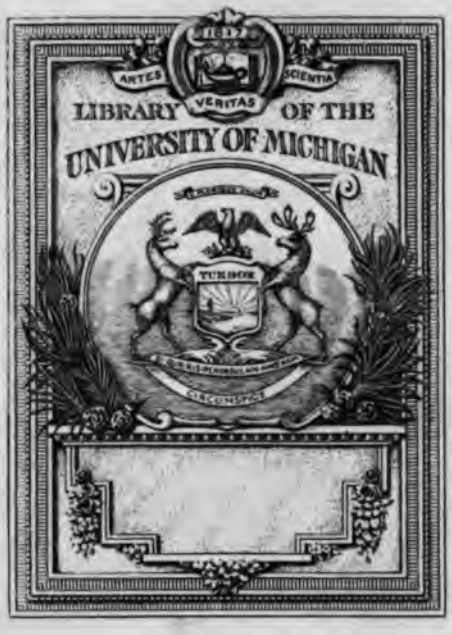
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR

4
.E19

THE

Eclectic Review.

MDCCCXXVI.

JULY——DECEMBER.

NEW SERIES.

VOL. XXVI.

Φιλοσοφιαν δε ου την Στωικην λεγω, ουδε την Πλατωνικην, η την Επικουρειον τε και Αριστοτελικην' αλλ ὁσα ειρηται παρ ἑκαστη των αἱρισεων τουτων καλως, δικαιοσυνην μετα ευσεβους επιστημης εκλεξασκουσα, τουτο συμπαν το ΕΚΛΕΚΤΙΚΟΝ Φιλοσοφιαν φημι.

CLEM. ALEX. *Strom. Lib.* 1.

LONDON:

PUBLISHED BY B. J. HOLDSWORTH, 18, ST. PAUL'S CHURCH-YARD,
SOLD ALSO BY JOHN ANDERSON, JUNIOR, AND
JAMES ROBERTSON AND CO. EDINBURGH;
CHALMERS AND COLLINS, GLASGOW;
AND R. M. TIMMS, DUBLIN.

1826.

H. Bryer, Printer, Bridge-street, Blackfriars, London.

CONTENTS.

PAGE.

Account of the Life and Character of the late Thomas Bateman, M.D. F.L.S. &c. - - - - - - 310
Ackland's brief Sketch of the History and present Condition of the Valdenses in Piémont, &c. - - - - - 550
Amulet, the: or Christian and Literary Remembrancer for 1827 - 461
Arrowsmith's Outlines of the World - - - - 259
Arvendel; or Sketches of Italy and Switzerland - - - 76

Binney's Memoir of the Rev. Stephen Morrell - - - 56
Bishop of Bristol's Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian - - - 433
Bishop's Christian Memorials of the Nineteenth Century - - 181
Boothroyd's New Family Bible, and Improved Version, from corrected Texts of the Originals, &c. Vol. III. - - - - - 446
Boutourlin's Histoire Militaire: The Military History of the Russian Campaign in 1812 - - - - - - 502
Boys's Key to the Book of Psalms - - - - - 17
Brereton's Inquiry into the Workhouse System, and the Law of Maintenance in Agricultural Districts - - - - 29
——— Practical Inquiry into the Number, Means of Employment, and Wages of Agricultural Labourers - - - - - 29
Bulwer's Autumn in Greece - - - - - - 99
Burnside's Theory of Composition, &c. - - - - - 347

Carey's Compendium of Schleusner's Lexicon Græco-Latinum in Novum Testamentum - - - - - - - 179
Chaplin's Sermon preached at the Interment of the Rev. John Jennings - 380
Clayton's Sketches in Biography - - - - - 351

Essay on the Circumstances which determine the Rate of Wages, &c. - 29
Essay on Mind, with other Poems - - - - - 78
Ess's, Leander Van, Two Letters addressed to the Rev. G. C. Gorham, on some Points of his "Statement on the Apocryphal Books," &c. - 193

Ferguson's My Early Days - - - - - 377
Forsyth's Antiquary's Portfolio - - - - - 167
Frank's Memoirs of the Life and Writings of Lindley Murray, &c. - 481
Frost's Oration delivered before the Medico-Botanical Society of London - 561
Fuller's, Andrew, Hints to Ministers and Churches - - - 189

Gilly's Narrative of an Excursion to the Mountains of Piémont in the Year 1823, and Researches among the Vaudois, &c. - - - - 551
Gourgaud's Napoleon and La Grande Armée - - - 502
Gurney's Letter to a Friend on the Authority, Purpose, and Effects of Christianity, &c. - - - - - - - 191

Haldane's Second Review of the Conduct of the Directors of the British and Foreign Bible Society - - - - - - 193
Hale's Address to the Manufacturers of the United Kingdom, &c. - 29
Henderson's Biblical Researches, and Travels in Russia - - 132
Humboldt and Bonpland's Personal Narrative of Travels to the Equinoctial Regions of the New Continent, during the Years 1799—1804 - 289, 522

Jowett's Lyra Sacra - - - - - - - 495

Kershaw's Simplicity in Ministerial Addresses recommended - - 563
Knight's Considerations on the Subject of Calvinism, and a short Treatise on Regeneration - - - - - - - 364

Leake's Historical Outline of the Greek Revolution - - - 99
Le Bas's Sermons - - - - - - - 470
Lee's, Dr., additional Remarks on Dr. Henderson's Appeal to the Bible Society, in reference to the Turkish New Testament - - 326
Letter in Defence of the British and Foreign Bible Society - - 86
List of Works recently published, - - 96, 192, 288, 384, 479, 576
London in the Olden Time - - - - - - 167
Lyte's Tales in Verse, illustrative of the several Petitions of the Lord's Prayer - - - - - - - - 269

M'Neile's Seventeen Sermons - - - - - 470

123986

CONTENTS.

	Page.
Mauvart's Literateur: Choice Extracts from the best French Writers, &c.	257
Meyer's Esprit, Origine, et Progrès des Institutions Judiciaires	125
Mignet's Histoire de la Revolution Française	231
Minutes of the Committee of the British and Foreign Bible Society, &c.	567
Miriam; or the Power of Truth. A Jewish Tale	350
Morris's Flora Conspicua	261
Moss's Manual of Classical Biography	5
Noel's Sermons, intended chiefly for the Use of Families	116
Parry's Journal of a Third Voyage for the Discovery of a North-West Passage from the Atlantic to the Pacific	319
Penseval's Labours of Idleness	371
Radcliffe's, Ann, Gaston de Blondeville	152
Remarks upon the recent Accusations against the Committee of the British and Foreign Bible Society	567
Review of the Evangelical Magazine and Christian Guardian, for May 1826, on the Apocrypha Controversy: Extracted from the Edinburgh Christian Instructor	193
Review of the Letters by Amicus, in Defence of the British and Foreign Bible Society, and of the Eclectic Review, and Congregational Magazine, for April 1826	193
Rogers's Poems; Miscellaneous and Sacred	158
Rouquet's Critique on the Seventeenth Article of the Church of England, demonstrating its Anti-Calvinistic Sense	264
Saunders's Discourses on the Lord's Prayer	399
Segur's, the Count de, Histoire de Napoleon	302
Select Literary Information	95, 192, 288, 383, 479, 575
Sherwood's, Mrs., Chronology of Ancient History	264
Shoberl's 'Forget-me-not'	541
Sismondi's History of the Crusades against the Albigenses in the Thirteenth Century	399
Sismondi's Review of the Progress of Religious Opinions during the Nineteenth Century	278
Slatter's Rural Pictures and Miscellaneous Pieces	82
Smith's Practical Guide to the Composition and Application of the English Language	266
Spence's Inquiry into the Origin of the Laws and Political Institutions of Modern Europe, particularly those of England	1
Statement of the Committee of the Edinburgh Bible Society	86
——————'Glasgow Auxiliary Bible Society, &c.	567
Statements of Dissentient Members of the Committee of the Edinburgh Bible Society	86
Steinkopff's Letter, addressed to Robert Haldane, Esq.	86
Stewart's Cause and Remedy for National Distress. A Sermon	99
Stonard's Dissertation on the Seventy Weeks of Daniel the Prophet	242
Swan's Journal of a Voyage up the Mediterranean	99
The Friend of India. Quarterly Series. No. 12	421
Thierry's History of the Conquest of England by the Normans, &c.	385
Thomas's My Thought Book	184
Turkish New Testament incapable of Defence, and the True Principles of Biblical Translation vindicated, &c.	336
Twentieth Report of the Directors of the African Institution, &c.	354
Walker's Observations on the Nature, Extent, and Effects of Pauperism, &c.	29
Wanostrocht's British Constitution; or an Epitome of Blackstone's Commentaries, &c.	263
Watts's Literary Souvenir	541
Wilson's, Dr., Parochial Sermons	470
Wilson's Selections from the Works of John Owen, D.D.	287
Winnock's Translation of the Modern Greek Grammar of Julius David	43
Visit to the Rectory of Passy	350
Voyage d'Orenburgh à Boukhara, &c. Edited by Baron George de Meyendorff	48
Zumpt's Grammar of the Latin Language. Translated from the German, with Additions, by the Rev. John Kenrick, M.A.	25

THE

ECLECTIC REVIEW,

FOR JULY, 1826.

Art. I. *An Inquiry into the Origin of the Laws and Political Institutions of Modern Europe, particularly of those of England.* By George Spence, Esq. of Lincoln's Inn. 8vo. pp. 636. Price 15s. London. 1826.

THE knowledge of History is by no means an affair of such cheap and average acquisition as people in general seem to think. A superficial familiarity with its general outline and with the marking circumstances of its detail, is, indeed, common enough, and may have its use and value in the business of education, as well as in the routine of literary pursuits. There is, however, a wide difference between such an acquaintance with the facts of history as may answer the demands of social intercourse, or serve for a connecting medium throughout the various branches of scientific investigation, and an intimate conversance with the secret springs, the incidental motives, the aiding and antagonist influences—in a word, with the associations, immediate or remote, direct or indirect, which give specific qualification to events, and without reference to which, all reasoning founded on mere circumstances must be uncertain and ineffective. The highest kind of historical illustration, that which results from the ascertainment of character and counsel, is, on a large scale at least, nearly inaccessible; and can be obtained only by presumption and approximation. With respect to individuals, this species of evidence, desirable as it may be, is to be derived only from their overt acts. When men are the heroes of their own tale, their frankness is not trust-worthy, and their very indiscretion takes colour from their vanity: when their ministers and auxiliaries tell it for them, the *pars magna fui* will too frequently raise the mere agent and accessary to a level with his principal.

Still, although it may be scarcely within the limits of possibility to obtain direct evidence in this matter, so as to give

us the advantage of contemplating events in the full light derived from the knowledge of their efficient causes, and of arguing immediately from motive to result, it is of so much importance to gain a clew to this connexion, that we are forced upon the inquiry, whether there may not be some indirect and collateral method of making an approach at least towards the possession of the secret. It is, manifestly, in vain to seek for it in an examination of mere facts. They are so variously stated, that the knowledge of their hidden springs of action becomes necessary in order to elicit the actual circumstances of the case; and they are so often irreconcileable with their ostensible and proximate causes as to prove that the real impulses must be sought elsewhere. It becomes then expedient to look out for some intermediate evidence which may guide us in our investigations, and enable us on the one hand to trace counsel and design, and, on the other, to determine their influence upon actions and events.

Unless such evidence is to be found in the laws and permanent institutions of a nation, we apprehend that the attempt to obtain it must be abandoned as hopeless: but, although we admit that even this source of illustration is imperfect, we are sure that it is most important and, to a very considerable extent, effective. Law implies, by its very designation, deliberate counsel and intent. Institutions exhibit national character, both in action and reaction. Law, in its history, is so intermingled with the general course of events, and, in its purview, not only takes so much of its special character from circumstances, but, in turn, exercises over them so powerful an influence, at once controlling and impelling, that a thorough acquaintance with both is indispensable to the philosophic annalist. And the institutions of a people, compounded as they are of law, custom, and character, at once derive and communicate, in the instances both of individual action and national story, much of their peculiar spirit.

But this is not all. There is, if we may be allowed the expression, a system of filiation traceable in legal and institutional history, not merely marking the successive stages of national advance from barbarism to civilization, but distinguishing the kindred, cognation, supremacy, and subjection of different tribes. For instance, the Common Law of England has derived a considerable proportion of its doctrines from the institutes and pandects of the Roman courts; and by ascertaining how far that adoption has extended, and in what countries it has prevailed, we shall obtain important elucidations both of legal and general history. Again, the entireness of this derivation has been broken in upon by the irruptions of

the northern hordes, bringing with them their own customs and their own tribunals; and it is expedient to inquire, whether these intromissions modified the institutions of the conquered country, or whether the latter became merely the accessories of the intrusive system.

If we have succeeded in shewing the value of this course of research, we have, at the same time, demonstrated the utility of the work now in our hands. In the course of Mr. Spence's studies, his attention was drawn to the circumstance which we have just noticed; i. e. that much of our Common Law is to be found in the Pandects, the Code, and the Novels of the Roman jurisprudence, and that this similarity is not confined to the simpler and more elementary doctrines, but extends to those which are altogether artificial. This led him to a minute examination of the Roman code, civil and criminal, as also to a comparison of its principles and details with the legal institutions of Modern Europe, and more especially with those of England.

'For this purpose the Author endeavoured to ascertain what was the nature of the government, both civil and military, which was established by the Romans in the provinces of their widely extended empire, of which Britain formed a part; also, to ascertain what political and civil rights were given by the laws to the inhabitants of the provinces, and what institutions existed, having for their object the preservation of such rights. He was then led to look into the history of the times, to see how the laws were administered,—a most important inquiry with reference to what may be supposed to have been the disposition of the inhabitants towards the government under which they were living at the time of the irruption of the Germans, and the conduct of the provincials in regard to the invaders.'

Now we confess that there appears to us a radical error in this mode of originating the inquiry; and, if we mistake not, it has had considerable influence on the management and result of the investigation. It should seem that the surest method of arriving at satisfactory conclusions on this subject would have been, first, to ascertain the actual condition, with respect to legal institutions, of the countries conquered by the Romans; next, to determine the principles and regulations held in common by both; and then, to discriminate the mode and degree of the action and reaction by which the modern system of jurisprudence has been wrought into its present state. Of all kinds of prejudice, that which identifies itself with classical models, is the most enthralling; and something of this appears to have biassed Mr. Spence in favour of the institutions of Rome as the 'venerable and classical originals' of the existing European codes. After having given a well-digested and exceedingly

interesting sketch of the state of the Provinces under the Roman dominion, he proceeds to describe their judicial system in the same condensed but conspicuous and satisfactory manner. So far, his materials are ample and his management of them unexceptionable; but, beyond this, it appears to us that the operation of the error to which we have adverted is clearly discernible. The second book professes to give a summary of the Laws and Institutions of the Franks, Goths, and other German tribes that broke in upon the Western Empire, and established themselves on its ruins. The important inquiries connected with this part of the subject are despatched with exceeding and unsatisfactory brevity. We are aware that the nature of Mr. Spence's plan did not allow him to engage in extended discussion, but it demanded the exhibition of facts on a more extended scale; it required to be both carried further back, and made to embrace a wider circle. Other nations and different kindreds, perhaps even Eastern races, may claim a share in the great work of European legislation; and not only will the investigations which discard them be incomplete, but the conclusions to which they may lead, must prove erroneous.

The third main division of the Inquiry relates to the condition of the Roman Provinces, with respect to their judicial and political institutions, subsequent to their conquest by the Barbarian states. This section is by far the best executed and most satisfactory portion of the work, and may serve as a luminous introduction to the history of Modern Europe. It is, in a very uncommon degree for such crabbed matters, readable, and will be found to furnish a key to some of the most puzzling anomalies of our 'working' systems. A curious way of securing evidence will be found in the following extract.

'If a man had purchased a piece of land of another, and was unable to procure an instrument of sale to be drawn up in court, it was required, in some nations, that the purchaser and seller should go to the purchased land, taking with them six or twelve boys, according to the value of the property sold, before whom the price was to be delivered and possession given; the purchaser was then to lash the boys and pull them by the ears, that they might the better remember the circumstances when called on to give evidence concerning them. A gift or sale might be valid even without these formalities, if it was impossible to comply with them: in such case, the sale must be established by the oath of the purchaser, and a certain number of cojurors, in proportion to its value.'

This rough appeal to the ears seems to have been rather a favourite method of taking security for truth on testimony, among the judiciaries of former times.

'The practice of taking interest for money lent, though unknown to the Barbarians in their native countries, was pretty generally introduced amongst them at the time when their codes were compiled, though no rate of interest was settled, excepting amongst the Visigoths. It was lawful for a man, on receiving a sum of money, to bind himself by an oath, sworn on the altar or relics, before witnesses, to pay a certain sum for it daily, annually, or at any other stated periods; or to give double the sum at the end of a stipulated time; or to perform certain services for the lender. A minute was usually drawn up of such transactions, and the creditor was said to have pledged his faith; he might also bind himself to the same by an instrument in writing, signed and attested. By the laws of the Francs, if a man pledged his faith to another, and made default in any of his payments, the creditor, after proving the transaction in the county court, was entitled to have the stipulated sum levied by the grave from the goods of the debtor. The same practice prevailed amongst the Bavarians; but with them, it was sufficient that the obligation was contracted by parole before witnesses *pulled by the ears*.'

We should have deemed it necessary to advert somewhat more minutely to certain positions in the present volume; but another work on similar subjects lies before us, and we shall probably have occasion to make reference to the positions of Mr. Spence in another article.

Art. II. *A Manual of Classical Bibliography:* comprising a copious Detail of the various Editions; Commentaries, and Works critical and illustrative; and Translations into the English, French, Italian, Spanish, German, and occasionally other Languages: of the Greek and Latin Classics. By Joseph William Moss, B.A. of Magdalen Hall, Oxford. 8vo. 2 vols. pp. 1273. Price 1l. 10s. London. 1825.

WE have sometimes imagined, while perusing a work of this description, how much it would have surprised the editors and publishers of former days, if they could have been assured that a time would come, when their productions would excite so much interest, and be estimated at so high a price, as, from their mere rarity, they have in many instances obtained. How little could they anticipate, that the days and nights of scholars would be occupied in prosecuting laborious inquiries, for the purpose of affixing a date to an edition, and adjusting the chronological precedence of the works they sent forth! How surprised would they have been, could they have been told, that splendid volumes would be prepared, and authors be honoured for preparing them, whose chief merit should consist in the minuteness and copiousness with which they describe a folio or a quarto. What astonishment would it have excited, to learn the immense sums which have been

given for single volumes, and the value which has been attached to a volume on account of its rarity or its expanse of margin, because its leaves were uncut, or its letters of a peculiar shape! Few instances, we believe, can be adduced of articles rendered so costly by circumstances unconnected with their real worth, as in the case of some early printed books. Volumes of very moderate size, the entire contents of which are easily accessible in other forms, or with other dates, have been sold for prices which might seem incredible: a few leaves have obtained ready purchasers at the sums of from five to as many hundreds of pounds. The rival biddings for the Boccaccio of *Valdarfer*, 1471, which finally sold for *two thousand two hundred and sixty pounds*, the most glorious triumph of Bibliography, are a memorable proof of the extent to which the passion for this species of literary curiosities has been indulged. If these extravagant outlays be reckoned among the follies of the rich, they may safely be excepted from the items of dishonourable expenditure; and the man of taste will acknowledge his obligations with gratitude to the opulent collector, for the pleasure which he has received from the examination of the treasures of a library rich in first editions, and abounding with splendid productions of the press. The Bibliographer especially will be thankful that the accumulation of rare and costly books has been an object of attention and care to the opulent individuals whose means have enabled them to form the magnificent collections to which he has the privilege of access.

We have no inclination to depreciate the value of Bibliographical pursuits; but we cannot consider ourselves as committing any offence against their claims, when we venture the opinion that they have received their ample share of patronage and praise. It is not to be denied, that in this department the names of scholars are to be found; and they might remind us, in reply to our objections to its assumed importance, that the most eminent scholars have devoted much of their time and labour to the cultivation of studies, the real utility of which it might be difficult to shew;—that to many literary works of high reputation, no greater merit can be allowed, than that of providing for the mind an agreeable entertainment;—and that literature has its fashions, which must not be disregarded. We should willingly allow them the benefit of these and similar pleas; and they would, even then, not be found taking a very high place among the cultivators of literature. The knowledge of the exterior of books cannot be allowed to rank, as an accomplishment, on a par with the knowledge of their contents; and a familiar acquaintance with the com-

positions of the classical writers must still be more highly estimated than an acquaintance with the circumstances connected with the publication of printed copies. We should more readily acknowledge the services of Bibliographers, if they were more communicative respecting the real and comparative merits of editions. In all writers of this class, there is, we think, a very remarkable deficiency in this respect. Entire pages are frequently employed in discussing the merits of a title-page, in examining the evidence for an early or a later date, in assigning to its editor or printer a nameless edition, or in determining its place of publication, while, at the conclusion of the article, the most important particulars remain untold. The praise, too, is so general, and so indiscriminately applied, as to be in many cases altogether unmeaning. And perhaps it would not be an offence against charity to hint, that the encomiums on some productions have not been preceded by a careful reading or critical examination of their contents. If they have not always conferred essential benefits upon scholars, they have, however, been of great service to booksellers, and have had their influence in the marts of literature.

The present Bibliographer, Mr. Moss, has freely availed himself of the labours of his predecessors, to whom he acknowledges his obligations, and whose names are cited as his authorities, their publications being referred to for more minute information. In addition to the descriptions of editions of the classical authors, his Manual comprises notices of works relating to the correction or illustration of their texts, and accounts of the various translations of each into the Modern languages of Europe. These are very useful accompaniments, particularly the former, by which students will be directed to the most valuable sources of information, for the understanding of the difficulties and the appreciation of the excellencies of the books which they may have occasion to peruse. In respect to translations, Mr. Moss has not only described such works as include entire versions of each author, but has consulted various miscellanies for the purpose of being enabled to refer his readers to versions of detached passages or separate subjects, occurring in the volumes of different writers. He has even supplied references to periodical publications, containing translations or remarks illustrative of passages in the Greek and Latin Classics. His enumerations under almost every division of his work, bear ample testimony to the diligence with which he has laboured in the several departments of bibliography included in his plan. That omissions are to be detected in a work of this kind, cannot be surprising; nor can it be expected that the accounts of books or the judge-

ments passed upon them, when, as in these volumes, so much dependence was to be placed on the reports of others, should, in every instance, be correct. We shall notice some particulars which have occurred to us in our examination of the work, in which deficiencies might be supplied, and errors require to be corrected; but, when due allowance is made for the difficulties of the task, the merit must be conceded to Mr. Moss, of having provided for collectors and students a copious and useful 'Manual of Classical Bibliography.'

From Mr. Moss's preface, we were prepared to expect that an account would be given in these volumes of every ancient Greek and Latin author, fairly coming under the denomination 'Classic.' From the avowed exclusion of some works which are usually considered as forming parts of a classical library, (as the Writers on the Sciences, and the Authors of works of Romance,) we could not complain of being disappointed at not meeting with notices of Dioscorides, Heliodorus, Hippocrates, Longus, and others; but, as the reason assigned by Mr. Moss for the omission of the authors which he has passed by, is, that they scarcely seem to belong to that class of elegant literature to which his volumes are devoted, we might expect to see noticed by him the various works which his own limitation includes. Why, then, has he excluded from his enumeration and descriptions, the Greek Anthologia, Epictetus, Lycophron, and some others, which should have a place in every list of classic authors?

The very disproportionate manner in which Mr. Moss has treated of the works brought under notice, is a blemish in the volumes before us which no critic can pass by without animadversion. To Æsop alone, half as many pages are given, as are bestowed on Theocritus, Theophrastus, Thucydides, Valerius Flaccus, Valerius Maximus, Velleius Paterculus, Virgil, and Xenophon together. To Cornelius Nepos, thirteen pages are assigned, while only three are devoted to Thucydides. Mr. Moss announces, indeed, at the conclusion of his account of the editions of Terence, that the reader will receive only abridged notices of the remaining authors; and we can readily credit his statement, that this abridgement was the most critical and painful part of his laborious and difficult office, though we cannot so easily perceive the necessity of it. That the alteration is to the detriment of the work, his own notice fully implies; and he should, from the beginning, have remembered, that a fair and discreet distribution of his materials is to be expected from every compiler who would take credit with his reader for being a judicious one.

Of the Authors themselves whose works come successively

under notice in these volumes, no account is furnished; the name is merely given, with the date of the time in which they respectively lived. Biography was not the Compiler's object; but we must remark on the faulty manner in which Mr. Moss has affixed the letters denoting the different eras. The years before Christ and the years after Christ, are both marked alike, A. C. If dates be affixed in any case, they should be correctly affixed; otherwise they become useless or deceptive. The impropriety might easily have been avoided by affixing B. C. and A. C., as the case might require, or, as Mr. Moss has done in a solitary instance, by using the customary notation, A. D. for the years after Christ.

Mr. Moss professes to furnish the prices which the more valuable articles have obtained at the sales of celebrated collections, as well as to notice in many instances the present prices, for the purpose of enabling the Tyro in Bibliography to form some idea of the market value of different editions. In executing this part of his design, he has been very irregular and defective. Prices are sometimes omitted, where they might easily have been supplied, and are in many other cases very incorrectly inserted. Of the omissions, we may give one instance in the description (Vol. I. p. 356) of 'the Boke of Tulle of 'Olde Age, and Boke of Friendship,' printed by Caxton 1481, in which no price is stated. A copy of this work sold at the Roxburgh sale for 115*l*, and another at Mr. Willett's for 210*l*. In perusing the items of cost which appear in the 'Manual,' the difference of prices is frequently to be noticed, as the *Bibliomania* was high or low among the collectors. The sums at which the books of Maittaire were sold, may excite our regret that the disposal of them was not reserved for happier times. Maittaire's copy of Æsop, Fol. Venet. 1505, sold for twenty shillings. The same work produced at the Pinelli sale, 4*l*.; at the Duke of Roxburgh's, 9*l*. His Aulus Gellius, *Editio Princeps*, brought only eight shillings and sixpence: a copy of the same publication sold at the Pinelli sale for 72*l*. 7*s*. 6*d*. Callimachus, *Editio Princeps*, Maittaire's, was sold for thirty-six shillings: at the Roxburgh sale, a copy went for sixty guineas. At the sale of Maittaire's books, a copy of the *Editio Princeps* of Diodorus Siculus, accompanied by Arrian's Periplus, &c. printed by Froben and Episcopius, at Basil, in 1533, and Ælian's Various History, printed at Rome in 1545, brought no more than *one solitary shilling*. Maittaire's copy of Homer's Batrachomyomachia, *Editio Princeps*, sold for sixteen shillings; Dr. Askew's, for fourteen guineas. At the Duke of Roxburgh's sale, a copy of the *Editio Princeps* of

Isocrates, Mediol. 1493, sold for 8*l.* 18*s.* 6*d.*: Maittaire's brought only seven shillings and sixpence. Mr. Moss should have used his priced catalogues, as we have already remarked, with more uniformity. Of the value of many rare books, an account must be sought elsewhere than in his pages. The Justini Historia, *Romæ, Udal. Gal. sine anno,* is described as a very rare and beautiful edition, but no price is affixed. This is the case with the Lucan, Venet. 1477, 'a very rare and 'beautiful edition, and very highly esteemed by the curious;' and in numerous other instances.—A copy of the Justin brought seventeen guineas at the Duke of Roxburgh's sale, and a copy of the Lucan, 6*l.* 2*s.* 6*d.*

Mr. Moss might have included in his enumeration of Rare Editions of Apuleius, the following article: "Apulei Asinus Aureus, cum Commentario Philippi Beroaldi. *Bononiæ,* 1500."

We may refer to the notice of Butler's Æschylus as a specimen of the inutility of the entries which are frequently introduced into Bibliographical Manuals; it is as follows:

'CANT. 8vo. 1809. Gr. et Lat. Butleri, ex recens. Stanleii. 'This impression of Stanley's edition of Æschylus is in little request, notwithstanding the additions which it contains, because it is not a good one. There is an impression in 3 vols. 4to. same date, which cost 7*l.* 10*s.* 2*d.* Brunet. t. iii. p. 488. 8 vols. 3*l.* 18*s.*

Can any description be more unmeaning than this? What information is conveyed to a reader by the statement that the edition is not a good one? In what particulars is it defective or faulty? We expect from our bibliographical guides some reasons to be assigned for their depreciation of a work, and cannot consider it as creditable to them, to put forth decisions so vague and unsatisfactory.

Blomfield's editions of the separate tragedies are noticed, simply by the insertion of their titles in an abridged form, with the dates of their publication. We observe some omissions and inaccuracies in respect to them. The second edition of the *Septem contra Thebas* was published in 1817: the first edition of the *Persæ* appeared in 1814. Since Mr. Moss's work was put to press, the third edition of the *S. c. T.* has been issued, and the *Choephoræ* has been added to the former publications of the learned Editor, who may perhaps find leisure from the avocations of his elevated station, to complete a design which every scholar approves, and would be glad to see perfected. The *Septem c. Thebas* is included in Burton's Pentalogia, to which Mr. Moss has not assigned a place among either the editions or the commentaries, in any part of his work. Mr. Boyd's prose version of the Agamemnon, and Mr. Symmons's

poetical translation of the same tragedy, may now be added to the list of Translations in this 'Manual.'

The edition of Aristophanes, Ams. 16mo. 1670, Gr. et Lat. is attributed to Faber (Vol. I. p. 94), and is described as 'a beautiful edition, and in much greater request than the 'Leyden edition of 1624, which served as its model.' The Amst. edition is a reprint of the Leyden one, with some additional notes and observations, but was not edited by Faber, though it contains his version of one of the plays, accompanied with his critical remarks.

The Cæsar, Lond. 8vo. 1742. *Bentleii.* p. 236, was edited by Thomas Bentley, who was nephew to Dr. Bentley. We refer to this article in connexion with the following notice of Callimachus.

'Lond. 8vo. 1741. Gr. et Lat. (Et Theognis.) Of this edition, the editor of the Glasgow edition, in the address to the reader, thus observes: "Editio demum accurata illa quæ prodiit in 8vo. Londini, "1741, edente eruditissimo Viro Anonymo." Bentley is said to have been the anonymous editor here spoken of; whose edition, says Dr. Harwood, is not inferior to any one of Callimachus.'

The Callimachus of 1741 was edited, not by Dr. Bentley, but by Thomas Bentley.

In describing the several editions of Cicero, Mr. Moss has satisfied himself with merely inserting the shortest possible notice of the 8vo. editions of Oxford 1816, and London 1819. We should have been better pleased if he had favoured us with some critical account of these respective publications, for the guidance and benefit of young scholars. The beauty of the London edition is very attractive, and in this respect far excels the other, but it cannot be highly commended for its correctness. It has the advantage, however, of being accompanied with Olivet's notes, separately in three volumes, not noticed by Mr. Moss, and with the Lexicon of Nizolius, in other three; forming altogether a set of books which cannot be too highly commended for convenience and elegance, and to which we regret that more attention was not given by the editor and printer. To the Commentaries and Translations noticed by Mr. Moss, additions might easily be made. A translation of 'The Oration for 'Marcellus,' was published in 1745, as a specimen of a new translation of Cicero's select Orations. Tunstall's and Markland's Observations on the Epistles of Cicero and Brutus have a place in the list of Commentators, but Middleton's Vindication of their genuineness is not distinctly noticed. Weiske's '*Commentarius perpetuus et plenus in Orationem pro Marcello*,' and the '*Disputatio de Oratione Marcelliana*' of Spalding, are

also omitted; as is 'A Dissertation in which the defence of 'P. Sulla, ascribed to Cicero, is clearly proved to be spurious; 'after the manner of Mr. Markland.' From the account of translations, we extract the following notice.

'On Old Age.

'Lond. fol, 1481. (And Boke of Freendship: Declaracyon shewing wherein Honoure sholde reste.)

'This is supposed to be one of the best printed volumes which ever issued from the press of Caxton. It is extremely rare and valuable. At the end of the 'Boke of Olde Age,' we find the following curious colophon:

'Explicit:

Thus endeth the boke of Tulle of Olde Age translated out of latyn in to frenshe by laurence de primo facto at the commandement of the noble prynce Loyis Duc of Burbon, and emprynted by me symple persone William Caxton in to Englyshe at the playsir solace and reuerence of men growyng in to olde age the xii day of August the yere of our lord. M.CCC.LXXXI.

'The 'boke of friendship' and the Declaration immediately follow, after which, we find the Answer of 'Lucresse unto her fades,' the 'Oracion of Publius Cornelius Scipio,' the Oracion of Cayus flamineus,' and an Eulogy, by Caxton, on the translator, with which the volume ends. At the end we find the following remarkable conclusion: "Thus endeth this boke, named Tullius de Amicicia, which "treateth of frendship uttered & declared by a noble senator of rome "named Lelyus, unto his two sones in law also noble men of rome, "named Faunyus and Seuola. Jn which they desyred him to enforme "them of the frendship, that was bytwene the said Lelyus and the noble "prynce Scipio Affrican. wherein he hath answered & told to them the "noble vertues that ben in frendship. And withoute vertue veray "frendship may not be. as he preuyth by many exsamples and notable "conclusions as here to fore is moche playnly expressyd & said all a "longe, which werke was translated by the vertuous and noble lord and "Erle, therle of worcestre. on whose sowle J beseche almyghty God "to have mercy, And Alle ye that shal rede or here this sayd werke "of your charyte J beseche you to pray for hym. And by cause this "said boke de Amicicia is ful necessarye and requysite to be had and "knowen J have put it in emprynte, to thentent, that veray Amyte "and frendship may be had as it ought to be in euery estate and de-"gree, And vertue withoute which frendship may not be had. may "be encreased. and vices eschewid. Thenne whan J had emprynted "the book of olde age, which the said Tullius made, me semed it ac-"cordyng that this said boke of frendship should folowe, by cause, "ther cannot be annexed to olde age a better thynge, than good & "very frendship. which two said bokes heretofore wreton ben of greet "wisdom and auctoryte. And full necessarye behoefull and requysite "vnto every age, estate, and degree, And that they prouffyte in en-"crecying of vertue, J beseche the blessyd Trynyte to geue and

" graunte vnto alle them that shall rede and here thise bokes. And so " to flee and eschewe vices and synnes, that by the merytes of ver- " tuous honeste, and good werkes, we may atteyne after this shorte, " transytorye lif the eternall blessyd lyf in heuen, where is ioye and " glory withoute end: Amen." The noble translator's name was Tiptoft, Earl of Worcester. See Herbert's Typogr. Antiq. v. i. p. 30-5; the British Librarian, p. 255-61; Lord Orford's Royal and Noble Authors, by Park; (if I recollect rightly, this nobleman is introduced in this work by Mr. Park;) Dibdin's Bibl. Spencer. v. iv. p. 255-6; and Typog. Antiq. v. i. p. 128-9; and Brunet, t. i. p. 329.'

We have already supplied some particulars of the estimated value of the preceding book.

No complete edition of Demosthenes issued from an English press is noticed by Mr. Moss. Taylor's was left unfinished. An edition in four volumes, forming part of the Attic Orators, was published at the Clarendon Press in 1823. The text is Bekker's, and, so far as we have been able to examine it, appears to be correctly printed. We should be glad to learn that it is intended by the Delegates to complete this publication by some additional volumes of notes.

Of the Tragedies of Euripides published separately, Monk's edition of the *Alcestis*, the *Heraclidæ* by Elmsley, and Herman's edition of the *Hercules Furens*, have escaped the notice of the Author; other omissions, too, might be pointed out.

Professor Gaisford's edition of Hesiod, in his publication of the '*Poetæ Minores Græci*' from the Clarendon Press 1814, should have been added to the list in Mr. Moss's first volume, p. 472. No part of its contents is noticed by him in any of his descriptions.

A copy of the *Editio Princeps* of Homer *Florent.* 1488, was sold at Mr. Willett's sale for 88*l.* 4*s.* A copy of the Roman edition of 1542—1550, which, Mr. Moss remarks, is not described by any bibliographer, was also sold at the same auction for 58*l.* 16*s.* To the editions of Homer described by Mr. Moss, there should have been added R. P. Knight's, and the very useful edition of the Iliad, Valpy, 1819. Ruhnken's edition of the *Hymni*, 1808, is also omitted. To Mr. Moss's list of critical and illustrative works on Homer, many additions might be made. Maclaurin's 'Dissertation to prove that Troy 'was not taken by the Greeks,' is noticed; but no notice is taken of Bryant's 'Dissertation on the War of Troy,' and the several publications which followed in the controversy. Granville Penn's 'Primary Argument of the Iliad,' has also escaped Mr. Moss's attention.

No fewer than 109 pages of the second volume of the 'Clas- 'sical Manual' are occupied with descriptions of the various

editions and translations of Horace, including commentaries. We shall copy an article or two relating to the early editions of this Roman poet.

'———— 4to. ———— Absque Ulla Nota.

'EDITIO PRINCEPS. This edition is excessively rare and valuable; it has neither paging-figures, catch-words, nor signatures. Maittaire, who first gave a description of this volume, supposes it to have been printed by Zarotus, at Milan, about 1470, and took no inconsiderable pains to prove that it was really printed by the abovementioned printer; and subsequent bibliographers have coincided with him in this supposition, among which number may be ranked the following: Panzer, Orlandi, Saxius, De Bure, Ernesti, Harles, Beloe, Dibdin, and Brunet. Gesner found the text of this edition so accurate and pure, that he esteemed it of manuscript authority: his words are; "Possides exemplum primæ quæ adhuc innotuit edi-"tionis, cuivis libro manuscripto facile comparandum, quæ editio cum "nullam editoris, loci, temporis, expressam mentionem habeat, ne "titulum quidem s. indicem, conjectura nescio quam probabili An-"tonio Zaroto Parmensi et Mediolano, et anno circiter 1470, a Mait-"tairio adsignatur. Literæ sunt ejus formæ, quam Jensonius adhi-"buit, sed paulo minus cultæ et incompositæ." On the recto of fol. 1. without any prefix, we read the following titular head-line, which is immediately succeeded by the first ode of book i., thus;

'QVINTI ORATII FLACCI CAR
MINVM LIBER PRIMVS.
ECOENAS ATAVIS EDITE
REGIBVS.
O & præsidium & dulce decus meum
Sunt quos curriculo pulverē olympicū
&c. &c. &c.

'Beneath these verses are 18 more. A full page contains 26 lines. After the Carmen Seculare, on the reverse of the 74th leaf we have the following tetrastich, which the compilers of the Bibliotec. Portatil. v. ii. p. 94, considered to be so much in the style of Mombrizio, the corrector of Lavagna's press, that they supposed it to have been executed by that printer in 1469; (in the copy inspected by Santander, these verses were placed at the end of the volume;)

'H oc quicunq; dedīt Venusini carmen Horatii:
E t studio formis correctum effinxit in istis
V ivat & æterno sic nomine sæcula uincat
O mnia: ceu nunquam numeris abolebitur auctor.

'On the recto of the ensuing leaf the Epistles commence in a manner similar to the Odes, in large capitals; the Art of Poetry and Satires also commence with large capitals; at the end of the Satires the volume ends thus;

'Vt nihil omnino gustaremus, uelut illis
Canidia afflasset. peior serpentibus aphris.
F I N I S.

'As each of these parts commences with its own proper title, the parts are not always disposed in the order above-mentioned, and it is equally probable, (if not more so,) that the Art of Poetry was originally placed the last in order, and not the Satires. At the sale of Dr. Askew's library a copy was sold for 17*l.* 6*s.* 6*d.* which was purchased for his late Majesty.

'MEDIOL. 4to. 1474. Apud Zarotum.

'The first edition with a date; it is extremely rare and valuable: the text appears to have been either taken from the same M.S. as the Ed. Pr. or from the Editio Princeps itself, for in those few passages where I have compared them, I have found exactly the same readings; but it is not free from typographical errors. It is briefly called "perrara" in the Cat. Bibl. Pinell. v. ii. p. 325. The following arrangement is observed in the disposition of the contents of this volume: 1st. we have the Odes, Epodes, and Secular Poem, which are immediately followed by the Art of Poetry and the Satires; with the Epistles the volume concludes, which consists of 123 leaves, on the reverse of the last of which, after the colophon, is the following line:

"Quisquis hæc cœmerit: nunq̄ pœnitebit."

'This printer published, for the first time, in this year, the Commentaries of Acro and Porphyrio, which are considered by Mr. Dibdin as a part of this volume; but they were, in my opinion, printed separately; though, perhaps, intended by Zarotus as a supplement to the volume now under description; for an account of which, refer to it under the head of Commentaries, &c. A copy of this edition was sold at Dr. Askew's sale for 9*l.* 19*s.* 6*d.*; at Laire's, for 36*l.* 7*s.* 6*d.*'

A copy of the *Editio Princeps* was sold at Mr. Willett's sale for 37*l.* 16*s.* In the same collection there was a copy of the editio Mediol. 1474, which brought eighteen guineas, but it was without the Commentaries of Acro and Porphyrio, which, as Mr. Moss conjectures, were probably a separate publication. Mr. Willett's library contained also copies of the editio Florent. 1482, one of which sold for six guineas, and the other for 10*l.* 15*s.* A copy of the rare and curious edition printed by Reinhardus, at Strasburgh, 1498, was sold at the same sale for thirteen guineas.

That, in respect to some of the most curious articles, Mr. Moss has not sought for all the information which his readers might expect to receive from him, is very apparent from the account which he gives of the *Editio Princeps* of Livy.

'Brienne-Laire's copy, which is in his index described as being a very large one, and illuminated, sold for 31*l.* 5*s.* 4*d.* "Mr. Edwards, of Pall Mall, has a magnificent copy of this edition upon vellum, the history of which is very curious.—Mr. Dibdin, vol. ii. p. 33, says, it came from the Imperial Library at Vienna, but he is mistaken: the following is its history. The French were in possession of a certain part of Italy, where this book was; they had

" information concerning it, and ordered it to be seized. It was, " however, secreted by a friend of Mr. Edwards, who had obtained it " for him. He was obliged, however, to conceal it for a considerable " time, till he had the opportunity of taking it with him to Bologna. " Here it remained for another interval, till the same person found " means of conveying it to Venice. From Venice it was removed to " Vienna, and there delivered to the British minister. By the arms, " it probably belonged to Pope Alexander VI. or his brother. Lord " Spencer and the Bishop of Ely also have copies." '

To the preceding account, from Beloe's " Anecdotes," Mr. Moss should have added, that the splendid specimen of the press of Sweynheim and Pannartz, described as belonging to the late Mr. Edwards, is the only copy known to exist on vellum, and that, at the sale of his books, it was purchased by Mr. Arch for 90*l*.

Mr. Moss has noticed the editions of Livy recently printed in this country, most of which combine Drakenborch's text with Crevier's notes; an arrangement which cannot be applauded as judicious. The 8vo. edition of 1813 is a reprint of Crevier's text accompanied with his notes. The Dublin edition, 7 vols. 8vo. 1797—1813, is omitted in Mr. M.'s list.

Busby's Version of Lucretius has escaped Mr. Moss's notice in the account which he has given of English translations of that poet. In the account of commentaries and illustrations of Plato's writings, the valuable analyses and critical and explanatory remarks of Gray, comprised in the splendid edition of his works by Mr. Matthias, should not have been overlooked.

The following article should have found a place in the 'Manual:' *Strabonis Geographia, Latine, fol. Romæ, per Sweynheim et Pannartz* MCCCCLXIX. A copy of this work, which is one of the very rare productions (only 275 copies were printed) of the above printers, was included in Mr. Edwards's collection, and sold for 42*l*. It is described as one of the finest specimens of their press,—'*typus ita integer ac nitidus apparet, ut non sine jucunditate a Bibliophilis spectari possit.*' *Audiffredi.* Nor is this the only work which we are able to add to Mr. Moss's list: the following publication preceded by several years the *editio princeps, Græce,—Strabo de Situ Orbis, Latine. Joh. Vercellensis,* 1494.

The editions of Terence are not all enumerated by the Author of this 'Manual.' Among the omissions may be included, *Terentii Comœdiæ, cum Comment. Var. Paris.* Roigny, 1552. *Terentii Comœdiæ, cum Præfatione Benedicti Philologi Florentini.* —Florent. P. de Giunta, 1596. *Terentii Comœdiæ, Lug. Bat. Hack,* 1643.

The notices of Thucydides are very brief. We should suppose that the following rare book is not known to Mr. Moss, who has commenced his account of Translations with the English Version by Hobbes. "Thucidides's Hystory of the Warre, "whiche was betwene the Peloponesians and the Athenyans, "translated by Thos. Nicolls, Citezeine and Goldesmyth of "London. Imprinted the xxv day of July, in the yeare of oure "Lorde God, a thousande five hundredde and fyftye."

Mr. Moss has introduced into a page of his second volume, a notice of the collection of Latin Classics now in course of publication from Mr. Valpy's press. To many scholars, the insertion of the Delphin *Interpretatio* in that series of Authors will be an objection, and the instances are not few in which notes occur that have no reference to the text adopted. A very convenient and beautiful octavo edition of the Roman Classics, printed at Paris, by Didot, '*Bibliotheca Classica Latina, sive 'Collectio Auctorum Classicorum Latinorum, cum Notis et Indici-'bus,*' might have been recommended by Mr. M. to the attention of his readers.

Art. III. *A Key to the Book of Psalms.* By the Rev. Thomas Boys, A.M. 8vo. pp. 239. Price 8s. 6d. London, 1825.

MR. BOYS'S 'Tactica Sacra' was reviewed in our twenty-second volume. The terms in which he magnified the importance of his discoveries in that department of Biblical literature in which he has been so diligently labouring, did not appear to us to be justified by any proofs which he had produced of their value. We thought his expressions, indeed, not a little extravagant, and so, we presume, they would appear to every sober critic. 'When I consider,' says Mr. Boys, 'the importance of these results, thought and language 'fail me.'—'As often as we repeat the word Parallelism, we 'toll the knell of infidelity.' That any such results should follow from a mere critical investigation of the verbal arrangements of the Scriptures, was scarcely to be imagined, and would require to be established by the plainest proofs. In addition to his former observations, Mr. Boys has now favoured us with the communications which he prepared us to expect, in illustration of the subject of his inquiries, but without furnishing us with examples of the superior utility of Scripture Parallelism, in reference to the objects of his frequent and ardent exclamations. Pursuing his investigation of the Bible for the purpose of ascertaining the character of its composition, with a zeal which evinces his own sincere and deep con-

viction of the importance of the examination, he now furnishes us with his remarks on the structure of the Psalms, and exhibits several of them in the various forms of Parallelism, accompanied with the necessary explanations. Mr. Boys admonishes his Reviewers to remember the responsibility of their station, and cautions them against the consequences of betraying injustice, prejudice, or even carelessness, in dealing with a subject of such importance. Our opinion of his work was fairly given, and we represented its contents as curious and interesting, expressing at the same time our desire to give effect to his wishes that the principles for which he is so zealous an advocate may be circulated and examined. But an author may more effectually defeat his own design, than any opposition could do which Reviewers may be the occasion of exciting against it. We are sorry that Mr. Boys should have to complain of any attempt in other quarters to crush his work, and the cause which it supports, in the outset. The extravagant terms, however, which he has allowed himself to use in describing the pretensions of the particular subject of his studies, are not adapted to advance his purpose. *Litera scripta manet, nescit vox missa reverti*, applies to the one case, not less than to the other.

Many peculiarities of structure may be detected in both ancient and modern writers, which cannot be attributed to design. Such lines in Cicero as, '*Cum puerorum igitur formas* '*et corpora magno*,'—'*Morbo tentari possunt, ut corpora possunt*,' can be considered only as accidental. No reader of the Public Version of the Bible can imagine that the Translators thought of Hexameter verse, when they inserted the expressions at the beginning of the Second Psalm: 'Why do the heathen rage, 'and the people imagine a vain thing?' The infrequency of such examples clearly ranks them as exceptions to the principle of composition in the works in which they are found. If, therefore, in the Bible, a few instances only could be cited of peculiar verbal arrangement, it might be fair to consider them as anomalous constructions, not the result of design on the part of the authors of the books in which they might be found. But if examples in abundance should be cited of any particular verbal arrangement, it would lead us to an opposite conclusion. With the evidence, then, accumulated by Mr. Boys, it is impossible to doubt the existence of the principle which he asserts, as pervading many of the compositions included in the Holy Scriptures. Nor can the particular usages be regarded as unintentional. But, allowing all that Mr. Boys may contend for in these respects, it may still be questionable, whether any other reason is to be assigned for the peculiarity, than the

national character of the writers, or whether any purpose was contemplated, which might not have been answered by a different method. The varieties which Mr. Boys has exhibited and analysed, are certainly curious, and must interest every Biblical student; but we are unable to perceive that his labours have rendered any such service to the cause of truth, as might warrant the high encomium which he is anxious to obtain for them.

A very copious introduction is prefixed to the 'Key,' in which the Author largely and minutely explains the doctrine of Parallelism, and furnishes instances of its various usage from several of the books of Scripture. We have examples of the *parallel complex*, and its distribution into the *alternate* and *introverted* forms, in passages of various lengths, from the most concise expressions of a sentiment to the most complicated paragraphs. From this 'introduction' we quote a part of the conclusion relative to the work before us.

'With regard to the technicalities of the present work, the term parallelism is still sometimes used, even with reference to the more extensive arrangements. This term was originally employed only for the purpose of expressing the correspondencies prevailing in couplets, clauses, parts of verses, and members of sentences. The doctrine, however, has been since extended, and with it the use of the term. Nor will any serious evil arise from this wider application, if we are aware of the sense in which it is made. Even when two corresponding members of an arrangement do not strictly resemble each other in every part, still, if their correspondence be evident, appearing in their leading topics, in their relative situations, and, in addition to these, perhaps, in their leading and final terms, to express that correspondence, I employ the term parallelism. The word may not be thought, in these cases, so strictly applicable, as where the corresponding passages are shorter, and their resemblance more exact. Still the two cases are, in their nature, the same; and a paragraph may be parallel to a paragraph, as well as the end of a verse to its beginning.

'I wish to say a few more words on the kind of correspondence which we may expect to find in the parallel members of longer passages. If, in my former work, I was not sufficiently explicit upon this subject, let me now take to myself the whole blame of any apprehensions, or misapprehensions, that may have arisen from my neglect. The resemblance, I say, in the corresponding members of the larger parallelisms, will not always be found exact in every point: yet still it may be an evident, a demonstrable, and a designed resemblance. On examining, for instance, a Psalm, A. B. *A. B.* I find it falls into two parts, A. B. and *A. B.* Here A. and *A.* may be two prayers, and B. and *B.* two thanksgivings; or A. and *A.* two exhortations, and B. and *B.* two reasons or inducements in support of the exhortations; or A. and *A.* may be addresses to the Almighty, B. and *B.* no addresses,

but merely descriptions of his attributes, operations, or judgements: then, I say, in each of these cases, A. and *A*. and B. and *B*. respectively, though they may not exactly resemble each other in every particular, do certainly correspond. They correspond in their topics; they correspond in their relative situations; and on examination, probably, it will further be found that they correspond in their leading terms; I mean, that A. and *A*. begin with the same or similar words or phrases, and also B. and *B*. If, on examining further, we find that they also correspond in their final terms; that A. and *A*. and B. and *B*. respectively, not only begin, but end alike; and if, on a still closer comparison, we find other corresponding terms besides those at the beginnings and the ends: then, taking all these particulars together, the correspondence in respect to topics, the correspondence in respect to relative situations, the correspondence in respect to leading terms, in respect to final terms, and also in respect to other and intervening terms, this is as strong a case of parallelism as in most instances we now have to offer. Nor do I allege that there is a concurrence of all these circumstances in every case. This, indeed, would be too much to expect.

'Such is the character of the correspondences and resemblances which I profess to exhibit in the Psalms. The advantages of knowing and observing them are, I conceive, indisputable. They will not always tell us, indeed, whether David wrote the Psalm at Gath or at Mahanaim: but they will tell us what he was writing about; what was the plan of the composition, and what its drift or purport; where its various topics begin, where they terminate, and at what point they are resumed. And on these grounds it is that I call my theory a key to the interpretation of the Psalms.'

Of the alternate arrangement, the following example is given, in which the corresponding members take up two distinct subjects.

'a. | Thou shalt not be afraid for the terror by night;
b. | Nor for the arrow that flieth by day;
a. | Nor for the pestilence that walketh in darkness;
b. | Nor for the destruction that wasteth at noon-day. Ps. xci. 5, 6.

'Here we have the night in a. and *a*.; the day in b. and *b*.—Thus the two topics, preservation by night and preservation by day, are kept distinct.'

Other instances of alternate arrangement are produced, in which the distinction lies between assertion and negation, one pair of members having a positive, and the other a negative character; as in the following example.

'a. | But he, being full of compassion, forgave their iniquity,
b. | And destroyed them not.
a. | Yea, many a time turned he his anger away,
b. | And stirred not up all his wrath. Ps. lxxviii. 38.

'Here a. and *a*. have a positive, b. and *b*. a negative character. I

mean a. and *a.* tell us what the Lord did; "he "Forgave their iniquity," (a.); he "Turned his anger away," *(a.)*: and b. and *b.* tell us what he did not; he "Destroyed them not," (b.); he "stirred not up all his wrath," *(b.)*—Thus *a.* answers to a., and *b.* to b.'

In the alternate arrangement, the distinction of persons is noticed by Mr. Boys as a character of the composition of a passage, which he explains in the following manner.

'PSALM CXXVIII.

A. | 1. Blessed is every one that feareth the Lord; that walketh in his ways.

B. | 2. For thou shalt see the labour of thine hands: happy shalt thou be, and it shall be well with thee. 3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants, round about thy table.

A. | 4. Behold, thus shall the man be blessed, that feareth the Lord.

B. | 5. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. 6. Yea, thou shalt see thy children's children, and peace upon Israel.

'In this Psalm we have an alternate parallelism of four members, A.B., *A.B.*: the third member *A.* answering to the first A.; and the fourth, *B.*, to the second, B.

'The principle of the arrangement is this. In A. and *A.*, the first and third members, the man "that feareth the Lord," is spoken *of*; in B. and *B.*, the second and fourth, he is spoken *to*. Thus A. and *A.* go together; and also B. and *B.*

'On casting the eye over the above arrangement, its propriety becomes obvious. In the first and third members, A. and *A.*, the blessedness of him that feareth the Lord is simply *declared*. "Blessed is every one that feareth the Lord," &c. (A.) "Behold, thus shall the man be blessed that feareth the Lord." *(A.)* But in the second and fourth members, B. and *B.*, the nature of the blessing is *particularized*. "Thou shalt eat the labour of thy hands: happy shalt thou be," &c. (B.) "The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem," &c. *(B.)* "Children" are promised in B., and "Children's children" in *B.* But I would principally justify the arrangement given, by the circumstance first alleged; namely, that in the first and third members, the person in question is merely spoken *of*, or described; while, in the second and fourth, he is spoken *to*, or addressed. In the one instance, the Psalmist uses the third person; in the other, the second person throughout, as may be seen by casting the eye over B. and *B.* The following arrangement, then, will represent the plan upon which the Psalm is composed;

A. | 1. Third person.

B. | 2. 3. Second person.

A. | 4. Third person.

B. | 5, 6. Second person.

'This distinction of persons, I say, is particularly worthy of our at-

tention: as it is a key that will open to us, wholly or in part, the arrangement of several of the Psalms. The advantage is, to be able to see an arrangement where none was before observed. This, surely, must be satisfactory to all who read the Scriptures, and wish to understand what they read. To those whose office it is to preach from the Scriptures, it is not merely matter of satisfaction, but of bounden duty, to ascertain, as far as possible, whatever arrangement prevails in the passages which they select.' pp. 64, 5.

In Chapter II. Mr. Boys treats of the introverted arrangements occurring in the Psalms. In this kind of parallelism, the extreme members correspond to each other, and the central ones are related in like manner to each other, as in the following example.

' a. | We are consumed
b. | By thine anger,
b | And by thy wrath
a. | We are troubled.'

From the larger examples of introverted parallelism we select the seventieth Psalm, as a very complete instance of this kind of arrangement.

' A. | 1. Make haste, O God, to deliver me; make haste to help me, O Lord.
B. | 2. Let them be ashamed and confounded that seek after my soul. Let them be turned backward and put to confusion that desire my hurt. 3. Let them be turned back for a reward of their shame, that say, Aha, Aha.
B. | 4. Let them rejoice and be glad in thee, all that seek thee. And let them say continually, Let God be magnified, that love thy salvation
A. | 5. But I am poor and needy: make haste unto me, O God. Thou art my help and my deliverer: O Lord, make no tarrying.'

The subject of this Psalm is uniform, but some parts of it, the central members, refer to other persons: in the extreme members the author himself is the subject. In the extreme members, the Psalmist prays for himself; in the central members, in respect to others: in B., his prayer refers to the wicked, his enemies; in *B*., to the righteous, his friends. The portions B. and *B*. are distributed by Mr. Boys in the following manner, for the purpose of shewing the peculiar and very regular construction of their members.

' B. {
a. Let them be ashamed and confounded,
a. That seek after my soul.
b. Let them be turned backward, and put to confusion,
b. That desire my hurt.
c. Let them be turned back, for a reward of their shame,
c. That say Aha, Aha.
}

B. { d. Let them rejoice, and be glad in thee,
d. All that seek thee.
e. And let them say continually, Let God be magnified,
e. That love thy salvation.

'Here we have the Psalmist's petitions, with great regularity, in the five members, a., b., c., d., e.; and the persons to whom they refer with equal regularity, *a.*, *b.*, *c.*, *d.*, *e.*: thus a regularity of construction prevails throughout B. and *B.*; with this distinction, however, that B. relates to the enemies of the Psalmist, *B.* to the righteous, his friends.

'Thus, A. and *A.* relate to the Psalmist himself, B. and *B.* to others. And, moreover, B. and *B.* are properly separated from one another, because they refer to two different classes of persons. The following, then, is the plan of the Psalmist's prayer:

A. 1. Himself,
B. 2. 3. His enemies.
B. 4. His friends.
A. 5. Himself.

'Here the correspondence of the extreme members, A. and A., is homogeneous; but that of the central ones, B. and B. is antithetical.

Mr. Boys has very skilfully arranged several other Psalms, some of them considerably longer than the preceding, as the lxxxixth and cvth. That the facts are as he states them, no one who attends to his proofs can doubt: the parallelism, both the alternate and the introverted, is manifestly a mode of composition used by the sacred writers. Mr. Boys's cautions seem to us, therefore, to be unnecessary, when he exhorts 'all 'persons, as they would dread to be the opponents of religious 'truth, to beware of attempting to discredit' the positions which he asserts to exist in the sacred Scriptures, and which we may consider as being established. But the manner in which he enters his caution, and the reiterated references in his different works on the subject, to the importance of the arrangement which he has taken so much pains to illustrate, obviously suggest the question, Does any Divine communication in the Bible depend for its correct and proper interpretation, on any verbal order, or arrangement, other than the grammatical connection? Nearly parallel to this would be another question,—Can the true and proper import of a Latin ode be ascertained by a reader who is unacquainted with the laws of Latin metre? We do not mean to say that Latin metre has not its uses; but we put this question, because it appears to us to have some relation to the subject before us. And we should not be depreciating it, we believe, were we to hazard the assertion, that the full and perfect sense of a given specimen of Latin lyric poetry, could be understood by a reader entirely unacquainted with Alcaic or Sapphic metre.

The composition, then, of the sacred writers may present many striking peculiarities, and may display many beauties, and yet, the arrangement of its words and sentences in parallelisms may have no essential connexion with the understanding of the truths which it conveys. Two readers, the one skilled in all the niceties of parallelism, and the other unacquainted with it, may read the same passages alike, and interpret them in the same manner. We concede to Mr. Boys all that he requires in respect to the existence of the arrangements for which he contends; and had he furnished us with evidence equally conclusive in support of the strong assertions which we find in his works, respecting the value and importance of his discoveries, we should as readily concede to him in this particular. But we find no such evidence. Assuming that the correspondences are not accidental, but designed, we are not prepared to allow that such light may be thrown upon the sense of Scripture, as to 'furnish the people of God with 'clearer attestations of divine truth than they possessed be-'fore;' because we cannot suppose that the meaning of the Scriptures has been concealed from the view of serious and diligent readers by any peculiarities of composition. In no part of Mr. Boys's disquisitions can we perceive that the sense of Scripture is elicited by parallelism, as a distinct and more effective means of interpretation than the methods of Biblical explication with which we have been long conversant. Its advantages are of an inferior order. It may be successfully applied in illustration of the verbal symmetries and the idioms and relations of the language of the Scriptures; but, till Mr. Boys can produce examples of the higher utility of these correspondencies, than any of those with which he has favoured us, we must hesitate to admit its importance as an original and valuable interpretative auxiliary.

In Mr. Boys's first Appendix, he has adduced many curious particulars of Rabbinical notation and Hebrew accentuation, for the purpose of shewing that the remains of Jewish Literature afford testimonies in corroboration of the system of parallelism which he has explained. Two of the subsequent Appendices contain brief illustrations of the subject in reference to its further extension. A fourth Appendix presents examples of Latin construction similar to the introverted arrangement; and the fifth and concluding one comprises a set of exercises, which Mr. Boys proposes for investigation, and the announcement of prizes of a Hebrew Bible and a Greek Testament, to the two successful candidates who may be prepared with arrangements of the passages given out as exercises.

If we have not felt ourselves at liberty to award to Mr.

Boys's labours the full measure of value which he claims for them, still, we cannot but consider them as well employed; and we may safely recommend the present work to the attention of every biblical student, as deserving of a careful examination, and as entitling the Author to his thanks for the curious and interesting discussions which it comprises.

Art. IV. *A Grammar of the Latin Language*, by C. G. Zumpt, Professor in the Frederick's Gymnasium, Berlin. Translated from the German, with Additions. By the Rev. John Kenrick, M. A. 8vo. pp. 408. Price 9s. London.

IT would be easier to challenge for the scholars of England a high classical reputation, than to substantiate their claim to such distinction by reference to their published works. A few contemporary publications might be adduced of unquestionable merit; but the instances are not numerous, in which the cause of classical learning has been eminently served by the labours of modern English scholars, either as authors or as editors. Our most valuable acquisitions have been derived from foreign sources. This is particularly the case in respect to Greek and Latin Grammars. While the masters of our great public seminaries have been satisfying themselves with the use of the long established systems of elementary instruction, the scholars of the Continent have been rivalling each other in preparing improved treatises for the use of classical students. The high reputation of Matthiæ's Greek Grammar is well known; and a sufficient testimony to its excellence is to be found in the circulation which the several editions of the English Translation by Blomfield have obtained. Buttman's has also lately become accessible to English scholars. Matthiæ adopted as the model of his own work, the Latin Grammar of Scheller, who has long maintained a distinguished rank among the writers on Roman philology, and whose copious Latin Grammar has at length become known to English students, by Mr. Walker's translation. These works are intended principally for the use of advanced students who are desirous of acquiring an enlarged grammatical and critical acquaintance with the languages which they have begun to cultivate. They are honourable monuments of the erudition and industry of their authors, of the application of their learning and skill to the explanation of the elements, and to the elucidation of the difficulties and niceties of the languages which they undertook to illustrate. Scheller's and Matthiæ's Grammars may be recommended as well worthy of accompanying each other. They are rich depositories of philological re-

marks. For the use of instructors and pupils, however, the Greek Grammar of Professor Buttman of Berlin, and the Latin Grammar of Professor Zumpt, are best adapted; and they are exceedingly well matched as philosophical and practical grammatical treatises.

Mr. Kenrick would have rendered an essential service to classical teachers and to classical students, had he limited his labours to a mere translation of the Grammar without enlargements; but he has made them still more his debtors by additions amounting to about a fourth of the contents of the original, which he has incorporated with it. In its present form, the Grammar is much superior to any work of the kind with which we are acquainted, and is well adapted to supply the deficiency which many have experienced in the use of the common elementary books. Designed for the service of beginners, it is at the same time sufficiently copious to afford assistance to the student as he advances in knowledge. The judgement of the Author appears to great advantage in the limits which he has assigned to his Grammar: nothing redundant has been admitted, and yet, it cannot be charged as deficient in any essential requisites. It is entirely free from perplexing remarks and fanciful digressions. The arrangement is excellent; the definitions are simple and perspicuous; and the examples are pertinent and in sufficient abundance.

The design of Professor Zumpt in his preparation of this Latin Grammar, has been, to instruct the learner in the rudiments of the language, with the view to his acquiring the practice of Latin prose composition, formed after the best and purest models. He has therefore, throughout, confined his observations and examples to the writers of the age of Cicero; not, however, without noticing such constructions as might induce improper imitations, and which he is therefore careful to mark as deviations from purity of style and idiom. The utility of this plan is so obvious, that we may express our approbation of it without claiming credit for superior discernment. In Latin composition, no advantage can be received from oral usage; and, therefore, the selection of the example to be imitated, should be made with due regard to correctness and uniformity. It is of great importance that the student should be familiar with the manner of his author, and this can be accomplished only by careful and continued study of his pages. For this reason, we are not prepared to give our sanction to a promiscuous course of reading, where the lessons of the scholar consist of numerous extracts from various authors, and where, as soon as he begins to learn that peculiarities distinguish the composition of an author, he quits one to com-

mence another, before he can understand in what those peculiarities consist.

The observations of the Author on Latin pronunciation are few, but on this subject it was not necessary for him to enlarge. There exists not any uniformity of practice among the learned of the different nations of Europe, from which rules could be deduced, and the prejudices and customs which have been so long prevalent are not to be removed. The anomaly, however, of some modes of pronunciation seem to be so evident, that an improvement may at least be suggested. *Pax, pakis,—Felix, felikis,* might offend modern ears; but an ancient Roman might be in no small perplexity on hearing *Pax, pasis—Felix, felisis. Tiara* and *totius,* he would know, but *toshius* would be a strange sound to his ears.

The 'General Rules of Gender' are, in this Grammar, given before the declensions. This arrangement, which to some persons may seem objectionable, but which is the arrangement adopted in some other grammars, appears to us to be the correct one, since the pupil who has mastered the distinctions will be prepared, very much to his advantage, to proceed with the declensions. In the sections which comprise the declensions, no unnecessary examples are introduced, and in all anomalous cases, the requisite information is conveyed with perspicuity; the necessary explanations being never rendered embarrassing by a confused brevity of remark. The section on the pronouns has received considerable enlargement from the Translator, and is sufficiently copious. The numerals are very excellently displayed. A large proportion of the work is devoted to the verbs, which, in their several kinds, are treated of with great clearness and fulness; and lists are furnished of the various irregulars in the different conjugations. On the prepositions, there are two valuable sections; and the section on the conjunctions which follows them, is equally creditable to the Author's judgement and taste. These qualities, however, are particularly to be remarked in the Syntax, which occupies nearly one half of the volume. A more copious and better arranged Syntax than is generally found in the grammars in common use, has long been desired by instructors. Philosophical grammar was less studied and less understood when the prevailing systems were drawn up, than it has since been; and the various lights which have been cast upon the most curious and interesting subjects of philological investigation by modern critics and other writers, afford advantages to a grammarian in respect to the essential qualities of his art, by which he may diminish or remove the perplexities which attend the study of a particular language, and present a knowledge of its principles in the most simple,

or at least in a greatly improved form. Some writers on Grammar, it must be confessed, have carried much too far the application of metaphysical principles to the subjects of their researches. To explain obscure relations would seem to be less the object of their pursuit, than to announce some brilliant discoveries, for which they might expect to take credit as the possessors of original genius. Professor Zumpt publishes no intricate theory or fanciful hypothesis, to mislead or to interrupt the attention of his scholars. His knowledge is always used with judgement; and under his cautious direction, the student never loses sight of the objects with which he seeks to become familiar. We cannot too highly prize the Syntax of the volume before us: for precision and fulness, for clearness in the statement of principles, and for pertinent and copious illustration, the several sections into which it is distributed may confidently be recommended to the notice of both teachers and learners.

Three sections, 'Of the arrangement of Words in a 'Latin sentence,' 'Of Grammatical Figures,' and 'Of the 'Roman mode of Reckoning,' are appended to the Syntax by the Translator. The last two sections are on Quantity and Accentuation. A useful Index is added. The excellent manner in which the work has been prepared and published by Mr. Kenrick, should not be overlooked. Interruptions in the text, and frequent references to foot-notes are, as he remarks, 'so repulsive to young readers, that what is presented to them 'in this way is in great danger of never being read at all.' He has therefore preserved the pages of this volume from every incumbrance of this kind, and has distributed the whole of its contents in the most acceptable and useful manner.

Art. V. 1. *A Practical Inquiry into the Number, Means of Employment, and Wages of Agricultural Labourers.* By the Rev. C. D. Brereton, A.M. Rector of Little Massingham, Norfolk. Third Edition. 8vo. pp. 140. Norwich, 1826.

2. *An Inquiry into the Workhouse System, and the Law of Maintenance in Agricultural Districts.* By the Rev. C. D. Brereton, A.M. Second Edition. 8vo. pp. 124. Norwich, 1826.

3. *An Address to the Manufacturers of the United Kingdom*, stating the Causes which have led to the unparalleled Calamities of our Manufacturing Poor, and the Proposal of a Remedy. By William Hale. 8vo. pp. 32. Price 6d. London, 1826.

4. *Observations on the Nature, Extent, and Effects of Pauperism; and on the Means of reducing it.* By Thomas Walker, M.A. and Barrister at Law. 8vo. pp. 96. London, 1826.

5. *An Essay on the Circumstances which determine the Rate of Wages, and the Condition of the Labouring Classes.* 24mo. Edinburgh, 1826.

6. *The Cause and Remedy for National Distress:* a Sermon preached at Percy Chapel, Charlotte-street, Fitzroy-square. By the Rev. James H. Stewart, A.M., &c. 8vo. pp. 32. Price 1s. 6d. London, 1826.

IF it be one symptom of a degeneracy of public spirit, when political parties come to be distinguished by their leaders, rather than by their principles, we may be allowed to draw from the converse of the proposition a favourable augury with regard to the present times, which exhibit the extraordinary spectacle of a truce between the great leading parties of the senate, attended by a brisk war of opinions. The distinctions between Whig and Tory have now become almost obliterated; Pittites and Foxites are no longer known by those designations; and the King's friends do not now consist of a mere faction. Nay, the ministry and 'his majesty's opposition' have of late formed a sort of joint administration in carrying into execution those measures which had at least for their object the national welfare; and the *new* opposition has certainly been raised against the measures, not against the men. It has been pleasing to notice, in the progress of the present election, that the candidates have been questioned more with regard to their opinions than their party; and the past conduct of members has been canvassed in reference to the measures they supported, rather than the side of the house they sat on. Nor has it been one question merely, as formerly, that has divided the public voice. Even where the No Popery faction have been most busy and clamorous, the subject of Emancipation has no longer been put

forward as the sole, all-important, and all-engrossing question on which the existence of Church and State is staked, but has been obliged to take its turn with other subjects—the corn-laws, the abolition of slavery, 'cheap bread,' and 'free trade.' Now to whatsoever cause we are indebted for this, we are disposed to hail the circumstance as a propitious one, and as some proof that knowledge is on the increase among all classes.

It is probable, however, that the exhausted and depressed state of the commercial world may have in some measure tamed the spirit of faction. Though somewhat less clamour has been heard than usual, it is not the less certain, that a contest is silently preparing, occasioned by the clashing interests of the grand subdivisions of the community, the agriculturists and landholders in alliance with the Malagrowthers on the one side, and the mercantile and manufacturing interests supported by the political-economy men on the other.

'Political economy,' it has been remarked, 'is an awful 'thing.' It is appalling to think, that the Legislature is often called upon to decide questions which involve the interests of millions, by the rules of a science that is changing from day to day. But ought it not rather to be said, that *government* is an awful thing, which involves decisions affecting the interests of millions, whether those decisions be guided by such rules or not? Those who are enemies to all written theories, will be found to have their own unwritten ones, which are often far more dangerous. With all the errors and uncertainties attaching to the science, political economy is but another name for the sum and substance of all that is known with regard to the causes and means of national prosperity. Nor is it true, that its general principles are varying and uncertain. What is still problematical in the science, bears no proportion to what is ascertained; and the opposite systems of different writers on these subjects are built on facts and principles which remain true, whatever becomes of the reasonings founded on them.

By drawing erroneous conclusions from right principles, we may, it is true, be as fatally misled as by taking up with wrong ones; but the fault, in this case, is not to be remedied by denying the truth of the premises, but by detecting the fallacy which lies in the inference. The rule may be right, but the sum is wrong, and the error lies in the calculation. We admit that a great deal of miscalculation has been mixed up with the rules of political arithmetic, and most of our systems require to be supplied with a copious errata. Political economy wants sifting; and it is likely to have it. That indolence of mind which has indisposed persons to enter on such perplexing in-

quiries, is beginning to yield to the necessity of the case. Men are quick learners, when their interests are at stake; and the alarming fluctuations which have lately taken place in the supply and value of money, the availableness of capital, and the demand for labour, give to such inquiries a paramount interest.

With regard to the causes of the late distresses, it is a point gained, that we are all agreed as to what they were *not* occasioned by;—not by a transition from war to peace, the cause assigned for the distresses of 1816; not by a low price of corn, as was then contended by the landed gentry; not by excessive taxation, for the burden had been considerably lightened; not by a depreciated paper currency, for Bank paper was of the same value as the coin; not by any cause affecting the wealth and prosperity of the country, for our agriculture, manufactures, and commerce were alike in a state of rapid improvement, and the public revenue exceeded the minister's estimate. The ultimate cause has been supposed to be the defective nature of the Banking system, and the immediate occasion of the distress, the sudden contraction of the currency, rendered necessary by the state of the exchange and the drain for gold upon the Bank of England. Both the cause and the cure of the evil are, according to a high authority in such matters, (the Edinburgh Reviewers,) abundantly obvious. The cause was, an over-issue of paper, producing an excess in the total currency, and a consequent depreciation, not of paper as compared with gold, but of both paper and gold as measured with the currency of foreign countries. The cure is, such legislative restrictions on the banking system as shall obviate any extreme fluctuations by preventing excessive issues. 'It seems 'quite indispensable,' says the Reviewer, 'that a complete and 'radical change should be made in the entire system of country 'banking,—that Government should interfere to put down a 'system that naturally and unavoidably leads to periodical 'revulsions that plunge themselves in bankruptcy and ruin; 'and that when it gives private individuals the power to issue 'money, it ought, at the same time to have ample security, 'that the public shall lose nothing either by their improvidence 'or their fraud.'

The necessity of some such reform as this in the Banking system, most persons will be disposed to admit; and there can, we think, be no question that the late distress was greatly aggravated, if not produced by the causes referred to. But we are by no means satisfied with this imperfect view of the subject. Excessive issues of Bank paper or a redundant currency cannot be assigned as the cause of the lowered rate of interest

and the rise of monied stock which had enabled Government to deprive the public creditor of a large portion of his income. This can only be explained, it seems to us, by supposing—although Mr. Ricardo denies the possibility of the case—that there existed a redundancy of capital; and this we apprehend to have been clearly the fact. A redundancy of capital would naturally be attended by a fall in the profits on capital; and this had taken place. The funds for the maintenance of labour had, in some directions, increased more rapidly than the supply of labour, and this had led to the diversion of part of those funds into new and unnatural channels. The additional million of Bank paper which was in circulation in 1824, as compared with 1823, will not account for the redundant capital which was giving birth to all kinds of speculations for its more profitable investment. Indeed, until it be ascertained what was the amount of the issues of the country bankers in those years, it cannot be shewn that that million was really added to the currency. But supposing that it was so, that increased circulation was the effect, not the cause, of a redundancy of capital, the existence of which it seems to us impossible to deny, and absurd to overlook.

Again, as the fall of profits which led to such extensive and unnatural speculation, was not caused by a redundant circulating medium, but by a superabundant capital, so, the distress originated in a destruction or absorption of a considerable portion of capital, and in a consequent diminution of the funds for the maintenance of labour. To overlook this fact, would be to commit a serious error. The speculations in cotton alone are stated to have led to a loss of capital on the part of this country far exceeding the subsequent contraction in the circulation. Add to this the unsuccessful speculations in other branches and the foreign investments of capital, and the extent to which capital was annihilated or lost to the country must have been prodigious.

The want of demand for our manufactured goods, or rather the excess of supply above demand, and the glut of the market, must surely be admitted to be one cause of the late distresses. On this point, some of our political theorists are obstinately incredulous, but we prefer to take the testimony of a practical man.

'I think it will be admitted by all,' says Mr. Hale, 'that there has been for some time an extensive system of over-trading in the great manufacturing districts of the country. The enterprising spirit of many has carried them far beyond their capital and the possible means of disposing of their stocks. Numerous factories have been erected and crowded with children, without any attention being paid

to their moral improvement. Great numbers of the lower classes have been raked together from distant parts—a profligate population has been unduly increased—and upon every sudden check of trade, recourse was had to the unjust and impolitic measure of reducing the price of labour. This forced the weavers to work more hours every day, which increased the evil by the daily accumulation of manufactured goods. The system of further reducing the price of labour went on, until the poor weavers were obliged to work hard *sixteen hours* every day to earn *seven shillings* per week. Their being obliged to work so many hours merely to earn a part of their bread, turned out much more work every week than could possibly be disposed of; and thus, their unparalleled exertions recurred upon themselves in a proportionate ratio of accumulated distress.'

Now we beg to ask, whether any reform in the Banking system will effectually prevent the recurrence of such circumstances as these? So far as a better regulation of our paper currency may give a check to the spirit of speculation, and lessen the facility of trading with fictitious capital, we admit that the effect of such legislative restrictions will be most beneficial. But will they remedy these disastrous fluctuations in the demand for labour, which are the real cause of the distress in our manufacturing districts? We fear, they will not.

In the little essay on the rate of wages, which is from the pen of Mr. M'Culloch, it is laid down as a fundamental axiom, that, 'on the actual amount of the accumulated produce of 'previous labour, or of capital, devoted to the payment of 'wages, in the possession of a country at any given period, 'its power of supporting and employing labourers must 'entirely depend.' This certainly approaches very near to a truism, for it is only saying, that the means of supporting labourers must depend on the amount of the funds applicable to that purpose. He then goes on to say; 'It is a necessary 'consequence of this principle, that the amount of subsistence 'falling to each individual, or the rate of wages, must depend 'on the proportion which the whole capital bears to the whole 'amount of the labouring population.' Were this correct, we might infer, that a depression of the rate of wages so rapid as not to be attributable to an increase of population, must proceed from a destruction of capital. And this is what frequently takes place; but it is not what Mr. M'Culloch labours to prove. He is speaking of the necessary dependence of the rate of wages on the magnitude of the national capital compared with the population; and thus he argues:

'If the amount of capital is increased, without a corresponding increase taking place in the population, a larger share of such capital will fall to each individual, or the rate of wages will be increased:

and if, on the other hand, population is increased faster than capital, a less share will be apportioned to each individual, or the rate of wages will be reduced.

'To illustrate this fundamental principle, let us suppose, that the capital of a country appropriated to the payment of wages would, if reduced to the standard of wheat, form a mass of 10,000,000 of quarters: if the number of labourers in that country were *two* millions, it is evident that the wages of each, reducing them all to the same common standard, would be *five* quarters: and it is further evident, that this rate of wages could not be increased otherwise, than by increasing the quantity of capital in a greater proportion than the number of labourers, or by diminishing the number of labourers in a greater proportion than the quantity of capital. So long as capital and population continue to march abreast, or to increase or diminish in the same proportion, so long will the rate of wages, and consequently the condition of the labourers, continue unaffected; and it is only when the proportion of capital to population varies—when it is either increased or diminished, that the rate of wages sustains a corresponding advance or diminution. The well-being and comfort of the labouring classes are, therefore, especially dependent on the relation which their increase bears to the increase of the capital that is to feed and employ them. If they increase faster than capital, their wages will be reduced; and if they increase slower, they will be augmented. In fact, there are no means whatever by which the command of the labouring class over the necessaries and conveniences of life can be enlarged, other than by accelerating the increase of capital as compared with population, or by retarding the increase of population as compared with capital; and every scheme for improving the condition of the labourer, which is not bottomed on this principle, or which has not an increase of the ratio of capital to population for its object, must be completely nugatory and ineffectual.'

Essay on the Rate of Wages, pp. 113, 14.

This is theorizing with a vengeance; and so long as political economists will trifle in this manner, by opposing crude generalizing to fact and common sense, we cannot wonder that a prejudice should be excited against such unprofitable discussions. Any fall or rise of wages that is caused by a redundant population or by a relative augmentation of capital, must be gradual in its process, and as permanent as its cause; and the consequence will be, a gradual improvement in the condition of the labourer, or the contrary. But this natural tendency of things may be altogether defeated by changes in the currency. The representation, then, is at variance with fact, that the money rate of wages keeps pace with the rise or fall in the value of money. With regard to agricultural wages, so far is this from being the case, that, while the money rate has been rising, the real rate has been declining. The depreciation of husbandry labour has been going on for the past sixty or

seventy years. In 1751, husbandry wages were 6*s.* per week: in 1803 they averaged at 11*s.* 5*d.* But, at the former period, 6*s.* was equal to 96 pints of wheat: at the latter period 11*s.* 5*d.* was equal to only 63 pints*; so that wages underwent in the interval a depreciation of 33 per cent., estimated in commodities, although, estimated in money, they had risen nearly a hundred per cent. Now, during great part of this period, it will not be denied that there was taking place a rapid augmentation of agricultural capital, and yet, the condition of the labourer was not improved. Will it be said that they increased faster than capital? Here, again, facts are opposed to theory. Mr. Barton has shewn that between 1690 and 1801, the number of *houses* in ten of the principal agricultural counties†, had *decreased* from 260,800 to 240,200, and, allowing for a greater number of persons in a family, there would be an increase of only fourteen per cent. upon the population in 112 years. Mr. Brereton has adduced additional evidence to prove that there has been a diminution in the number of agricultural labourers.

The history of the county of Norfolk is very remarkable. In 1690, the population of this county was estimated at 340,000; in 1811, it had sunk to 292,000; but, in the ensuing twenty years, it rose to nearly 345,000. Thus, up to 1811, there had been a decrease, within the preceding hundred and twenty years, of 50,000, and, in 1821, an increase of only 5000 persons. But in the mean time, the population of Norwich had risen from 28,880, which it contained in 1693, to 50,288,—an increase of nearly 22,000; so that the population of Norfolk, exclusive of Norwich, had suffered a decrease of 16,450. And if the increase in the population of Yarmouth and some other large towns be taken into account, the decrease of the population of the villages will be still more considerable. Of this very remarkable depopulation, the invention of machinery supplies a partial explanation. The combing and spinning of wool, which used to be performed entirely by hand, and which employed a great part of the female population, are now done by machinery, and the woollen trade of the county has been transferred to Lancashire, Yorkshire, Nottinghamshire, and Leicestershire. But in the mean time, the quantity of land in cultivation had greatly increased, and consequently there must have been a great increase in the demand for labour and in the funds for supporting it. Mr. Brereton

* See Barton's Inquiry into the Causes of the Depreciation of Agricultural Labour. Eclectic Review, vol. xiv. p. 46.

† Bedford, Berks, Bucks, Cambridge, Essex, Hertford, Huntingdon, Norfolk, Suffolk, Sussex.

contends, indeed, that unless the female population had been disengaged from spinning and knitting, and had been turned to the labours of the field, the land of this county could not have been cultivated as it has been by the male population of the last thirty years. Within the last fifty years, more than half the parishes have been enclosed by acts of parliament, and brought into a state of high cultivation. The greater part of the western district in particular has been converted from sheep's walk to arable land: a great deal of fen and marsh land has been embanked and drained, and a considerable quantity of salt marsh redeemed from the sea. 'It is to be 'remarked too,' says Mr. Brereton, 'that the clamour of the 'dearth of employment and of the overflowing supply of 'labourers, has taken place while these improvements in the 'county have been in progress.' Not only has there been a great increase in the means of employment by the increased quantity of land in cultivation, but the process of bringing it into a cultivated state, fencing, draining, and improving, which require in many cases labour to the amount of more than half the value of the land, must have enormously increased the fund which supplies the wages of labour. The effect of an improved husbandry in augmenting the produce of the soil, and the extended growth of wheat in the county, in the place of barley, also have increased the demand for labour.

'From this brief sketch of the changes which have taken place in agriculture,' continues this intelligent philanthropist, 'it is manifest that the means of employment and the demand for the labour of the peasantry must have greatly increased. When the agricultural population is compared with the means of employment, the difficulty is to reconcile the *ratio* of the numbers with the *ratio* of the demand for their labour. The difficulty is increased, if we take into the account the immense increase of demand for the peasantry, arising from the increase of our towns and cities, fleets and armies, highways and turnpikes, manufactures and commerce, colonies and dependencies. "No nation ever possessed such resources for the beneficial employment of a redundant population as Great Britain at the present moment, since almost every colony dependent on the Crown may receive benefit from emigration." It must also be recollected, that in the gross amount of the agricultural population at the Revolution, a much greater proportion would be labourers than at the present moment, in consequence of the increase of the number of country gentlemen, resident clergy, annuitants, substantial yeomen, domestic servants, small tradesmen and mechanics, who always increase in proportion to the wealth and stock of the community.

'It may be said, that the application of machinery to agriculture has had great effect on the market of labour. In manufactures, where the operation of machinery is constant and the division of

labour more perfect, the first effect of machinery may be to throw out of employment a certain description of workmen, but the ultimate effect has always been to create an increased demand for labour. The effect of machinery in agriculture is inconsiderable and very much over-rated. It can be only applied occasionally and partially, and is never in constant operation. Perhaps the *direct* effect of the application of machinery to husbandry is to increase the means of employment. The two principal machines employed in agriculture are the drilling and the thrashing machines. The first has not only increased the demand for labour, by encouraging the use of the hoe, but the actual operation of depositing the seed by this machine requires more manual labour, than the ancient practice of scattering the seed by hand, and depositing it by the subsequent application of the rude harrow.—The thrashing machine has changed the employment of some of the stoutest of the peasantry, but it has directly brought into employment the labour of women and children, and thus has increased the earnings of larger families. If this machine, the power of horses, and the labour of women and children had not been introduced in this and many parts of the country, it would have been very difficult to bring to market the crop of one year before the succeeding harvest.' Brereton's *Practical Inquiry*, pp. 80, 81.

Whether causes have not been in operation, tending to counteract the natural effect of this increased demand for labour in raising the rate of wages, is a distinct question. It is quite clear, however, that Mr. M'Culloch's position is erroneous. There has been, in the instance above cited, an increase of capital far greater than that of population, and yet, a larger share of that capital has not fallen to each individual, and the real rate of wages, measured by produce, has fallen, instead of having risen. Mr. Brereton is of opinion, it is true, that the *earnings* of the labourer have been greater than is generally supposed, and that these have been augmented by the increase of piece-work; but this consideration, though important in its place, does not affect the argument,—any more than the extra wages which a man may earn by working sixteen hours a day, instead of twelve, or seven days instead of six. If our labourers have become more industrious, they ought to have had the benefit of their extra labour. Mr. Brereton continues:

'There have been injustices, grievous and innumerable, but the oppressors have derived their powers, not from the overflowing supply of labourers or the dearth of employment, but from the disturbing force of our Poor Laws, which have banished the labourers in some villages and accumulated them in others; and especially from the intervention of authority to equalize wages, and to grind them down to the standard of a bare maintenance. Had there been that surplus population and dearth of employment which have been reported, the

interference of such authority, combined with interest, must have completely succeeded in the reduction of wages to the scale of allowance. But where nature is left to its own operations, and even where the market of labour has been disturbed by interference, task-work, industry, the earnings of individuals, and especially the earnings of families, have risen above the level of the system. — And why? Simply because the supply of labour has not exceeded the demand. If indeed we were to judge of this case from the representations of overseers, the zeal of magistrates, and the reports of parliament, we must conclude that it was altogether a matter of grace and favour on the part of the farmers to employ the labourers. We must suppose that it was only from the benevolence of their hearts or the compulsion of law that they employed their workmen, and doled out to them a bare maintenance for their laborious toil. The combination of land-owners and land-occupiers is certainly strong, but there appear to be good reasons to suspect the kindness of this system to the labourer, and its advantages to the farmer. This species of benevolence has sprung from cupidity and the lust of power, and not from charity. If it be charity, it has proved itself to be of a most malignant kind, and a curse to the receiver and the bestower. If farmers were left to feel their obligation to the labourers for their services, and above all, if labourers were not cajoled, but taught to know their own value and importance, it seems to be no visionary expectation that justice would be done, that mutual good-will (founded on mutual interest) would be restored, and that the vicious tide of pauperism, raised not by the harmonious law of nature, but by the eccentric influence of injustice, would speedily ebb and retire from our villages.'

Brereton's *Practical Inquiry*, pp. 82, 3.

Mr. M'Culloch subsequently admits, that, although the market rate of wages, at any given period, must depend on the proportion between capital and population,—yet, the *average* rate of wages does not depend wholly on the proportion. He means to say, that there are limits beyond which the reduction of wages cannot be carried; that they cannot permanently sink below what is absolutely requisite for the maintenance of the labour. Even this statement, however, must be qualified in order to be correct: we must suppose that there are no Poor Laws. It seems, then, that the rate of wages is determined, after all, by something besides the magnitude of the national capital. It depends, ultimately, on the cost of labour; that is, the *minimum* requisite for the maintenance of the labourer, which will vary according to his habits, the nature of his food, the climate, and the amount of the public burdens. Next, it will depend, not on the magnitude of the national capital, but on the proportion which the capital specifically appropriated to that particular branch of productive industry, bears to the number of hands which it occupies;—for, though, ultimately, capital will be withdrawn from channels in which it can no

longer be profitably employed, yet, for a time, it may be very unequally distributed. Now the fall of profits in any particular branch of trade must lead to a diminution of the fund for the maintenance of the labour employed in it, and this in two ways; first by inducing the capitalist to indemnify himself as far as he can at the expense of the labourer, and secondly, by preventing the reproduction of capital, which is formed by the accumulation of profits. Thus, then, the rate of wages in any particular branch is regulated by a number of varying circumstances relating to that species of labour. Thirdly, it depends on the state of the currency and the rise or fall of money prices. And here Mr, M'Culloch makes an important admission.

'It may,' he says, 'be proper to mention, that it has been long observed, that the tendency of wages is not to rise, but rather to fall in unusually dear years; and several of the witnesses examined before the Committees of the Houses of Lords and Commons, on the state of agriculture in 1814, endeavoured to prove, by comparing wages with the prices of corn and other necessaries, that there was really no such connexion between the two as has been supposed; and that, so far from their varying in the same way, wages were generally *lowest* in years when the price of corn was highest. But it is not difficult to explain the causes of this apparent anomaly. The truth is, that the number of labourers, which is in no case immediately reduced, is, in most cases, immediately increased by a rise of prices. In dear years, an increased number of females, and of such poor children of both sexes as are fit to work, are obliged to quit their homes, or to engage in some species of employment; while those labourers who work by the piece, endeavour, by increasing the quantity of their work, to obtain the means of purchasing a greater quantity of food. It is natural, therefore, that the *immediate* effect of a rise of prices, should be to lower, not to raise the rate of wages. But we should fall into the greatest imaginable error, if we supposed that, because this is the immediate, it is also the lasting and constant effect of such a rise! It is obvious, indeed, that this immediate fall of wages, and the greater exertions the rise of prices forces the labourers to make, must have a powerful tendency, as well by lessening their supplies of food, as by adding to the severity of their labour, to increase the rate of mortality, and, consequently, by diminishing their numbers, to hasten that rise of wages that will certainly take place if prices *continue* high.'—*Essay on the Rate of Wages*, pp. 140, 1.

What is here represented as taking place in unusually dear years, may continue to take place to a certain extent for a series of years; and there may be circumstances which will prevent a rise of wages at all proportioned to the rise of prices, or, in other words, to the fall in the value of money. Such causes have been in operation in our own country, during more

than a century. Now, if the rate of wages is determined by all these circumstances, what becomes of the sweeping proposition, that it must depend simply on the proportion between the whole capital of a country and the whole population? That the total amount of the wages of labour at any given period is determined by the quantity of available capital, it is not worth while to attempt to prove; and it is equally plain, that the increase of national capital is the only means of increasing the general fund for the maintenance of labour. But that the rate of wages depends on the proportion between capital and population, is a mischievous fallacy. That rate has its natural *minimum* in the cost of labour; that is, the means of subsistence. It has also its *maximum*, determinable by the profit which the capitalist is able to realize upon that labour. When the cost of production, in the shape of wages, rises so high as, together with the interest on fixed capital, to occasion a fall of profits, whatever be the proportion which the number of labourers bears to the capital unless prices rise, the rate of wages must fall. But between these extreme points, the rate of wages is liable to such immense fluctuations, arising from the complicated constitution of society, that the actual rate of wages is *never* actually determined simply by the number of hands, or by the proportion between capital and population.

We have been speaking principally in reference to agricultural labour; and nothing admits of clearer proof, in our opinion, than that the depression of the rate of husbandry wages has not been owing in any degree to a redundant population, but chiefly—we had almost said solely—to the mis-administration of the Poor Laws and the infatuation of our unpaid magistracy, whose unconstitutional powers form a frightful anomaly in our social system. This is a subject, however, which we must reserve for future discussion.

With regard to the wages of manufacturing labour, the position against which we have been contending, is still more palpably erroneous. The circumstances which determine the price of labour are proved to be totally independent of the comparative increase of the national capital and the national population, by the sudden and distressing fluctuations in the demand for such labour as well as in the rate of wages. The cause of those fluctuations is the grand problem to be solved. No suffering that could be produced by a permanent and gradual fall of wages occasioned by a redundant population, equals that which is occasioned by those alternations in the demand and fluctuations of price which we have repeatedly witnessed. Shall we say, that when trade is brisk and the supply of labour is scarcely equal to the demand, the capital of the coun-

try has suddenly become increased? Or, when the markets are glutted, and the demand for labour falls off, that the capital of the country is decreased? Such a mode of stating the case would scarcely be deemed satisfactory. Yet, it is true, that the fund for the payment of labour undergoes, in such circumstances, a sudden expansion or contraction, while the population or the quantity of labour in the market remains the same. The proportion between the capital available for the payment of labour and the number of labourers, then, confessedly undergoes a change; but surely it is absurd to attribute a falling off of the demand to a redundant population. And yet, this is the cause to which our political economists are perpetually attributing all the sufferings inflicted upon the lower orders by the unsound and unfair system of trading, to which the paroxysms of the commercial world are really attributable!

The population of a country can be considered as redundant, only when the supply of labour exceeds the greatest demand; for, if it be insufficient to meet this, either trade must suffer, or foreign hands will be called in. Now the demand for labour is determined, not by the property embarked as capital in that branch of productive industry, but by the state of the market, or, in other words, by the proportion between the power of production and the power of consumption. There are political writers who carry their love of paradox and their contempt for facts, to the extent of denying this, maintaining that production is itself the source of demand. This opinion, Mr. Malthus has successfully combated*; and it will not be necessary for us to stop to point out its absurdity. As the power of production is limited by the amount of capital capable of being appropriated to the payment of labour, so, the power of consumption is limited by the amount of aggregate revenue, applicable to the purchase of the productions of labour. With regard to commodities manufactured for the home market, it is easily perceived, that the demand for them must be regulated by the amount which, in the shape of wages, profits, and rent, forms the total of the national income. The ability and inclination to spend, must constitute the power to consume; and that the productive powers of the country are more than equal to keep pace with the utmost demand of the consumers, both at home and abroad, few persons will, we presume, venture to deny.

The capital, and the productive power of that capital by means of machinery and the system of paper credit, are, in this

* Princ. of Polit. Econ. ch. vii. § 8.

country, enormous. The redundancy of that capital had led to a fall of profits; and this fall of profits, which was considered as a mark of the national prosperity, led to a diminution of income or of the power of expenditure. The income of the capitalist, of the fundholder, and of the labourer, all underwent a retrenchment. It was said, that the value of money only had undergone a change; but the fact is, that the rise in the value of money has by no means atoned for the diminution in the power of consumption. Hence arose a stagnation of trade. Similar causes have been in operation in foreign countries, and their consumption of our commodities has consequently not been sufficient to set at liberty the capital employed in producing them. It has been imagined, that, had our ports been open to their corn, they would have taken in exchange our manufactures. This is doubtful; and if they had, it may be questioned whether our home trade would not have suffered an injury that would more than have counterbalanced the advantage. Such, however, is the fact, that, while the productive powers of the country have been stimulated by fictitious capital and excessive issues, the revenue of the consumers has been diminished; and ultimately, the capital of the country has suffered a diminution from the destruction of profits and the contraction of the currency.

There can be no doubt that this over-trading and excess of production have been greatly facilitated by the excessive issues on the one hand, and by the iniquitous system of robbing the labourer, which is so extensively practised, on the other. On this point we shall again cite Mr. Hale, whose extensive practical knowledge and experience, and well known philanthropy, give him every claim to public attention.

'The cold theory of "half a loaf is better than none," of compelling the labourer to reduce the price of his work, has become a powerful mean for effecting universal and lasting distress. At periods in which the warehouses were greatly overstocked, the only moral remedy would have been, to have kept up the price of labour, and to have reduced for a time, the quantity of work to be done.—Instead of obliging the poor to work for half, or less than half, of their accustomed wages; instead of making them toil from fifteen to eighteen hours out of every twenty-four, to procure bread for their families; and thus increase by a ruining addition the stock of goods every week, and which must inevitably terminate in a great, universal, and lasting depression:—the true policy would have been, to put the journeymen upon half work, and not to have diminished the price of weaving.—Thus the poor would have obtained as much money for six hours labour per day, as they earned in sixteen hours under the system which has been so fatally pursued. By the plan here recommended, the journeymen, I am persuaded, would have felt as thank-

ful to their masters as though they had been in full work; many of them would have employed their leisure time in various methods of honest ingenuity, or economical arts, which would have exercised their minds, have kept them from temptation, and have made a little but valuable addition to their weekly income. By pursuing this system, the poor would soon have been restored to their full employment; —the demand for manufactured goods would very soon have been upon the increase:—the proper diminution of stock would necessarily and immediately have followed, as there would not have been any unnatural accumulation to be got off.'

'I know, and am firmly persuaded, from abundant sources of information, that there has been no honest cause for the infliction of these calamities upon our now distressed and almost ruined population. There has been no just reason for reducing the price of wages to our manufacturing poor, as has been done during the last twenty-five years; and, if this mischievous policy had not been acted upon, I firmly believe that there would have been constant employment for all good workmen throughout the kingdom, and that at a fair and liberal price.' Hale's *Address*, pp. 14—19.

Such, then, we believe to have been the cause of the late distresses, and the knowledge of the cause is some way towards the ascertaining of the remedy. On this subject we cannot, however, now enter, as it would lead to a wide discussion; and it is our intention to resume the inquiry. In the mean time, we wish particularly to recommend Mr. Brereton's pamphlets (as well as Mr. Hale's brief address) to the attention of our readers. They are important documents, and do him honour as a Christian minister and a philanthropist. Although we do not go along with him to the full extent of his reasonings and recommendations, (as we may have occasion hereafter to shew,) we consider his statements as entitled to serious attention.

Mr. Stewart's Sermon is a seasonable admonition to the Christian patriot, and we cordially recommend it to our readers. Whatever explanation may be given as to the second causes of such disastrous reverses, the man of faith will not the less regard them as a rebuke from the hand of God, and a call upon his active sympathy and benevolence.

Art. VI. *The Modern Greek Grammar of Julius David*, formerly one of the Professors of the Greek College of Scio. Translated from the original French, by the Rev. George Winnock. 8vo. pp. xvi, 188. London. 1825.

IT is impossible, at this present moment, to take up a work which relates to Modern Greece, without feeling strongly in reference to the late melancholy transactions in that interest-

ing country. Missolonghi has at last fallen; its defenders have perished,—and the crescent of the barbaric victors is planted on its walls. Once more the Greeks have been contending against barbarians, and the contest, as in the day of Salamis, has been for all that is dear to man—ὑπὲρ ὑπὲρ πάντων ἀγῶν—for their country, their children, their wives, their temples, and the sepulchres of their fathers. But the tale of Salamis has not been renewed. The Greeks have been valorous, but not successful. They could not save their country; their temples are desolated; their father's sepulchres are laid waste; their wives are in captivity, subject to the will of brutal laws, and their children are enslaved. Such is the catastrophe of Missolonghi! and such the issue of the alternations of hope and fear, which for so long a time have agitated the minds of the many who have been wishing well to the cause of Grecian liberty.

If human policy were always wise, if the measures of cabinets and nations were always influenced by sympathy for the oppressed, and vigorously directed against the oppressor, this conquest had not been achieved by the ferocious slaves of despotism who have triumphed. A resistance to their purpose, which they could not have controlled, would have checked their progress, and prevented their cruelties. Missolonghi would not have fallen, and Greece would have been free. But the policy of the powerful is not always on the side of justice, or in resistance to the merciless oppressor. The Greeks have not perished because their distress was unknown, or their voice imploring succours, unheard. They cried, but there was none to save. There are cases, in which the most violent outrages and the most horrible barbarities may be perpetrated, without awakening fears, or inspiring effective resolutions in those who could exert a salutary interference in favour of the suffering. Causes much less related to justice and humanity, than the efforts of the Greeks to obtain freedom, have often supplied reasons to rulers for assuming the exercise of vindicatory authority. *They* have not been left to complain of being neglected, who were seeking to acquire or to retain the power of opposing themselves to the liberty and happiness of mankind. When the purpose is formed by those who estimate government as the means only of holding mankind in ignominious bondage, to resist the correction of abuses, and to punish all who refuse to connive at corrupt practices, or to be quiescent under their enslaving dominion, then, the despotic rulers of the earth can find auxiliaries to augment their power of perpetuating evil. When that most dishonoured and most despicable of creatures who ever sat on thrones, Ferdinand the

Seventh, of Spain, was at the mercy of the Cortes, the expectation of their proceeding to extremities against him was assumed by the ministers of England as a sufficient reason for pledging the nation to hostilities. In that case, war against the Cortes and their adherents would have been denounced and prosecuted with inveterate determination to compass their ruin. We know how it fared with the leaders of Spanish freedom in their reverses and adversity. Against the Greeks, the utmost rage has been permitted to deal out its exterminating vengeance, without drawing forth any declaration, or provoking any interference to repress its fury and to stay its ravages. Is it more righteous te extend to despots the means of accomplishing their designs, ever fertile in mischief, than to grant to the injured the means of protection from wrongs, or of alienating themselves from their destroyers? No one, we think, can doubt for a moment, that if the policy of Europe had been directed by Christian principles, the arms of the Moslems would not have been suffered to be employed for the destruction of the Greeks. The protection of religion, peace, and justice, was the declared object of the Holy Alliance, in their ever memorable manifesto;—but let religion, peace, and justice be at the last extremity, no aid will be afforded to uphold them, if the rights of freedom are to be benefited by the interference. Under the tutelary auspices of that late-born genius of beneficence, the guardians of the ancient superstitions and the patrons of ignorance and intolerance may be assured of countenance and support; and no class of persons whose inclinations or interests place them in opposition to liberty, have any cause to fear its displeasure, or to dread its power. Spain and Greece are very instructive examples of the protection which has been pledged on behalf of religion, peace, and justice, by the high contracting parties whose solicitude for the felicity of the world is so great and pure.

But the cause of Grecian freedom is not finally extinguished. Deliverance may yet arise, and from events which the jealousy and rivalry of cabinets may produce, the chains of bondage may be broken. Of whatever relates to the good of mankind, it is not for us to despair. The fairest appearances and the most brilliant triumphs have too frequently been preceded by the deepest obscurations, to leave us without solace and without hope in respect to those who are suffering adversity. If the liberty of Greece be at the present moment oppressed and darkened, it may hereafter shine forth with bright and vivifying rays.

> 'So sinks the day-star in the ocean bed,
> And yet anon repairs his drooping head,

And tricks his beams, and with new spangled ore,
Flames in the forehead of the morning sky.'

—But we are in danger of forgetting that our proper business now is not with the affairs of Modern Greece, but with a grammar of its language, to which, however, the present political state of that land of classic associations must attach an interest which may be our excuse for adverting thus briefly to it.

The Romaic, or Modern Greek language, is the language of ancient Greece, changed and corrupted by the various causes which, in the altered fortunes of a people, give new forms and associations to their words and idioms of speech. From the overthrow of their power and the loss of their liberties at Chæronea, which the splendid eloquence of Demosthenes was in vain exerted to prevent, the decline of that superiority which the Greeks had so wonderfully supported by the number and eminence of their writers, was rapid; and under the dominion of the several powers who in succession controlled the destinies of their country, the language of Greece was vitiated and mixed with foreign idioms. The Macedonian and the Roman conquests produced very extensive effects in impairing its purity; and as the study of Grecian learning was cultivated in other countries, and neglected in Greece itself, as the former made progress in refinement, the inhabitants of the latter degenerated into ignorance and barbarism, and presented the most striking contrast to the people from whom their descent was derived. They ceased to be a literary people, and their language, deteriorated and corrupted, assumed a form strikingly different, in many respects, from that which had once been current in their native cities, and by which the glory of their ancestors has been perpetuated. Great, however, as has been the change, none of the innovations introduced, nor any of the corruptions which have prevailed, have been so powerful as to alter completely its character, so that its affinities may not be clearly traced. The Modern language is not uniformly the same in every part of Greece, corresponding in this respect to the Hellenic, or ancient language, which varied in its usage by the different classes of the ancient Greeks. This diversity has not always been remarked, though it is necessary to be known in accrediting the reports of Modern Travellers. The Greek spoken by the natives of Attica is more corrupt and barbarous than the language employed by the inhabitants of the Ionian Islands.

It is but lately that the cultivation of literature has become an object of attention to the Modern Greeks; and the instances are but few in which that proof of it has been afforded, which consists in the supply of elementary books relating to the structure and improvement of their language. The most valuable

of these is the Grammar of Julius David, whose 'Grammatical 'Parallel,' translated by Mr. Mitchell, has been already noticed by us. The latter work was designed for the use of persons acquainted with the classic language and desirous of learning the modern tongue: the present publication was undertaken by the Author for the purpose of facilitating the study of the Romaic, and has obtained a competent translator in Mr. Winnock, whose residence in Greece, as Chaplain to the forces in the Ionian Islands, has afforded him the best opportunities of becoming conversant with the vernacular usages of the natives.

Some of our readers may probably thank us for a few specimens of Modern Greek, or Romaic. We shall transcribe a small number of extracts from different works now before us.

'1. The ORATIO DOMINICA.

'Ω ΠΑΤΕΡΑΜΑΣ, ὁποῦ εἶσαι εἰς τοὺς οὐρανοὺς· ἂς ἁγιασθῆ τὸ ὀνομάσου· ἂς ἐλθῆ ἡ Βασιλείασου· ας γένη τὸ θέλημάσου, καθὼς εἰς τὸν οὐρανὸν, ἔτζι καὶ εἰς τὴν γῆν· τὸ ψωμίμας τὸ καθημερινὸν δόσμας το σημερον· καὶ συγχώρησίμας τὰ χρέημας, καθως καὶ ἐμεῖς συγχωροῦμεν τοὺς χρεωφαλίτασμας· καὶ μὴν μᾶς φέρῃς εἰς πειρασμόν· ἀλλὰ ἐλευθέρωσίμας ἀπὸ τὸν πονηρὸν· ὅτι ἰδικήσου ἔιναι ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Αμὴν.

'Ἀπὸ ἀγκάθι βγαίνει ρόδον, καὶ ἀπὸ ρόδον βγαίνει ἀγκάθι. From the thorn springs the rose, and from the rose the thorn. Ὅσος εἶσαι πάντα φαίνου καὶ κομμάτι παρακάτω. Always appear what you are, and a little below it. Τὸ μεγάλο ψάρι τρώγει τὸ μικρό. The great fish eats the little one. Θέλω καμμ πάντοτε ὅ τι καὶ αν μὲ προστάξῃς. I shall always do whatever you direct.

'GREEK WAR SONG.

'ΔΕΥΤΕ, παῖδες τῶν Ἑλλήνων,
ὁ καῖρος τῆς δόξης, ἦλθεν
ἂς φανῶμεν ἄξιοι ἐκείνων
τοῦ μᾶς δῶσαν τὴν ἀρχην
Ἂς πατρίσομεν ἀνδρείως
τὸν ζυγὸν τῆς τυραννιδος
Ἐκδικήσωμεν πατρίδος
κάθε ὀνειδος ἀισχρόν.
Τὰ ὅπλα ἂς λάβωμεν
παῖδες Ἑλλήνων ἀγωμεν
ποταμιδὸν ἐχθρῶν τὸ αἷμα
ἂς τρέξη ὑπὸ ποδών. κ. τ. λ.

The foregoing extracts may give those of our readers to whom they are new, some notion of the affinities and differences of the ancient and modern languages of Greece, and may excite them to the study of the latter. The means of pursuing it, they will find at large in the Grammar before us. In the Romaic Alphabet, the same sound is given to no fewer

ridges of turf, a foot high, constructed to retain the water when let in for the purpose of irrigation. Thousands of water-channels intersect the plain, and, like the paths, which are very narrow, they are generally lined with trees. These streams, not having all the same level, form at their junction little cascades, of which the murmur falls pleasantly on the ear. The great number of trees planted on all sides form screens, which, though they limit the range of the sight, are gratifying to the eye, since they prove the fertilising industry of the inhabitants.

'The multiplicity of habitations gives reason to believe that the population is dense; too much so, perhaps, for general comfort. These dwellings commonly stand in hamlets half-hidden by orchard-trees. I saw some of these villages surrounded by walls, and forming a kind of fortresses; others were open, with only the gardens enclosed; and these walls, often crenelated, and flanked by turrets, contribute, especially at a distance, to give the scenery an aspect highly picturesque. They indicate, however, the fear of pillage; and when we recal the frequent forays of the nomadic tribes in the Mawarennahar, these fortifications suggest the shrewd suspicion that their presence is the effect of disastrous necessity.

'A Boukharian village ordinarily includes about a hundred mud-walled houses, separated from each other by lanes about the width of those in the cities. In the centre of the village is often found a well or small reservoir, supplied with water by means of a sluice. Every village stands near one of the artificial channels, for the facility of irrigation.'

The city of Bokhara, surrounded as it is with rich and close plantations, is not distinguishable at a greater distance than that of three Russian versts, rather more than two English miles and a half. Its first appearance is rather striking. Domes, mosques, colleges, minarets, the palace occupying an artificial elevation in the centre, the city walls, its lake, and the surrounding verdure, make up a gay and attractive exterior; but the illusion is soon dissipated by a closer inspection. The houses, built of a greyish clay, are huddled together 'in most admired 'disorder,' and form narrow, dirty, winding streets, traced without previous design or the slightest aim at general convenience. The colleges (Medressa) are built in the form of a parallelogram, two stories in height, and each with two rows of apartments; the gates are ornamented with tiles of different colours, a species of decoration which is lavished more abundantly on the front of the mosques. There are fourteen caravanserais, built on the usual plan: these eastern inns are charitable foundations, constructed by the legacies of the pious, and their revenues are usually appropriated to the service of the mosque, or to the maintenance of some Medressa. The shops and bazaars are well furnished, and the activity of commerce

ıd all the other social virtues distinguished the inhabi-
ınts; the wealthy employed their revenues in the erection of
ridges and caravanserais; and all the felicities which crowned
ıe imaginary 'islands of the blest,' are assigned to these
rivileged realms. Samarcand was the centre of commerce,
hile Bokhara was the favoured seat of science. Much,
oubtless, of all this glowing description is to be taken as a
'onte Arabe, but its partial truth is attested by the ruins which
ıark the sites of former cities, and the vestiges of departed
randeur traceable amid the present declension of these sunk
nd divided states. In the legends of Arabian romance, the
ames of Bagdad, Damascus, Golconda, and Samarcand are
ıvariably associated with pictures of magnificence and power;
nd it is most probable, that what was undeniably true of the
ɔrmer, was not altogether inaccurate when applied to the latter.

In 1557, Anthony Jenkinson, a clever and enterprising
ıan, was deputed by an association of English merchants, for
ıe purpose of trying how far it might be practicable to esta-
lish commercial relations with the regions in question. He
:t out on his journey, *via* Moscow, and following the course
f the Volga, reached Astrachan. In his subsequent journey
cross the dreary waste that lies between the Caspian and the
ver Oxus, he takes occasion to observe that the latter, though
ow flowing into the Aral lake, formerly had its termination in
ıe first-named sea; an opinion which, though discountenanced
y Mr. Fraser, derives additional force from every accession
f evidence on the subject. The first important town at which
Ir. Jenkinson arrived, was Urghenz (the Ourghendj of Mouravier
nd Meyendorff), at that period the capital of the regions
ɔrming the actual khanate of Khiva, then in a state of intes-
ıne war and divided dominion, though under the nominal
overeignty of Azim Khan. Poverty and plunder were then,
s now, the characteristics of these fierce banditti, the same
ı habits and disposition under the conflicting banners of their
ɜspective chieftains, as at the present time, under the single
nd energetic sway of Mohammed Rahim. Our countryman
t last reached Boghar (Bokhara), which he describes as a
ırge city with mud walls, but with 'many' handsome edifices
f stone.

To complete this series of representations, we shall insert
ı this place M. de Meyendorff's description of present appear-
nces in Bokhara.

'The oasis of Boukharia present a most agreeable and smiling spect; there cannot be found a country better cultivated than these lains, covered with houses, gardens, and fields divided into little quare compartments called *tanab*, of which the sides are formed by

ridges of turf, a foot high, constructed to retain the water when let in for the purpose of irrigation. Thousands of water-channels intersect the plain, and, like the paths, which are very narrow, they are generally lined with trees. These streams, not having all the same level, form at their junction little cascades, of which the murmur falls pleasantly on the ear. The great number of trees planted on all sides form screens, which, though they limit the range of the sight, are gratifying to the eye, since they prove the fertilising industry of the inhabitants.

'The multiplicity of habitations gives reason to believe that the population is dense; too much so, perhaps, for general comfort. These dwellings commonly stand in hamlets half-hidden by orchard-trees. I saw some of these villages surrounded by walls, and forming a kind of fortresses; others were open, with only the gardens enclosed; and these walls, often crenelated, and flanked by turrets, contribute, especially at a distance, to give the scenery an aspect highly picturesque. They indicate, however, the fear of pillage; and when we recal the frequent forays of the nomadic tribes in the Mawarennahar, these fortifications suggest the shrewd suspicion that their presence is the effect of disastrous necessity.

'A Boukharian village ordinarily includes about a hundred mud-walled houses, separated from each other by lanes about the width of those in the cities. In the centre of the village is often found a well or small reservoir, supplied with water by means of a sluice. Every village stands near one of the artificial channels, for the facility of irrigation.'

The city of Bokhara, surrounded as it is with rich and close plantations, is not distinguishable at a greater distance than that of three Russian versts, rather more than two English miles and a half. Its first appearance is rather striking. Domes, mosques, colleges, minarets, the palace occupying an artificial elevation in the centre, the city walls, its lake, and the surrounding verdure, make up a gay and attractive exterior; but the illusion is soon dissipated by a closer inspection. The houses, built of a greyish clay, are huddled together 'in most admired 'disorder,' and form narrow, dirty, winding streets, traced without previous design or the slightest aim at general convenience. The colleges (Medressa) are built in the form of a parallelogram, two stories in height, and each with two rows of apartments; the gates are ornamented with tiles of different colours, a species of decoration which is lavished more abundantly on the front of the mosques. There are fourteen caravanserais, built on the usual plan: these eastern inns are charitable foundations, constructed by the legacies of the pious, and their revenues are usually appropriated to the service of the mosque, or to the maintenance of some Medressa. The shops and bazaars are well furnished, and the activity of commerce

entitles Bokhara to a high rank among the mercantile cities of Asia. All this, however, is but the remnant of former prosperity.

'Every thing announces that Boukhara was formerly more flourishing than it is at the present day; the medressas and the mosques are either sinking into ruin, or kept in miserable repair. I have seen large fissures in the vaultings of a new medressa; these accidents are attributed to earthquakes, but I suspect that they are mainly chargeable on the ignorance of the modern architects. At twelve versts from Boukhara, in the direction of Vafkend, there was a very ancient brick bridge of a single arch, over the Zer-afchan; it has given way, and has never been rebuilt. The steps which lead down to the tanks are dilapidated, but no pains are taken to repair them; the art of making the blue tiles which ornamented the public edifices is lost; no new building is erected, indicative of either taste or wealth. Part of the finest streets in Boukhara is rendered nearly impassable by the stones which once formed the pavement. Even the private houses, of which only the most ancient have a stone surbase, shew that this capital is neither so rich nor so well governed as it was in the olden time.'

Since the time of Anthony Jenkinson, our intelligence respecting these regions has, until very lately, been chiefly incidental. The latest authentic information concerning Khiva is derived from Major Mouravier, whose volume we recently reviewed. We have now before us the account of a Russian embassy to Bokhara, which, although evidently written, in some degree, under the influence of official reserve, furnishes much valuable elucidation of the actual state of these interesting countries. The Russians, in fact, scarcely affect to disguise their intention of carrying their frontier forward in this direction; and they are not very likely to pause in their advance, until they include the lake of Aral, and the shores of the Caspian, within their territorial limits. The embassies to Khiva and Bokhara appear to have been little more than expeditions fitted out for the purpose of exploring the route, and ascertaining the probable resistance that might be made by the native powers. Of these intentions, the Khans seem to have been perfectly aware, since the residence at their respective capitals was a kind of honourable imprisonment, and all general intercourse between the inhabitants and the Russians was rigidly interdicted. The difficulties attending the preparations even for this friendly visit, were by no means trivial. The escort which was judged necessary to give security to the embassy while entangled in the desert and exposed to the attacks of the plundering hordes, consisted of two hundred infantry and an equal number of cossacks, with twenty-five Baschkir horse.

ridges of turf, a foot high, constructed to retain the water when let in for the purpose of irrigation. Thousands of water-channels intersect the plain, and, like the paths, which are very narrow, they are generally lined with trees. These streams, not having all the same level, form at their junction little cascades, of which the murmur falls pleasantly on the ear. The great number of trees planted on all sides form screens, which, though they limit the range of the sight, are gratifying to the eye, since they prove the fertilising industry of the inhabitants.

'The multiplicity of habitations gives reason to believe that the population is dense; too much so, perhaps, for general comfort. These dwellings commonly stand in hamlets half-hidden by orchard-trees. I saw some of these villages surrounded by walls, and forming a kind of fortresses; others were open, with only the gardens enclosed; and these walls, often crenelated, and flanked by turrets, contribute, especially at a distance, to give the scenery an aspect highly picturesque. They indicate, however, the fear of pillage; and when we recal the frequent forays of the nomadic tribes in the Mawarennahar, these fortifications suggest the shrewd suspicion that their presence is the effect of disastrous necessity.

'A Boukharian village ordinarily includes about a hundred mud-walled houses, separated from each other by lanes about the width of those in the cities. In the centre of the village is often found a well or small reservoir, supplied with water by means of a sluice. Every village stands near one of the artificial channels, for the facility of irrigation.'

The city of Bokhara, surrounded as it is with rich and close plantations, is not distinguishable at a greater distance than that of three Russian versts, rather more than two English miles and a half. Its first appearance is rather striking. Domes, mosques, colleges, minarets, the palace occupying an artificial elevation in the centre, the city walls, its lake, and the surrounding verdure, make up a gay and attractive exterior; but the illusion is soon dissipated by a closer inspection. The houses, built of a greyish clay, are huddled together 'in most admired 'disorder,' and form narrow, dirty, winding streets, traced without previous design or the slightest aim at general convenience. The colleges (Medressa) are built in the form of a parallelogram, two stories in height, and each with two rows of apartments; the gates are ornamented with tiles of different colours, a species of decoration which is lavished more abundantly on the front of the mosques. There are fourteen caravanserais, built on the usual plan: these eastern inns are charitable foundations, constructed by the legacies of the pious, and their revenues are usually appropriated to the service of the mosque, or to the maintenance of some Medressa. The shops and bazaars are well furnished, and the activity of commerce

entitles Bokhara to a high rank among the mercantile cities of Asia. All this, however, is but the remnant of former prosperity.

'Every thing announces that Boukhara was formerly more flourishing than it is at the present day; the medressas and the mosques are either sinking into ruin, or kept in miserable repair. I have seen large fissures in the vaultings of a new medressa; these accidents are attributed to earthquakes, but I suspect that they are mainly chargeable on the ignorance of the modern architects. At twelve versts from Boukhara, in the direction of Vafkend, there was a very ancient brick bridge of a single arch, over the Zer-afchan; it has given way, and has never been rebuilt. The steps which lead down to the tanks are dilapidated, but no pains are taken to repair them; the art of making the blue tiles which ornamented the public edifices is lost; no new building is erected, indicative of either taste or wealth. Part of the finest streets in Boukhara is rendered nearly impassable by the stones which once formed the pavement. Even the private houses, of which only the most ancient have a stone surbase, shew that this capital is neither so rich nor so well governed as it was in the olden time.'

Since the time of Anthony Jenkinson, our intelligence respecting these regions has, until very lately, been chiefly incidental. The latest authentic information concerning Khiva is derived from Major Mouravier, whose volume we recently reviewed. We have now before us the account of a Russian embassy to Bokhara, which, although evidently written, in some degree, under the influence of official reserve, furnishes much valuable elucidation of the actual state of these interesting countries. The Russians, in fact, scarcely affect to disguise their intention of carrying their frontier forward in this direction; and they are not very likely to pause in their advance, until they include the lake of Aral, and the shores of the Caspian, within their territorial limits. The embassies to Khiva and Bokhara appear to have been little more than expeditions fitted out for the purpose of exploring the route, and ascertaining the probable resistance that might be made by the native powers. Of these intentions, the Khans seem to have been perfectly aware, since the residence at their respective capitals was a kind of honourable imprisonment, and all general intercourse between the inhabitants and the Russians was rigidly interdicted. The difficulties attending the preparations even for this friendly visit, were by no means trivial. The escort which was judged necessary to give security to the embassy while entangled in the desert and exposed to the attacks of the plundering hordes, consisted of two hundred infantry and an equal number of cossacks, with twenty-five Baschkir horse.

Two field-pieces were added to their military apparatus, three hundred and fifty eight camels carried their baggage, and the total number of horses amounted to four hundred. For all these individuals, no slight provision of solids and liquids was necessary, to sustain them during a two months' march among steppes and sands. Each soldier would consume one hundred and five pounds of biscuit, and each horse four quintals of oats: besides this, there was oatmeal *(gruau)* for the troop, ammunition, fifteen tents of felt, two hundred casks for the conveyance of water, and a pretty large allowance of brandy. The difficulty of procuring all this seems to have been extreme, and would of course be greatly enhanced where an army was to be fitted out for a similar journey. One advantage was possessed in the present instance, which would be still more valuable in the event of a hostile movement in the same direction; one of the most powerful sultans of the Kirghiz offered to accompany the expedition, with a large body of his followers, as far as the Sir-deria. The enmity of these plundering hordes might occasion much inconvenience, and their active assistance would avert the necessity for many troublesome precautions.

The first part of the journey, from Orenburgh to the Moughodjar mountains, a distance of four hundred and thirty four versts, lay across a dreary steppe, exhibiting an interminable expanse of slightly undulating country, without a single conspicuous object to relieve the eye. Several rivers, some of them mere winter currents, were crossed by the expedition, and on the banks of the Ilek, the most important of these streams, they found an *aoul*, or village of the Kirghiz. Tents of felt, white or brown, were placed in irregular groupes, and large flocks of sheep pastured in the country around. This was the camp of Haroun Ghazi, the friendly chief who had offered his services as guide and ally. He is described as a handsome and intelligent man; he immediately paid a visit to M. de Negri, the Russian embassador, and seems to have produced a favourable impression on the minds of his European visiters.

'On the following day,' says M. de Meyendorff, 'I went to visit him. Observing in my way a collection of about fifty Kirghiz, I approached them, and learnt that they were assembled for the purpose of executing the sentence pronounced by the sultan against one of their companions who had stolen a horse. He had been, according to the laws of the Koran, condemned to death; but some of the old Kirghiz having intreated the prince to pardon him, the penalty was mitigated. The thief, half naked, having round his neck a piece of black felt that hung over his shoulders, was compelled by two horse-

men armed with whips, to run on foot as far as the nearest tent. There his face was smeared with soot, and he was driven back to his old station in the midst of the groupe of Kirghiz. A cord was then fastened to the tail of a horse, and the thief was constrained to take the other end between his teeth; in this state he ran behind the horse, which was kept on the trot by two men, while others disciplined the culprit by a smart application of their whips. The greater part of the Kirghiz who were present at this scene, laughed heartily, while some swore; at length, after a course of several minutes, he was released; he went to thank the sultan, who had not witnessed his punishment, and promised never more to be guilty of theft. During this time, the horse of the robber underwent the fate which had at first been intended for his master: his throat was cut; he was then instantly divided and shared, not without much noise, squabbling, and lashes with the whip.'

The second part of the route, including a distance of more than four hundred versts, from the mountains of Moughodjar to the banks of the Sir, the country is a continued desert, unbroken by a single river, and varying only from the dreary flat with scorched and scanty herbage, to the ocean of moving sand, or the naked and sterile hill. Saline lakes, and occasionally a tract of soft and blue clay, yielding to the traveller's tread, with other circumstances of the same kind, clearly indicate the former presence of the sea. In fact, the lake of Aral is known, on testimony not more remote than that of the last generation, to have reached a range of elevations now at a distance of sixty versts; and only a year before the embassy of M. de Negri, the waters of a bay in that inland sea, reached a limit three versts beyond their present shore. The marauders who tenant the oases of these deserts are an unrelenting race. While the expedition was on its way, Haroun Ghazi detached a body of his Kirghiz, to take by surprise the aoul of some hostile horde in the vicinage. The sultan had time to flee, but his flocks, his wives, and his brother Jakach were taken. The females were treated with the utmost brutality, and Jakach, a fine young man of twenty-two, was savagely murdered, the victim of a blood-feud. These bold and restless warriors are the terror of their neighbours, but the Chinese, by adopting the system of immediate and unsparing reprisal, have obtained immunity from their inroads. The Russians appear to have secured a strong interest among these rovers, and will probably make effective use of them in the prosecution of their ambitious projects.

Aghatma was the first place at which the Russians encountered the regular establishments of the sovereign of Bokhara. Previously to this, they had been welcomed by a detachment of cavalry, and before they reached the capital, they were met

by the Couch Beghi, one of the Khan's chief officers, who received them with much state, but with perfect courtesy. During the two day's march which conducted them from this point to the great city, they were incessantly surrounded by the natives in great numbers, notwithstanding the exertions of the police, who used their sticks without mercy or discrimination. The Russian soldiery marched in military order, and in full equipment, while the mob enjoyed the novel spectacle, and seemed especially surprised by the roll of the European drum. It was on the 20th of December, 1820, that M. de Negri and his suite made their formal entry into Bokhara, and had audience of the Khan, who exhibited, we take it for granted, all the pomp he could muster on the occasion. They passed along a vaulted brick gallery, through files of Bokharan soldiery, armed with muskets of all sorts and sizes; they then entered a court where ten or a dozen cannon, without carriages, were ostentatiously displayed; and, at last, after some other variations of regal exhibition, they were introduced to the khan, seated on embroidered cushions. The hall in which he received them

'was in length double its width. The khan, placed near the wall, opposite the entrance, had on his left hand, two of his sons, of whom the eldest might be about fifteen, and on his right the couch-beghi. On each side of the door were five men of rank. Two chamberlains supported M. de Negri, who approached within about ten paces of the khan, addressed him in Persian, handed his credentials to the couch-beghi, and sat down. The individuals attached to the embassy remained standing against the wall, on each side of the door. The couch-beghi immediately presented the emperor's letter to the khan; that prince read it aloud; he then requested M. de Negri to order a few of the soldiers into the antichamber, without their arms: the khan, as soon as he saw them, began to laugh like a child. The expression of his countenance is by no means intelligent; he is forty-five years of age; he has a handsome beard, black eyes, olive complexion, and he seems exhausted by the pleasures of the harem. He wore a khalaat of black velvet, adorned with jewels, and a muslin turban, surmounted by a heron plume, and crossed by a golden loop; in this state it resembled the kalewi, the official head-dress of the grand-visir, the captain-pacha, and the kizlar-agassi of the Ottoman empire. The couch-beghi and three other officers wore, instead of turban, a cylindrical bonnet of sable. A master of the ceremonies held in his hand a sort of halbert, surmounted by a silver axe. The presents were carried into another chamber. The audience lasted about twenty minutes; when it had closed, we rejoined, outside of the palace, our escort, which returned to Bazartchi, where it bivouacqued in a garden, through the winter. M. de Negri and the individuals attached to the embassy were lodged in Boukhara, in a large house belonging to the couch-beghi.

'We remained in this city from Dec. 20, 1820, till March 10, 1821:

the season being then favourable, we returned to Bazartchi. The bivouack in the gardens of that place, appeared to us far preferable to a residence in the gloomy habitations of Boukhara.

'March 22, we left Bazartchi; the 25th, we left Boukharia, gratified by our visit, but still more so by our departure.'

We shall not, in this place, enter into the details respecting the countries of Central Asia, which M. de Meyendorff's inquiries and observations have enabled him to communicate. They are somewhat vague, and we anticipate more favourable opportunities of estimating the present state of our knowledge respecting these imperfectly known regions. In order, however, that we may bring forward all the specific facts within our present reach, we shall insert the following curious extract from the eastern travels of Raphael Danibeg, a Georgian nobleman, published at Petersburg in 1815.

'From Cashmere I journeyed to (little) Tibet, a city which I reached after having travelled about two hundred versts in twenty days; it is built on hills and surrounded by stony mountains producing a small quantity of oats, of which the inhabitants mix the flour with milk, and heat it with the addition of butter. So poor are they that this is their only nutriment. I observed there a custom both condemnable and contrary to good sense. If there are many brothers in a house, one woman will be the wife of all; if a boy is born, he takes his name from the eldest, and considers him alone as his father. Much tea is consumed here; wool for shawls is imported from Lassa. All merchandise is conveyed on the backs of sheep, which are loaded to the utmost; from this place to Cashmere, packhorses are employed.

'A great quantity of Russian merchandise might be disposed of at Tibet; the Tchaba would eagerly purchase goldsmiths' ware and silk stuffs. These people bring from Lassa much goat's hair, which is forwarded to Cashmere. From Tibet to Lassa is three month's journey.

'It took me forty days to travel from Tibet to Lassa. The journey was very wearisome; the sterility of the soil, the extreme depth of the precipices, the excessive height of the mountains, among which glaciers are found, gave me a feeling of sadness that was increased by the unbroken solitude of these uninhabited regions. At last we gained sight of Yarkand; a city of agreeable aspect, surrounded with thick groves.

'It is garrisoned by more than 2000 Chinese troops; their chief is called Amban. There are besides in Yarkand more than 3000 Chinese, who employ themselves in commercial pursuits. The climate is healthy, but the water is bad; there are no handsome structures, but the inhabitants are in easy circumstances. Although I have said that the climate is salubrious, I must except autumn; no where have I found it more unhealthy. During nearly the whole of its con-

tinuance, the sky was covered with clouds. A strange dust, of which no one knows the cause, falls like rain, and renders this season very disagreeable. The extraordinary dampness of the air brings out certain reddish insects, named *karbites* by the inhabitants. The bite of these insects is almost always mortal When, instead of rain, they see the above-mentioned dust falling, they hope for a good harvest, while they expect an unproductive one, should rain fall in the usual way. This dust is so thick that the rays of the sun cannot pierce it, and this lasts sometimes for seven or eight days; it is at the same time so fine that it penetrates the smallest crevice.

'Independently of Yarkand, the Chinese are masters of Houdam (Khoten), Gachgire (Cashgar), Aksou, Douroban, and Ily. Each of these cities has a governor of that nation. The Chinese are very numerous at Ily or Kouldja; it is estimated that there are more than 10,000; they are very proud and very idle; they pass their time in smoking. No inhabitant can quit the town without a passport; it is difficult to evade this regulation, for official vigilance is always on the alert. This is one of the methods adopted by the Chinese for the repression of disorders of all kinds.

'From Yarkand, I reached Aksou in thirteen days. This city, which is not large, contains many well-built houses; it is situated in a valley; it is divided into two parts, one inhabited by Chinese, the other by Mahometans; they keep up a very active traffic with each other.

'From Aksou, I arrived in three days at Tourfan, a sufficiently ugly little city; it contains nothing curious, because its inhabitants are poor; at the distance of twenty versts are the frontiers of the Kirghiz.

'Having passed Tourfan, I traversed many wandering nations of Kalmouks, Kirghiz, Kaisaks, and at last reached Semipalatinsk, after a journey of three months.'

Bokhara lies between the 41st and 37th degrees of north latitude, and 61° and 66° 30′ of longitude east of Paris.

There is an appendix of natural history. A few plates of no great value occur, but the map is beautifully executed.

Art. VIII. *A Memoir of the Rev. Stephen Morell, late of Norwich.* By T. Binney. 12mo. pp. 416. London, 1826.

SEVERAL unpretending volumes of religious biography are lying on our table, which we could conscientiously commend for the pious instruction to be derived from their perusal, if a general recommendation of that kind would satisfy either the Authors of those volumes or our readers. Drawn up, for the most part, for the private circle of friendship or religious connexion, they seem to claim an exemption from the severity of criticism. Even a fair appreciation of their intrinsic value, in a literary point of view, might seem harsh and unfeeling to

those who bring to the perusal of the volume the partial feelings inspired by personal intimacy and fond remembrance; and we respect those feelings too sincerely to wish to do them violence, although our stern notions of critical duty may restrain us from gratifying them to the utmost. The number of these publications, and in some cases their injudicious bulk, render it the more difficult satisfactorily to discharge this part of our office. In some cases, the pages of a magazine might seem to present a more eligible vehicle for the short and simple annals of departed worth. But if the public are of a different opinion, far be it from us to contest the point.

The present volume, however, has seemed to demand attention both by its merits and its faults. It is indisputably a clever and an interesting production, though exceedingly far from being what a well written memoir should be, full of all sorts of digressions, and composed in a style which indicates that, both as a writer and a thinker, Mr. Binney is as yet in his novitiate. He has favoured us, in one place, with his notions of biographical composition, of which he says, there are two kinds,—'anecdote-biography and essay-biography:' the former, he thinks, is generally the more interesting; the latter, the more instructive. His estimate of the value of anecdotes does not, it will be seen, quite accord with that of Lord Bacon; but waiving this, Mr. Binney has simply described two vicious styles of biographical writing, of which, we should say, the first-mentioned is by far the least exceptionable, and, when scandal and mere gossip or inanity can be excluded, the most instructive, while the last-mentioned is at once the most cheap and the most annoying. An *Essaying* biographer and a sentimental historian are, as literary workmen, well-matched;—a sort of mental button-holders from whom we are anxious to escape. Surely, Mr. Binney must be aware that there are other kinds of biography besides these two. We could specify several other varieties,—diary-biography, epistolary-biography, historico-biography —the genuine *memoir*, biographical romance, and that very rare species which we may be allowed perhaps to describe as biography-*proper*, but which used to be known under the old fashioned and expressive term—*lives*.

It is but fair, however, to state, that Mr. Binney sat down to his task honestly intending to fulfil the simple duty of the Biographer. The volume was to contain as little of his own, and as much of Mr. Morell's as possible. For his deviation from this plan, he offers, in his preface, a whimsical apology. Soon after commencing the work, he laid it aside for six months, and when he resumed his task,—the printer 'wanted 'copy'—and—

'I began,' says Mr. Binney, 'an allusion to the topic which, with some reluctance, I consented to touch,—I forgot under the excitement of the moment my judicious resolutions,—I kept on writing because I could not help it,—what I wrote and inserted received a perpetuity before I was aware of its extent,—I found I had made a mistake, and it was irreparable.'

Our readers will commend the ingenuousness of this avowal, more than its wisdom; but a man who makes the public his father-confessor, must not be mistaken for a penitent. Mr. Binney must positively get rid of his unbridled mode of acting and writing, or it will neutralize to a considerable extent his talents, and circumscribe his usefulness. Although we have deemed it necessary to protest, in the outset, against the very *unworkman-like* manner in which he has performed his task, and his awkward attempt to justify it, we are quite disposed to concede to him our free pardon for this his first offence, in consideration of the better qualities which are displayed in the volume, and the correct and important sentiments of which he has made this memoir the vehicle.

Mr. Morell was a young man of singularly amiable and interesting character; and his friends had formed very high expectations of his future eminence, which he seemed on the point of justifying, when it pleased his Heavenly Master to remove him from the scene of his opening usefulness. He was ordained pastor of the Congregational Church at Norwich on the 17th of June 1824, and on the 21st of October following, he expired. The specimens of his talents, the testimonies borne by his fellow-students to his exemplary conduct, and the piety which distinguishes the extracts from his papers, impart to his example, brief as was his career, a useful and monitory character.

When Mr. Morell finally left Homerton College in the year 1823, it was with the expectation of becoming the pastor of a congregation at Exeter. The circumstances which led to his declining that station, are made the occasion of some very free and extended observations by his Biographer on the principles and constitution of Dissenting churches. In fact, they occupy, together with the documents relating to this part of the narrative, nearly a third of the volume; and it is this feature of the work which has more particularly induced us to notice it.

We must confess that, while we give Mr. Binney full credit for the best intentions and the purest motives in making the disclosures alluded to, we regret that they should have been made. Not that we think any considerations of delicacy relating to the parties themselves need have restrained him from giving a fair statement of the circumstances alluded to; but

we fear that the cause of religion is likely to be prejudiced, rather than promoted, by the exposure of the evils and disorders here represented as attaching to the system. No reader of the Eclectic Review will suspect its Conductors to be blind or indifferent to the existence of such evils; and we have not hesitated, when an occasion has fairly presented itself, to offer our freest animadversions on the mistaken notions to which, in our opinion, they are chiefly owing. But every fresh case of the kind that is brought before the public, affords a mean triumph in quarters where there exists a ready disposition to watch for our halting; and a spirit the reverse of that charity that "rejoiceth not in iniquity," leads the ecclesiastical partizan to exhibit these particular cases as average specimens, and to found upon them calumnious charges against the general body of Dissenters. Nor is this, perhaps, the worst consequence of such disclosures. Individuals who have hitherto kept aloof from joining any religious society, are thereby furnished with a plausible pretext for still remaining unconnected with the Visible Church, and for living in the neglect of Christian communion.

One of the principal points at issue between Congregational Dissenters and the Episcopal and Wesleyan Communions, respects the right inherent in every Christian Society to choose its own pastor. This is justly considered as one of the fundamental principles of our Dissent, a sacred, invaluable, and inalienable privilege attaching to every citizen of Christ's Church. The proper grounds of this privilege are the solemn personal responsibility of every individual in the matter of his own religious belief, and the voluntary and spiritual character of Christian fellowship. 'No man,' it has been remarked, 'can either 'have an inherent right, or derive from the civil authority a 'political right, to be received by an individual, or by a body 'of individuals, in the capacity of a spiritual instructor. His 'claim to be so received, must be of a moral nature, must 'arise from his qualifications and character. To receive a man 'in the character of a teacher, without examining his claims, 'without making our reception of him depend upon the truths 'which he preaches, is an act of implicit faith or submission 'wholly unauthorized by the Gospel and infinitely perilous*.' The opposite system, which denies the laity a voice in the election of their minister, placing his appointment in the hands of secular men, and converting the presentation into an article of merchandize, is so palpable a departure from primitive usage, so gross a usurpation on Christian liberty,—that, let

* Conder on Protestant Nonconformity. 12mo. p. 108.

our practice as Dissenters be attended with what evils and disorders it may, we can never consent to give up this part of the liberty with which Christ has made us free, for the principle of ecclesiastical establishments.

If Dissenters err, it is not and cannot be, in our opinion, as regards this fundamental principle, but with respect to some of the consequences or conclusions which they suppose to follow from it. And here, we admit, there is room for much misunderstanding and pernicious mistake. The very word election, more especially in this country, is apt to mislead, or to suggest associations foreign from the proper nature of a religious transaction. Persons are too apt to proceed to the election of a pastor as they would to that of a vestry clerk or member of parliament, jealous, and it may be proud, of their franchise and their qualification. Thus, our political freedom may be in part the source of the democratic tendencies which are sometimes carried into concerns ecclesiastical. Notwithstanding all the evils attendant on popular elections, however, Englishmen would not be very easily persuaded that the close-borough system or a mere *congé d' élire* from the Crown or the Patron, would be the more constitutional and desirable mode of proceeding. But the Christian minister, it must be recollected, is not the representative, but the ruler of his congregation: his capacity is not legislative, but magisterial. His business is to execute, not the will of the people, but the will of Christ, and to dispense his laws and institutions. It is as a teacher and guide that he is to be chosen for the sacred office, not as a public servant. Yet, this distinction is, we apprehend, too often lost sight of.

But what is election? Does it either include or preclude *nomination*? Does it, in fact, necessarily imply more than acquiescence in appointment? Is there not a wide difference between personal and collective choice? The answer to these questions, it seems to us, would bring out some other mistaken ideas on this subject.

In the first place, then, in all cases of popular election, we find that the right of nomination resides, not in the community at large, but in certain individuals, and is quite distinct from the right to elect or to vote. Certain candidates, whose qualifications have been ascertained, are brought forward, and the exercise of the elective franchise is limited to the approval or rejection of one or more of the parties nominated. It is not at the option of the electors to set up or choose absolutely whom they please. Such a right, conceded to the commonality, would be a most dangerous and pernicious one. And thus it is in other cases. In the election of a director or a

medical officer, there is always a nomination apart from the ballot which determines the appointment.

Now nothing is, we apprehend, more certain than that, in primitive times, the nomination and the election of Christian bishops were in different hands; the appointment originating at first with the Apostles, and subsequently with the elders and heads of the Churches, the election depending on the suffrages of the people. 'And when any were appointed or 'sent by the Apostles or other, the people of their own voluntary will with thanks did accept them; not for the supremacy, imperie, or dominion that the Apostles had over them 'to command as their princes or masters, but as good people 'ready to obey the advice of good councellors, and to accept 'any thing that was necessary for their edification and benefit.'* That cases might occur, in which even the nomination originated with the people, and when both the appointment and the choice would take place as by acclamation, we are not disposed to question. All that we wish to point out is, that to nominate or appoint to an office, and to ratify that appointment by public suffrage, are two things very distinct; and that the latter only necessarily belongs to the people at large, or is a necessary condition of either civil or religious liberty.

If the appointment of a parish minister were suspended, in like manner, on the suffrages of the parishioners, it could no longer be considered as an invasion of their ecclesiastical rights, that the nomination originated with the rulers of the Church; although it would still be a serious evil, that the right to nominate should be vested, as it is, in persons of all sorts of creed and character. But the evil inseparable from popular elections in the Church of England, is, that in throwing them open to the parish, irreligious and immoral men are invited to concur in the election of a Christian pastor.

The evil and abuse are of the same description, differing only in degree, when a Christian church is brought down to a level with a mere club or subscription society, by conceding the right of election to all persons choosing to hire a pew in the chapel. On this point we have great pleasure in citing Mr. Binney's remarks.

'A church, as has been repeatedly stated, is a voluntary society of holy men. These men are contemplated by Independency as conducting their own affairs; and, in fact, the great purpose of their association, is, that they may possess the power of doing this *inde-*

* Declaration signed by Cranmer and the other Bishops at Windsor Castle.—Stillingfleet's *Irenium*, Part II. ch. vii. § 2.

pendently of those who, either as Christians, cannot be regarded as possessing authority to legislate for them; or who, as men of the world, have no shadow of a right, even to whisper their wishes or their will, in the business of a kingdom "which is *not* of this world." But, this fundamental principle, which constitutes the very "prop and pillar" of rational and religious dissent from established churches, is, apparently, forgotten, criminally forgotten, in the present conduct of many independent societies. Subscribers, as they are called, —persons who pay so much for sittings in the building, become possessed, by that circumstance, of a right to vote in one of the most important transactions of a church—the choice of a minister. This is as unscriptural as any established, national enormity. It is true, the church may often meet by itself, but then, it knows that, in general, it has to place a great dependence upon the support of the hearers for the very benefit respecting which it is met to consult; and hence this *christian* society has got something else to attend to, besides the simple purpose of securing a pastor; and this something else is to regard, to a certain extent, the sympathies and aversion, the taste and wishes of persons, who, whatever may be their character, yet, persevering in a refusal to make a public profession of their faith, can only be considered by a church as unregenerated men. What can be expected from this? But, what can be expected from such possessing, as they often do in *committees of management*, consequence and power? What but heated and unhallowed animosities! Christians themselves are but imperfectly sanctified, and there is quite danger enough from the remains of indwelling sin in *them:* but many whom they permit to act and intermeddle in their affairs, are not supposed to be sanctified at all. It is true, many in the congregation may be believers; and it is also true, that some of them are much better men than many in the church,—but, the greater number are believed, both by themselves and others, to possess no pretensions whatever to actual conversion. Now this departure from the pure and elevated principles of Independency, is one great cause, if not the greatest, of all that shades and conceals the loveliness of its image. Hence the agitated aspect it frequently assumes; hence the supposed deceitfulness of the region it inhabits; hence the smoke, and dust, and volcanic eruptions, that deform and darken the purity of its sky.

'I do not enter into the expediency of the measure adverted to: I have nothing to do with that; I take theory and fact, and if, when placed in contact and comparison, the coincidence is immensely incomplete,—it is not my fault. The principle of expedience is not to be employed to subvert the fundamental positions of reason and religion. If it be found that Independency cannot possibly exist without this unnatural coalition, why then the argument for dissent is at an end; it is falsified by fact; and it becomes us to return to our venerable Mother, humbly acknowledging our schismatical mistake. "The presumptuous intermeddling of worldly, unsanctified spirits with ecclesiastical concerns, (as it has been observed with reference to this very subject,) has been the source of almost every error

in doctrine, and enormity in practice, from the time of Constantine to the present day. Nor is dissent of much importance except as it affords an antidote to this evil."—Certainly not: dissent is nothing without this; it is itself a great evil, unless it secure a great good; and that good is the preservation to christian men of "*that liberty with which Christ has made them free,*"—a liberty, among other things, to act for themselves, unfettered and uncontrolled, either by the assumption of ecclesiastical authority on the one hand, or the interference, on the other, of worldly government and worldly men. But in many churches, whose speculative construction presupposes the exclusion of this evil, the custom to which we refer again creates it. If our principles really cannot be realized—cannot be acted upon from the general state of society around us;—if our theory is to be only a delineation in a book, or the picture of an "introductory discourse;"—if the evils from which we profess to flee still follow and must follow us;—why then, we repeat, let us return at once to the system and the church from which we dissent,—and dissent, as it appears, for no great or adequate advantage.

'That the evil to which we advert, is the very thing from which we profess to escape,—that the cause of independent disorders, which is here regarded as the *greatest*, is just the consequence of an approach to the state of that community from which we profess to dissent, and which ridicules or reproaches us for those very disorders which flow from an improper approximation to itself—this may be presumed, I think, from a circumstance of common occurrence, and of profound significancy. It is notorious, that, at those times when the *people* in the Establishment have an opportunity of showing what they are, by possessing the power to choose a minister for themselves, scenes occur, far more disgraceful and disgusting than were ever recorded in the annals of Dissent. Why is this? Why is it, that that very Church, which looks down with something like contempt on our disturbances, can so far surpass us at times in the magnitude and bitterness of its own? Why is it, that we read in the public prints, of occurrences, within the pale of the National Church, which far exceed the utmost climax of congregational confusion? Why? The reason is plain; *there*, the parishioners are the people, and as such, or as pecuniary subscribers to the particular service in question, they have a right to vote for the temporary teacher, without any regard to a profession of piety at all. Hence, the consequence is such as might be expected from the excitement and contention of such moral materials. Now, by giving to the congregation in a dissenting meeting-house consequence and power, dissenters go back again to what they say they have left,—they approximate to the mixed and worldly character of the Established Church, and, of course, they catch the contamination of its evils. Hence, however strange it may seem to some, it is true, that the very distractions which darken the aspect of dissent when cursorily compared with the dignified composure of "the Mother of us all," actually arise from an inconsistent and unconstitutional approach to that Mother's worldly and indiscriminate indulgence. There can be no doubt, that from this circumstance many

of our most calamitous occurrences arise; hence, the social discussions amongst us sometimes sink almost to a level with the low brawls of a parish vestry, and the choice of a minister resembles the contested canvas for an episcopalian lectureship.' pp. 268—274.

The right of election, then, we must contend, is vested in the church at large, and the church exclusively. This, however, does not preclude a discreet, respectful, and becoming deference to the judgement and feelings of any individual members of the congregation, if such there be, whose acknowledged wisdom and piety entitle them to be consulted. It may be that they do not willingly exclude themselves from Christian fellowship;—that the fault does not rest with them, but with the church itself. This is clearly the case when the terms of communion are schismatical or arbitrary. And even if the individual be withheld from becoming a member of the Church by insufficient reasons, still, he may be personally entitled to respectful consideration in this matter—not, indeed, because he is a ten-shilling or a ten-guinea subscriber, but because, it may be, his opinion deserves to weigh with those in whom the right of election is legitimately vested, far more than the opinions of some score of silly members. The rights of the church are not to be contentiously,—we were going to say, insultingly exercised. It ought to be a matter of regret, not of triumph, if there are in the congregation persons of respectability and apparent piety, who are excluded, in such a case, from taking an ostensible part in the proceedings, and, from sanctioning a choice in which they are not less interested than the members themselves. More especially, should the 'church' form a minority in respect to numbers, talent, property, and (if such a case be possible) respectability, the exercise of this right of choosing a pastor for the congregation, becomes so invidious, that it requires to be very prudently and modestly managed; otherwise the subscriber may be led to think that it were as well to let the king, the bishop, or the squire choose for him, as his tailor and shoemaker.

The fact is, that no plan or system can be unexceptionable, or can work well, so long as Dissenting churches comprise the *minority* only of their respective congregations. This is so unnatural, and, we must say, so disgraceful a state of things, to whatsoever causes attributable, that, where it prevails, evil must ensue. It is a case which was never contemplated by the Apostles; and its tendency is to defeat the very design of the institution of a Christian church. For what are the ends of such an institution, but to exhibit the Christian profession in its purity, and to cherish and afford scope for the communion of saints? In order to this, a church ought to comprise all

who are visibly, or, in the judgement of charity, believers. If it does not, the line of separation between the visible church and the world becomes nearly as undistinguishable and undistinguishing in a Dissenting, as in a national church;—with this important difference only, that, in the one case, the world is indulgently comprehended within the pale, while, in the other, it is made itself to comprehend a considerable portion of the visible church. And if the communion of saints, instead of being enjoyed exclusively among the members of the church, should be found subsisting substantially among those whom that church excludes, wherever the fault lies, the design of such Christian association becomes so far nullified, and the inducements to enter the sacred enclosure are destroyed. And the evil tends to propagate itself. The force of example operates more and more to reconcile well-disposed and serious-minded persons to content themselves with a vague profession and a life long neglect of the ordinance of the Lord's Supper; while the church suffers, not merely negatively by their loss, but positively by its inevitable deterioration. A Christian church, whether it exclude the faithful disciple of Christ from its communion, or whether its communion be declined by men of acknowledged piety, whether it be itself intolerant, or from any cause have sunk into disesteem, may be considered as in circumstances highly disadvantageous alike to the cause of religion and the spiritual interests of its members. A moral stagnation, to a greater or less degree, will inevitably ensue. Small churches thus shut up, like close rooms, have need to be well ventilated.

But to return to the question of election. Admitting this right to reside in the members of the society, and in no others, still, it is necessary to ascertain how far this right extends, and what it embraces. There must be a previous nomination. Is that to be the result of mere popular suffrage? Have the people the right and power, not only to elect by their votes, but to nominate by their voice?

As this is a question which we should not be able to answer to the satisfaction of all our readers, we shall content ourselves with affirming, that Independency does not require that the reply should be given in the affirmative. It is not absolutely necessary to either the being or the well-being, the liberty or the prosperity of Christian churches, that we should hold, as many do, the right of every church to call upon any one of its members to become its servant or its chairman,—in which capacity alone the minister has been supposed to differ from the other gifted brethren. We readily admit, that the liberty of prophecying is not to be restricted by either episcopal, presbyterian,

or popular ordination. Ordination always respects office, and to preach is not an office, but a function. Whatever restrictions prudence, expediency, and the discipline of the Church may impose on the exercise of the function by individuals not invested with any distinct office in the Church, every Christian man is at liberty to teach others, who has the opportunity and the ability to do so,—whether in the sabbath-school or in the cottage. He no more requires to be licensed by ordination to preach, than to pray. A large class of efficient religious instructers, comprising the students in our colleges, Sunday-school teachers, schoolmasters and others, preach or teach without any such previous designation.

But the pastoral office, as well as the office of the Evangelist or Christian missionary, includes much more than this, demanding higher qualifications and involving higher responsibilities: and we cannot admit that the call or suffrage of the people is all that is requisite in this case. We conceive that the right of private judgement is pushed to a very unreasonable length, when it is imagined that every member of a Christian society, however ignorant, is a competent judge of a minister's qualifications. The right of popular election involves no such absurdity as this. That right has not for its object the indulgence of individual caprice, but the protection of the churches of Christ at large against papal or secular domination. It is less as a personal, than as a collective right, that it is valuable. It was never imagined by our forefathers, that every good woman in the church was to be called upon for her opinion whether Mr. A. was a good preacher and made good sermons, whether he was too high or too low in doctrine, too legal or too argumentative; that the Teacher should thus submit to be taught;—that the candidate should be placed at the bar of the church as a petitioner or as a criminal, and that the choice of a pastor should be a species of Saturnalia in the church. Most pernicious in its tendency is the delusion which the members of churches are suffered to labour under in this respect; and what is the consequence? Mr. James uses stronger language, perhaps, than the fact warrants, but there are too many cases to which it applies, when he says: 'The choice of a successor '(on the removal of a minister) always brings on a crisis in the 'history of the church.' Mr. Binney says:

'The power of choosing a minister produces a feeling unfavourable to religious result, as it leads all, in some degree, to listen rather as judges than disciples. At certain periods this is essential; but, in the minds of many, the feeling frequently continues; it is too congenial to the dominant propensity of human nature to be readily relinquished; —hence often a variety of evils; hence, the rude remarks, the vulgar

impertinence of some of all ranks and both sexes; hence, the general custom of regarding *how* a thing is said, rather than the thing itself, though the most momentous within the compass of thought. With the consciousness of a minister as "their servant *for Christ's sake*," many are disposed to think him such *for their own*, and to occasion disorder by unreasonable demands on his time, attention, and *docility*. The freedom from priestly domination, laid as the basis of the system, will excite, at times, such a feeling of independence, as will expand into something like popular tyranny. Sensitive to encroachment, some will discover it where none was designed, and oppose themselves to the *moral* authority of virtue and wisdom; and others, or the same, from the like principle, will seem to think it inconsistent with liberty to bow even to truth itself; as some republicans are observed to be domestic despots, appearing to think it an oblivion of principle to acknowledge the *sway* of filial or conjugal love. The influence of intelligence, it was said, was legitimate, but there are kinds of influence any thing but this; there is a nameless something, which seems possessed of the most contradictory attributes;—while the *love* of it, affords the philosopher the most direct scriptural reply to the question, "*whence cometh evil?*"—the possession of it, seems, by common consent, to render worthlessness and folly respectable; it can attach authority and distinction to weakness, and elevate into eloquence unmitigated absurdity. "The best of men are but men at the best;" systems the most perfect may excite feelings and prompt conduct, much to be deplored, in those frail beings who hardly know how to appreciate their perfection; hence, many of the evils we lament, and many inconsistencies almost too palpable to be believed: a society of equal brethren, subject to the capriciousness and tyranny of one man;—a fraternity of christian brethren divided into petty factions by the feuds and jealousies of opposite pillars;—an independent expounder of God's word, subject to the insults of captious criticism;—and a holy, devoted minister, tortured under the fangs of that worst of all possible personifications of Heresy and Antichrist—a haughty, unfeeling, dominant deacon!'

The latter part of this paragraph touches upon points to which we shall advert hereafter. It seems that Mr. Morell was annoyed beyond all endurance by the impertinence of the members of the Exeter congregation and the vexatious opposition of one dominant individual. His ordination, he was told, it would be necessary to defer for nine months or more,—during which, of course, he was to consider himself as on probation;—a most delightful predicament for a man anxious to acquit himself of the faithful and independent discharge of the pastoral office. 'Nor could it render the labours of the pulpit very 'easy and delightful,' remarks Mr. Morell's father to his Biographer,

'to be favoured with a never-ending succession of friendly visiters, recommending him, at one time, to alter completely his style of com-

position, at another, to avoid certain phrases, which, though just in themselves, might be deemed objectionable; at another, to be less argumentative; at another, to be more fervent, or more solemn, or more practical in his applications. Truly, I wonder not at the extreme depression of his spirits which overwhelmed him, which unfitted him, in his own estimation, for the duties of the pulpit, and which betrayed itself, without his stating the cause, in every letter he wrote.' p. 146.

If this be Independency, we had almost said, let it perish. But, in truth, such a system is doomed, without any commination of ours, to wither under the moral blight which has seized upon it. No wonder that Mr. Morell was rendered, as he says, by seeing and feeling so much of the evils of a 'vulgar democracy,' almost disaffected to the system. But he adds, with a good sense and Christian feeling that will serve to illustrate his character:

'Independency is a very different thing from that nondescript anomaly which bears its name at Castle-street; for the constitution of that place is as opposed to our real principles, as these principles are to the national church. Our grand fundamental laws are, that since religion is a personal thing, and since we are responsible both for our belief and practice to God alone, we decline the interference of any human authority, and worship God with those forms, and after that manner, which conscience dictates;—that a number of faithful men who voluntarily associate together for purposes of mutual edification, partaking of the symbols of a Saviour's dying love, constitute a church of Christ;—that such companions of the faithful, holding allegiance only to the Great Head of the Church, cannot be *commanded* by any human power either in matters of doctrine or ceremony;—that since their union was voluntary, and for purposes of mutual edification, they hold within their own hands the power of excluding from their society any members by whom the religious welfare of the entire body is injured, of refusing admission to any with whom they cannot harmonize, and of receiving into their communion those who may help and further their religious prosperity;—that, on the same grounds, the assembled church have the right of electing their own pastor, that the minority are bound peaceably to submit to the will of the majority, and that any dissensions and separations on this ground are decidedly sinful, bringing upon the consciences of such factious individuals the guilt of an unrighteous schism. These, so far as I understand the subject, are the grand principles on which our churches are founded; at least, they are my principles, and the more I have reflected, the more convinced do I become that they are both rational and scriptural, congenial with apostolic practice, and in unison with the spirit of genuine christianity. These are the reasons why I am a dissenter.' pp. 279—81.

If, however, the people be not competent to exercise the

office of *triers*, by what, it may be said, is their voice or vote to be guided? Our reply would be, by the evidence laid before them, that the individual nominated to be their pastor, is properly qualified by his attainments, piety, and moral character for the sacred office. On this point, they cannot well be too strict or too inquisitive; whereas it is notorious, that, in many cases, where there prevails a fastidious and captious spirit with regard to the services of the pulpit, there exists a scandalous negligence in ascertaining the real character of the individual. How could it possibly happen, that a minister leaving a station in debt or under charges of a more criminal nature, should be able to preach himself into the good graces of another church, and to become their pastor, were it not that some persons are less particular in ascertaining the character of their minister, than that of their cook, or butler, or warehouseman? Such cases have occurred; and though, thank God, they are rare, they are sufficient to shew that something is amiss in our practice.

We say, then, that the nomination or recommendation of a pastor to a Christian church, ought both to precede and to guide the public suffrage, and that the members of the church are not to be so much asked for their opinions, as required to signify their will,—whether they will concur in accepting the party so recommended to their choice in the character of their Teacher, Friend, and Guide, and will pledge themselves to honour and support him as such. Let them be called upon to exercise their good sense, not in criticising his sermons, but in judging of the testimony borne to his character and qualifications. Let them be taught to distrust their own judgement, and to stand less on their likings and dislikings, without neglecting their duty or foregoing their rights. If it be attempted to force upon them a man of heretical doctrine or doubtful character, let them be taught to unite as one man, to drive him from the sanctuary; but let them not be suffered to abuse their birthright as Christian freemen and Protestants, by substituting for either sacerdotal or Erastian tyranny, a vulgar, wrangling, factious democracy.

But by whom, it may be said, is the right of nomination to be exercised? We recognise no apostolic order, no archiepiscopacy, no oligarchy under the modest name of Conference, no Board, no Bench. This is true, but still, all the power of nomination we are disposed to contend for, as requisite in the first instance, might be exercised, without any assumption of authority, by such ministers, or others, as might be applied to by a destitute church for their recommendation and advice. We have no apprehension that any voluntary deference which

a Christian society might pay, in this respect, to neighbouring ministers or heads of colleges, would lead to a compromise of their independence. Such nomination in many cases does virtually take place; and much inconvenience and disorder might be obviated, were churches to exercise over each other, under such circumstances, an affectionate superintendency. A recommendation coming from a minister personally acquainted with the circumstances of the congregation, as well as with the character of the candidate, and personally respected and beloved, would naturally have peculiar weight with the members at large; and though it would not supersede their right of election, either collectively or individually, it might often save them from a mistaken choice, or from having recourse to less open, direct, and eligible means of procuring a supply or a settled pastor. In fact, instead of hear-say or chance nominations, awkward applications from candidates, or secret cabals, we would have this introductory part of the business so managed—and we think it easily might be—as that no danger of dispute and wrangling could arise from the definitive decision being left to the voice of the church.

'In an Independent Church,' says Mr. Binney, 'the *people* 'possess the power of conducting all the affairs of that 'church; the government of the little community is essentially 'popular and democratic; the union of members is a union of 'equals.' He adds: 'The theory is beautiful as a speculation, 'and it would be equally so in fact, if men were equally perfect 'with the system itself.' Admitting Mr. Binney's description of the theory of Independency to be correct, we need go no further for proof that an Independent church is not a Scriptural church; and he has unconsciously pronounced a condemnation on the system. The institutions of Christ are not Utopian speculations: they are adapted for the edification and preservation of his Church as consisting of believing men, but men of like passions and infirmities with other men. And if Independency must be built up on the ruins of common sense, it has nothing in unison with the institutions of Divine wisdom. But let us examine these positions.

'The union of members is a union of equals.' This holds true, properly understood, not of an Independent church only, but of every religious society,—of the whole Visible Church. There is "one Lord, one faith, one baptism," one salvation, one heaven;—and rich and poor, peer and peasant, the philosopher and the clown, all "meet together" in the house of God as fellow-men, fellow-sinners, and, if converted men, as brethren. But neither the New Testament nor the theory of Indepen-

office of *triers*, by what, it may be said, is their voice or vote to be guided? Our reply would be, by the evidence laid before them, that the individual nominated to be their pastor, is properly qualified by his attainments, piety, and moral character for the sacred office. On this point, they cannot well be too strict or too inquisitive; whereas it is notorious, that, in many cases, where there prevails a fastidious and captious spirit with regard to the services of the pulpit, there exists a scandalous negligence in ascertaining the real character of the individual. How could it possibly happen, that a minister leaving a station in debt or under charges of a more criminal nature, should be able to preach himself into the good graces of another church, and to become their pastor, were it not that some persons are less particular in ascertaining the character of their minister, than that of their cook, or butler, or warehouseman? Such cases have occurred; and though, thank God, they are rare, they are sufficient to shew that something is amiss in our practice.

We say, then, that the nomination or recommendation of a pastor to a Christian church, ought both to precede and to guide the public suffrage, and that the members of the church are not to be so much asked for their opinions, as required to signify their will,—whether they will concur in accepting the party so recommended to their choice in the character of their Teacher, Friend, and Guide, and will pledge themselves to honour and support him as such. Let them be called upon to exercise their good sense, not in criticising his sermons, but in judging of the testimony borne to his character and qualifications. Let them be taught to distrust their own judgement, and to stand less on their likings and dislikings, without neglecting their duty or foregoing their rights. If it be attempted to force upon them a man of heretical doctrine or doubtful character, let them be taught to unite as one man, to drive him from the sanctuary; but let them not be suffered to abuse their birthright as Christian freemen and Protestants, by substituting for either sacerdotal or Erastian tyranny, a vulgar, wrangling, factious democracy.

But by whom, it may be said, is the right of nomination to be exercised? We recognise no apostolic order, no archiepiscopacy, no oligarchy under the modest name of Conference, no Board, no Bench. This is true, but still, all the power of nomination we are disposed to contend for, as requisite in the first instance, might be exercised, without any assumption of authority, by such ministers, or others, as might be applied to by a destitute church for their recommendation and advice. We have no apprehension that any voluntary deference which

a Christian society might pay, in this respect, to neighbouring ministers or heads of colleges, would lead to a compromise of their independence. Such nomination in many cases does virtually take place; and much inconvenience and disorder might be obviated, were churches to exercise over each other, under such circumstances, an affectionate superintendency. A recommendation coming from a minister personally acquainted with the circumstances of the congregation, as well as with the character of the candidate, and personally respected and beloved, would naturally have peculiar weight with the members at large; and though it would not supersede their right of election, either collectively or individually, it might often save them from a mistaken choice, or from having recourse to less open, direct, and eligible means of procuring a supply or a settled pastor. In fact, instead of hear-say or chance nominations, awkward applications from candidates, or secret cabals, we would have this introductory part of the business so managed—and we think it easily might be—as that no danger of dispute and wrangling could arise from the definitive decision being left to the voice of the church.

'In an Independent Church,' says Mr. Binney, 'the *people* 'possess the power of conducting all the affairs of that 'church; the government of the little community is essentially 'popular and democratic; the union of members is a union of 'equals.' He adds: 'The theory is beautiful as a speculation, 'and it would be equally so in fact, if men were equally perfect 'with the system itself.' Admitting Mr. Binney's description of the theory of Independency to be correct, we need go no further for proof that an Independent church is not a Scriptural church; and he has unconsciously pronounced a condemnation on the system. The institutions of Christ are not Utopian speculations: they are adapted for the edification and preservation of his Church as consisting of believing men, but men of like passions and infirmities with other men. And if Independency must be built up on the ruins of common sense, it has nothing in unison with the institutions of Divine wisdom. But let us examine these positions.

'The union of members is a union of equals.' This holds true, properly understood, not of an Independent church only, but of every religious society,—of the whole Visible Church. There is "one Lord, one faith, one baptism," one salvation, one heaven;—and rich and poor, peer and peasant, the philosopher and the clown, all "meet together" in the house of God as fellow-men, fellow-sinners, and, if converted men, as brethren. But neither the New Testament nor the theory of Indepen-

dency, in any other point of view, cancels or requires the compromise of civil distinctions.

'The government of the little community is essentially popular and democratic.' If so, it is not the government of Christ's Church, which is essentially spiritual and theocratic. What! Is God's minister the creature of a democracy? One would imagine from this, that an Independent minister is a sort of hireling, annually chosen, dismissable at will, and whose functions and office are alike determinable at the pleasure of the ruling mob. It is not Mr. Binney's intention to convey such an idea as this; but his incorrect language affords countenance to a most mistaken and injurious view of Independency. How can that be an essentially popular and democratic government, which excludes all popular legislation, and confides the administration of rule to a permanent officer in whom is recognised a higher authority than any which the people can confer?

'The people have the power of conducting all the affairs of the Church.' And so have the people of England the power of conducting all the affairs of the nation. In either case, if the assertion be meant to refer to *foreign* assistance, it is correct. Ours is an independent nation, and we glory in our independency as Britons. But if it be meant, that 'the people,' in an Independent church, have power to conduct their own affairs, not only independently of foreign assistance, but irrespectively of all organization and government, we must say that the theory is any thing but beautiful, and that the fact is otherwise.

The affairs of the church are, public worship, religious discipline, the admission of new members, the providing of funds for the support of the minister and the disbursement of expenses, and the relief of the poor. What part of these affairs, we beg to ask, are conducted by the people? Public worship is conducted by the minister and the clerk or choir; and the people have not quite so much to do with the conducting of the service as in the Established Church. Religious discipline can be maintained only through the medium of the pastor, and it is only in extreme cases that the people are called upon to concur, as in the sentence of suspension or exclusion. The admission of members always is, or ought to be, the result of examination and private conference and inquiry, conducted by the pastor and the deacons or other chosen members. All other affairs are conducted, for the most part, by the deacons. And though not only the members are consulted, but, of necessity, sometimes, the subscribers also, especially when matters of finance are concerned, we have generally found that, in Inde-

a Christian society might pay, in this respect, to neighbouring ministers or heads of colleges, would lead to a compromise of their independence. Such nomination in many cases does virtually take place; and much inconvenience and disorder might be obviated, were churches to exercise over each other, under such circumstances, an affectionate superintendency. A recommendation coming from a minister personally acquainted with the circumstances of the congregation, as well as with the character of the candidate, and personally respected and beloved, would naturally have peculiar weight with the members at large; and though it would not supersede their right of election, either collectively or individually, it might often save them from a mistaken choice, or from having recourse to less open, direct, and eligible means of procuring a supply or a settled pastor. In fact, instead of hear-say or chance nominations, awkward applications from candidates, or secret cabals, we would have this introductory part of the business so managed—and we think it easily might be—as that no danger of dispute and wrangling could arise from the definitive decision being left to the voice of the church.

'In an Independent Church,' says Mr. Binney, 'the *people* 'possess the power of conducting all the affairs of that 'church; the government of the little community is essentially 'popular and democratic; the union of members is a union of 'equals.' He adds: 'The theory is beautiful as a speculation, 'and it would be equally so in fact, if men were equally perfect 'with the system itself.' Admitting Mr. Binney's description of the theory of Independency to be correct, we need go no further for proof that an Independent church is not a Scriptural church; and he has unconsciously pronounced a condemnation on the system. The institutions of Christ are not Utopian speculations: they are adapted for the edification and preservation of his Church as consisting of believing men, but men of like passions and infirmities with other men. And if Independency must be built up on the ruins of common sense, it has nothing in unison with the institutions of Divine wisdom. But let us examine these positions.

'The union of members is a union of equals.' This holds true, properly understood, not of an Independent church only, but of every religious society,—of the whole Visible Church. There is "one Lord, one faith, one baptism," one salvation, one heaven;—and rich and poor, peer and peasant, the philosopher and the clown, all "meet together" in the house of God as fellow-men, fellow-sinners, and, if converted men, as brethren. But neither the New Testament nor the theory of Indepen-

dency, in any other point of view, cancels or requires the compromise of civil distinctions.

'The government of the little community is essentially po-'pular and democratic.' If so, it is not the government of Christ's Church, which is essentially spiritual and theocratic. What! Is God's minister the creature of a democracy? One would imagine from this, that an Independent minister is a sort of hireling, annually chosen, dismissable at will, and whose functions and office are alike determinable at the pleasure of the ruling mob. It is not Mr. Binney's intention to convey such an idea as this; but his incorrect language affords countenance to a most mistaken and injurious view of Independency. How can that be an essentially popular and democratic government, which excludes all popular legislation, and confides the administration of rule to a permanent officer in whom is recognised a higher authority than any which the people can confer?

'The people have the power of conducting all the affairs 'of the Church.' And so have the people of England the power of conducting all the affairs of the nation. In either case, if the assertion be meant to refer to *foreign* assistance, it is correct. Ours is an independent nation, and we glory in our independency as Britons. But if it be meant, that 'the people,' in an Independent church, have power to conduct their own affairs, not only independently of foreign assistance, but irrespectively of all organization and government, we must say that the theory is any thing but beautiful, and that the fact is otherwise.

The affairs of the church are, public worship, religious discipline, the admission of new members, the providing of funds for the support of the minister and the disbursement of expenses, and the relief of the poor. What part of these affairs, we beg to ask, are conducted by the people? Public worship is conducted by the minister and the clerk or choir; and the people have not quite so much to do with the conducting of the service as in the Established Church. Religious discipline can be maintained only through the medium of the pastor, and it is only in extreme cases that the people are called upon to concur, as in the sentence of suspension or exclusion. The admission of members always is, or ought to be, the result of nomination and private conference and inquiry, conducted by the pastor and the deacons or other chosen members. All other affairs are conducted, for the most part, by the deacons. And though not only the members are consulted, but, of necessity, sometimes, the subscribers also, especially when matters of finance are concerned, we have generally found that, in Inde-

a Christian society might pay, in this respect, to neighbouring ministers or heads of colleges, would lead to a compromise of their independence. Such nomination in many cases does virtually take place; and much inconvenience and disorder might be obviated, were churches to exercise over each other, under such circumstances, an affectionate superintendency. A recommendation coming from a minister personally acquainted with the circumstances of the congregation, as well as with the character of the candidate, and personally respected and beloved, would naturally have peculiar weight with the members at large; and though it would not supersede their right of election, either collectively or individually, it might often save them from a mistaken choice, or from having recourse to less open, direct, and eligible means of procuring a supply or a settled pastor. In fact, instead of hear-say or chance nominations, awkward applications from candidates, or secret cabals, we would have this introductory part of the business so managed—and we think it easily might be—as that no danger of dispute and wrangling could arise from the definitive decision being left to the voice of the church.

'In an Independent Church,' says Mr. Binney, 'the *people* 'possess the power of conducting all the affairs of that 'church; the government of the little community is essentially 'popular and democratic; the union of members is a union of 'equals.' He adds: 'The theory is beautiful as a speculation, 'and it would be equally so in fact, if men were equally perfect 'with the system itself.' Admitting Mr. Binney's description of the theory of Independency to be correct, we need go no further for proof that an Independent church is not a Scriptural church; and he has unconsciously pronounced a condemnation on the system. The institutions of Christ are not Utopian speculations: they are adapted for the edification and preservation of his Church as consisting of believing men, but men of like passions and infirmities with other men. And if Independency must be built up on the ruins of common sense, it has nothing in unison with the institutions of Divine wisdom. But let us examine these positions.

'The union of members is a union of equals.' This holds true, properly understood, not of an Independent church only, but of every religious society,—of the whole Visible Church. There is "one Lord, one faith, one baptism," one salvation, one heaven;—and rich and poor, peer and peasant, the philosopher and the clown, all "meet together" in the house of God as fellow-men, fellow-sinners, and, if converted men, as brethren. But neither the New Testament nor the theory of Indepen-

dency, in any other point of view, cancels or requires the compromise of civil distinctions.

'The government of the little community is essentially po-'pular and democratic.' If so, it is not the government of Christ's Church, which is essentially spiritual and theocratic. What! Is God's minister the creature of a democracy? One would imagine from this, that an Independent minister is a sort of hireling, annually chosen, dismissable at will, and whose functions and office are alike determinable at the pleasure of the ruling mob. It is not Mr. Binney's intention to convey such an idea as this; but his incorrect language affords countenance to a most mistaken and injurious view of Independency. How can that be an essentially popular and democratic government, which excludes all popular legislation, and confides the administration of rule to a permanent officer in whom is recognised a higher authority than any which the people can confer?

'The people have the power of conducting all the affairs 'of the Church.' And so have the people of England the power of conducting all the affairs of the nation. In either case, if the assertion be meant to refer to *foreign* assistance, it is correct. Ours is an independent nation, and we glory in our independency as Britons. But if it be meant, that 'the people,' in an Independent church, have power to conduct their own affairs, not only independently of foreign assistance, but irrespectively of all organization and government, we must say that the theory is any thing but beautiful, and that the fact is otherwise.

The affairs of the church are, public worship, religious discipline, the admission of new members, the providing of funds for the support of the minister and the disbursement of expenses, and the relief of the poor. What part of these affairs, we beg to ask, are conducted by the people? Public worship is conducted by the minister and the clerk or choir; and the people have not quite so much to do with the conducting of the service as in the Established Church. Religious discipline can be maintained only through the medium of the pastor, and it is only in extreme cases that the people are called upon to concur, as in the sentence of suspension or exclusion. The admission of members always is, or ought to be, the result of nomination and private conference and inquiry, conducted by the pastor and the deacons or other chosen members. All other affairs are conducted, for the most part, by the deacons. And though not only the members are consulted, but, of necessity, sometimes, the subscribers also, especially when matters of finance are concerned, we have generally found that, in Inde-

pendent churches, as in other communities, 'the few appoint, 'and the many obey.'

We know not, however, what sort of Independent churches there may be in the West of England. Mr. Binney seems to represent them almost as so many debating societies.

'The voice of the society decides every thing, for to it every thing is referred: any necessary, or supposed necessary measure, is proposed and discussed; each member is at liberty to express his opinion; the majority determines the matter, their opinion being considered as the expression of the collective judgement of the church.'

This description will just as aptly apply to a parish vestry-meeting or to any other open committee. Of course, Independent churches must, on certain occasions, have business to transact, which can be conducted in no other manner; they have, however, their chairman and his church-wardens, the deacons. So far, there would seem to be nothing in this account peculiarly characteristic of Independency. Episcopal and Presbyterian churches proceed in a similar way. The practice, however, of proposing and discussing every measure in full church-meeting, is assuredly not common to *all* Independent churches, nor does it form any essential part of the system. In our opinion, it is neither recommended by its wisdom, nor justified by Scripture precedent, nor conducive to the peace or edification of the body. What were 'the seven' whose appointment is recorded in the sixth chapter of Acts, but a committee, strictly and literally such, for the conducting of the daily ministration? What are Dissenting deacons, whose appointment is generally rested on this precedent, but a committee? A great part of the details of church matters must be confided to their management; and we have reason to think, that, in a majority of instances, their powers are, if any thing, too extensive and absolute, rather than too circumscribed. We can positively assert at all events, that we have known deacons actually order the tiling of the conventicle to be repaired, a new pew to be fitted up, an old cushion to be replaced, bills to be paid, a poor member to be relieved, and other ecclesiastical arrangements, without any reference to the body corporate, or giving a single brother opportunity to express his opinion! On the other hand, we have heard of matters being brought before a society, and discussed, which common prudence and common sense might have led the 'people' to devolve upon their officers, or which even those might have been "set to judge" and decide, who were "of least esteem in "the church." But we must protest against making Independency answerable for imprudencies and follies of this de-

scription. Dissenting churches were never designed to be made theatres of discussion and debate. A church may be considered as a sort of open committee; and every one who has had the least experience, well knows how ill adapted such a body is to entertain discussions or to transact business. The only prudent or practicable method of determining matters of detail, or such as are likely to give rise to debate, is by means of a sub-committee deputed and chosen by the general body. The term committee has not found its way into our religious nomenclature; but the practice extensively prevails. Where there is the proper number of deacons, they form, in fact, a standing committee. It ought not, however, to be taken for granted, that they must in all cases be the only proper persons to have matters of business referred to their decision or management.*

And now once more to advert to the choice of a pastor, it may be submitted, whether many of the evils complained of might not be obviated, by devolving the preliminary steps and the necessary inquiries on some three or four or more members specially entrusted with the business. It might be that, by this means, the jealous spirit of franchise might find gratification and vent in the choice of such committee, before the final appeal came to be made to the body, by which the appointment must be ratified. The representative principle is an admirable one for preventing the collision of great bodies, and it admits of being very usefully applied in the smallest communities.

The causes to which the 'evils of Independency' are attributable, are classed by Mr. Binney under four heads: 'doctrinal extravagance; absurd expectations; departure from the 'principles of the system; and the nature of the system itself.' In the above remarks, we have endeavoured to shew that the last-mentioned cause is not fairly and truly set down as the source of the evils ascribed to it, but that they class under the third head; to which, did our limits admit, we should be able to add further illustrations. The first and second of these

* Mr. James, in his Church-member's Guide, remarks that, 'in 'some cases, the *unscriptural* plan of committees has been resorted 'to, that the tyranny of lord-deacons might be avoided.' It may be presumed that he refers to committees chosen from persons not members of the church; otherwise, the plan would not easily be shewn to be unscriptural, although that condemnation applies in all its force to the case he describes, that of a deacon who is at once 'the patron of the living, the bible of the minister, and the wolf of the 'flock.' Can that be a 'popular and democratic' system which admits of such things?

causes, Mr. Binney has treated of at some length, and many of his observations are very forcible and important. By doctrinal extravagance, the antinomian pestilence is chiefly intended, which assuredly is not endemic in Independent churches only.

'Wherever it appears, the angel of peace departs. Fostered by perversions of scripture, and indulgent to human depravity, it begins by libelling God, and ends in corrupting man. Without intellect, it cannot be convinced; without feeling, it cannot be mortified; with nothing to learn, instruction is unnecessary; with nothing to do, exhortations are absurd; with malignant selfishness, it delights in diminishing the number of the redeemed; and without the capacity of benevolent desire, it surveys the wreck of the reprobate with savage satisfaction. It has nothing to hope, for all is attained; it has nothing to fear, for sin is harmless: eternally elected, anxiety is guilt; eternally sanctified, contamination is impossible:—it first abuses an eternal truth, and then subsists by an eternal lie.' p. 214.

This is not more strong than true, but it is a strength bordering on a strain, and the preceding paragraph is in very bad taste. Mr. Binney may become a very good writer, if he do not aim at being a fine one, or permit his pen to run at random.

Under the head of 'absurd expectations,' occur the following judicious remarks.

'The fact is, in our religious community two evils are often committed, both unfavourable to the preacher, the combined effect of which he is compelled frequently to feel, which of course increases and exasperates the influence of each:—*boys* are preposterously encouraged to preach, and then they are insulted for not being *men*.—The Son of Mary, "*to whom the spirit was given without measure*," began at the age of thirty his public career: the sons of the nineteenth century can commence, soon after passing the moiety of the period. The example is not introduced for the purpose of insisting on its *literal* imitation, as that would be impossible; but surely from its *spirit*, something might be learned by teachers themselves; while, from the facts of every-day existence,—the unalterable course of man and nature, a people might learn, if they would, what to expect with propriety from the inexperienced and the young.—A very youthful minister cannot be a "*tried*" and mature character; to insult him for immaturity, is irrational and cruel; to wait with candid confidence, will at once be benevolent and wise;—but, to insist in insinuating, as is frequently done, a necessity for the appearance of personal acquaintance with certain peculiarities of feeling,—this, I do not hesitate to affirm, on the known and acknowledged principles of human nature, will lead, in some cases to designed, and in others to unconscious, hypocrisy.' pp. 238, 9.

We shall make room for one more paragraph.

'The extensive public engagements of many dissenting students,

is greatly injurious, I am persuaded, to their personal happiness, their public reputation, and, what is of most importance, their solid pastoral utility. The first suffers, by their subsequent and rational regret, in discovering the grand error which prevented their previous attainment, of what, now, can never be attained:—the second, by the vicious and tumid style which immature minds generally contract, and which, by remaining immature, they never relinquish:—and the third, the most disastrous of all, by what the reader most likely has frequently observed. The young man acquires a mode of preaching, suited, perhaps, to temporary attraction, but far from being adapted to permanent advantage; it conveys nothing; it excites, but does not instruct; the people assemble to hear, not to learn; and they retire, to judge the preacher, but not themselves. The influence in such a case is reciprocal, and on both, bad; the taste of the audience is diverted from what is nutritious to what is stimulating; and instead of hearing in the desk the simple solemnity of earnestness and truth, you observe the criminal display of rhetorical affectation. No one need hesitate to affirm, that, the commonness of such facts, by excluding from the church apostolic instruction, and by producing in the world a sentiment of contempt, is most deeply injurious to solid and permanent ministerial success.

'It is dreadful to observe, under such circumstances, with what sentiments a congregation of sinful beings will habitually assemble;—the preacher—the sermon—is the grand attraction. The social worship of the Great Supreme—the most sublime engagement of earth or heaven—appears but a secondary purpose;—the hearing of Holy Scripture, seems like a necessary, but tedious delay;—the feast to be furnished by the preacher absorbs all attention, and afterwards affords a topic for the tongue. And what renders it dangerous to censure such proceedings, is the fact, that this solemn amusement involves a deep deception, which both parties unconsciously practise on themselves. The incessant readiness to hear, though in fact it arise from no such principle, is yet regarded as a proof of spiritual vitality and the love of Christian ordinances: and the incessant readiness to preach has such an appearance of fervid and active zeal, that to suspect it, is like a voluntary surrender of your own claim to conversion, although, all the time, it is nothing in the world but a particular form of the worst of weaknesses.' pp. 163—5.

Mr. Jay, we believe, has somewhere ventured to say, that he never knew *the pews* to be in fault where the pulpit had not been to blame. The people require to be better taught; for, after all, Mr. Binney's four causes of the evils of Dissent resolve themselves into one—ignorance; ignorance of Scripture, ignorance of the principles of Christianity and the grounds of moral obligation, ignorance of the principles of Dissent, and ignorance of themselves. And how can this be remedied but by effective religious instruction? The preacher whose object is to "please men," cannot be the faithful "servant of Christ."

If he "reprove, rebuke, exhort," he will have need of much "long-suffering;" for, in every church, there are those "who will not endure sound doctrine." But, were due pains taken, on proper occasions, to instruct the people generally on all points of Christian duty, social as well as personal, including the subject of Christian institutions, the nature of the pastoral relation, and the grounds of Protestantism, there can be no doubt that the peace and prosperity of Dissenting churches would be far less liable to interruption or decline.

Art. IX. *Arvendel;* or Sketches of Italy and Switzerland. 8vo. pp. 124. Price 3s. 6d. London. 1826.

THESE sketches bear the stamp of an elegant and elevated mind, and they have the charm of piety superadded to all the interest of poetry. We speak of the prose sketches; for the Author's verse is not equal in merit to his narrative style. Endued with fancy, feeling, and enthusiasm, with the poet's eye, and something better than the poet's heart, whether from indolence or from want of skill, his 'lines' are not much above mediocrity. But, as a prose-writer, his sketches only leave us room to regret that they are so brief and few.

The design of the volume is to fix and perpetuate the remembrance of certain scenes and impressions which the Writer is anxious not to forget. These sketches are intended, we are told, to serve 'simply as stones of memorial.' 'In a day in 'which many youthful wanderers visit the classic shores of 'Italy, he wished to offer at least this slender effort to connect 'in their minds the interests of Truth and of Eternity with the 'claims of external beauty and Art.'

Childe Arvendel is of course the Author. May we be permitted to express our regret that this thin disguise has been adopted? The only end to be answered by it, is, that it enables the Writer to speak the more unreservedly of himself in the third person; but we question whether this compensates for the unpleasant effect of so very slender an artifice. A manly, simple-minded egotism is far more interesting. Such names as St. Clair, Albert, and Arvendel, remind us too strongly of Hervey and Mrs. Rowe, or the Author of No Fiction.

The Widow's Tale is very simple and touching, but it will not afford a detached extract. Albert, whose portrait amid the ruins of Rome, we are assured, was taken from the life, is a delightful character, on which the mind loves to rest. Some readers, perhaps, will feel a curiosity to learn something further respecting Albert's sister. The Author of "May you like it"

could, no doubt, tell us all about her. As a specimen of the sketches, we cannot do better than extract part of Arvendel's reflections on Rome.

'It was beneath the awful dome of St. Peter's, that Arvendel met his valued friend St. Clair. Many kindred feelings had long united their affections.....They walked together down one of the vast aisles in perfect silence. They retraced their steps—they stood beneath the mighty dome—crossed slowly to another aisle—paused often to contemplate each mighty vista, and appeared to receive impressions which neither were willing to explain. The symmetry, the vastness, the depth, the beauty, the lightness of the architecture, give St. Peter's a character of loftiness and of perpetuity which is, perhaps, unequalled by any other edifice. It bears forward the thoughts irresistibly to that Eternity of which it is the emblem.

'Arvendel met his friend daily at St. Peter's. Often, when the wind swept along the vale, and the air was sickly and damp without, they entered St. Peter's, and breathed the softness of a heavenly climate, and walked in all the peace and luxury of a moral enchantment. St. Clair found it continually a growing emblem to him of Heaven and Eternity. It was to Arvendel the presence-chamber of the Monarch of the world, rather than the scene which a sinner would select in order to meet his God; and yet he felt, that, were he in affliction, he would take shelter there—that the soft air, the vast space, the rich and varied beauty, the upward aspirings of that stupendous dome, assisted the weakness of the mind, and diminished sensibly the pressure and the importance of human things. Such was the power of this structure upon the imagination of Arvendel, that, when he quitted Rome, it was a serious impression to him to recollect that he might see St. Peter's no more. Yet were there thoughts, connected with this edifice, of a kind the most opposite, and of a tendency the most painful.'

* * * * *

'"With similar views," observed Arvendel, "how perfect a contrast of feeling have I experienced sometimes, when standing within that majestic edifice of St. Peter's. This hour, the quietness, the warmth, the beauty, the fragrance, the light, the solitude, the vastness of the scene, have placed me in an element with which earth has been scarcely connected. I have felt detached from all human and immediate interests. The presence of God has cheered my spirit, and united me to all the lofty objects of eternity. The love, the grace of the great Saviour and Benefactor, have carried their ineffable consolations to my heart; and I have longed for the wings of a dove, that I might flee away and be for ever at rest. The next hour, the scene has been wholly changed: I have seen the multitude kiss the image, which *was* that of Jupiter, and *is* that of St. Peter; I have heard the addresses to God in a language which the people cannot understand; I have considered the repugnance of the government to education, the jealousy with which the diffusion of the Scriptures is regarded;—and all the previous enchantment has vanished from my mind! I

have been compelled to turn from the magnificence of art, from the beauty of sculpture, from the lofty aspirations of an outward edifice, from the balmy breath of a fragrant atmosphere, from the fine emblems of heaven and of eternity, to the appalling consideration, that the beams of Truth have feebly irradiated these walls, that the chillness of a moral death reigns eternally within them; that the very structure, which had given the former enchantment to my senses and my heart, owes its existence to the ambition and despotism of human crime, and that, in very truth, these magnificent buildings, in the words of an energetic writer, are 'as triumphal arches erected in memorial of the extermination of that Truth which was given to be the light of the world.'—How fearful is the consideration, that all the best faculties of the mind and of the hand have thus been seized by a foreign force, and made instrumental against the happiness of their possessors, and against the glory and authority of Him who called them into existence!"'

Art. X. *An Essay on Mind, with other Poems.* 12mo. pp. 152. Price 5s. London. 1826.

THAT this little volume is the essay of no ordinary mind,—that it discovers considerable talents, informed by extensive reading, no one, we think, can hesitate to admit. We wish we could add, that the judgement and poetical skill displayed in the principal poem are equal to the power of thought which has been exerted in its production. If '*ethical* ' poetry be the highest of all poetry,'—and as it is the highest, so, it is the coldest and most barren region,—metaphysical poetry may be pronounced to be the deepest of all poetry,—deep as the abyss—the very chaos of fancy. Akenside, we need not be reminded, has made philosophy speak the language of poetry, and his Pleasures of Imagination is a splendid achievement. But he is likely to stand alone. The subject of the present Essay is decidedly ill chosen, and the most brilliant success alone could have redeemed this original fault. In order to this, a style far more remote from the sparkling, crackling style of Pope, with his sardonic grin and ever-recurring antithesis, or from the tinsel and affectation of Darwin, should have been adopted. Philosophical thoughts require to be clothed in philosophical language, which is always clear, simple, and colourless. Obscurity is, in such writings, the greatest of faults. But this Essay on Mind is perpetually running into enigma, and the constant attempt to convey abstract propositions in metaphorical language, can be compared only to those ingenious little works for children, called Hieroglyphic Bibles, in which passages of Scripture are expressed by pictures. The Author has indeed had the precaution to affix to each book, a commentary under the name of an

analysis; but how far this will answer the purpose of a key, our readers shall judge. The following is part of the analysis of the first book.

'The poem commences by remarking the desire, natural to the mind, of investigating its own qualities—qualities the more exalted, as their developement has seldom been impeded by external circumstances—The various dispositions of different minds are next considered, and are compared to the varieties of scenic nature: inequalities in the spiritual not being more wonderful than inequalities in the natural—Byron and Campbell contrasted—The varieties of genius having been thus treated, the art of criticism is briefly alluded to, as generally independent of genius, but always useful to its productions—Jeffrey—The various stages of life in which genius appears, and the different causes by which its influence is discovered—Cowley, Alfieri—Allusion to the story of the emotion of Thucydides on hearing Herodotus recite his History at the Olympic Games—The elements of Mind are thus arranged, Invention, Judgment, Memory, and Association—The creations of Mind are next noticed, among which we first behold Philosophy—History, Science, and Metaphysics, are included in the studies of Philosophy.'

Now for the text.

'Since Spirit first inspir'd, pervaded all,
And Mind met Matter, at th' Eternal call—
Since dust weigh'd Genius down, or Genius gave
Th' immortal halo to the mortal's grave;
Th' ambitious soul her essence hath defin'd,
And Mind hath eulogiz'd the pow'rs of Mind.
Ere Revelation's holy light began
To strengthen Nature, and illumine Man—
When Genius, on Icarian pinions, flew,
And Nature's pencil, Nature's portrait, drew;
When Reason shudder'd at her own wan beam,
And Hope turn'd pale beneath the sickly gleam—
Ev'n then hath Mind's triumphant influence spoke,
Dust own'd the spell, and Plato's spirit woke—
Spread her eternal wings, and rose sublime
Beyond th' expanse of circumstance and time:
Blinded, but free, with faith instinctive, soar'd,
And found her home, where prostrate saints ador'd!

'Thou thing of light! that warm'st the breasts of men,
Breath'st from the lips, and tremblest from the pen!
Thou, form'd at once t' astonish, fire, beguile,—
With Bacon reason, and with Shakespeare smile!
Thou subtle cause, ethereal essence! say,
Why dust rules dust, and clay surpasses clay;
Why a like mass of atoms should combine
To form a Tully, and a Catiline?
Or why, with flesh perchance of equal weight,
One cheers a prize-fight, and one frees a state?

Why do not I the muse of Homer call,
Or why, indeed, did Homer sing at all?
Why wrote not Blackstone upon love's delusion,
Or Moore, a libel on the Constitution?
Why must the faithful page refuse to tell
That Dante, Laura sang, and Petrarch, Hell—
That Tom Paine argued in the throne's defence—
That Byron nonsense wrote, and Thurlow sense—
That Southey sigh'd with all a patriot's cares,
While Locke gave utterance to Hexameters?
Thou thing of light! instruct my pen to find
Th' unequal pow'rs, the various forms of Mind!

'O'er Nature's changeful face direct your sight;
View light meet shade, and shade dissolve in light!
Mark, from the plain, the cloud-capp'd mountain soar;
The sullen ocean spurn the desert shore!
Behold, afar, the playmate of the storm,
Wild Niagara lifts his awful form—
Spits his black foam above the madd'ning floods,
Himself the savage of his native woods—
See him, in air, his smoking torrents wheel,
While the rocks totter, and the forests reel—
Then, giddy, turn! lo! Shakespeare's Avon flows,
Charm'd, by the green-sward's kiss, to soft repose;
With tranquil brow reflects the smile of fame,
And, 'midst her sedges, sighs her Poet's name.

'Thus, in bright sunshine, and alternate storms,
Is various mind express'd in various forms.
In equal men, why burns not equal fire?
Why are not valleys hills,—or mountains higher?
Her destin'd way, hath destin'd Nature trod;
While Matter, Spirit rules, and Spirit, God.' p. 5—9.

This last line, to say nothing of other objections which lie against it, is so exquisitely equivocal, that whether it be meant that spirit rules matter, or that matter rules spirit, is riddle-me-ree. In reviewing a poem, we do not expect to be required to enter the lists of polemical discussion; we shall therefore waive any animadversions on the Author's doctrines. We must, however, protest against the flippancy with which some subjects are treated, and the rash and self-complacent manner in which sentence is passed on the illustrious men referred to. Thus, while Lord Byron is styled, very affectedly 'the Mont 'Blanc of intellect, who o'erlook'd the nations and shook 'hands with Time;'—and Jeffrey, the Northern Aristarchus, is described in the language of fulsome praise, as

'The lettered critic of a lettered age,
Who *justly judges*, rightfully discerns,
With wisdom teaches, and *with candour learns*;'—

Leibnitz is compared to 'the owlet meeting the eagle (New-'ton) at the sun.' The following lines are in a sounder spirit of criticism.

'Let Gibbon's name be trac'd, in sorrow, here,—
Too great to spurn, too little to revere!
Who follow'd Reason, yet forgot her laws,
And found all causes, but the 'great first Cause:'
The paths of time, with guideless footsteps, trod;
Blind to the light of nature and of God;
Deaf to the voice, amid the past's dread hour,
Which sounds His praise, and chronicles His pow'r!
In vain for *him* was Truth's fair tablet spread,
When Prejudice, with jaundiced organs, read.
In vain for *us* the polish'd periods flow,
The fancy kindles, and the pages glow;
When one bright hour, and startling transport past,
The musing soul must turn—to sigh at last.
Still let the page be luminous and just,
Nor private feeling war with public trust;
Still let the pen from narrowing views forbear,
And modern faction ancient freedom spare.
But ah! too oft th' historian bends his mind
To flatter party—not to serve mankind:
To make the dead, in living feuds, engage,
And give all time, the feelings of his age.
Great Hume hath stoop'd, the Stuarts' fame t' increase;
And ultra Mitford soar'd to libel Greece!'

We gladly turn from these barren and dazzling themes, to the green spots which indicate the genial flow of feeling in the minor poems. The following, we think, will best please our readers.

'*Stanzas, occasioned by a passage in Mr. Emerson's Journal, which states, that on the mention of Lord Byron's name, Captain Demetrius, an old Roumeliot, burst into tears.*

'Name not his name, or look afar—
For when my spirit hears
That name, its strength is turned to woe—
My voice is turned to tears.

'Name me the host and the battle-storm,
Mine own good sword shall stem;
Name me the foeman and the block,
I have a smile for *them!*

'But name *him* not, or cease to mark
This brow where passions sweep—
Behold, a warrior is a man,
And as a man may weep!

'I could not scorn my Country's foes,
Did not these tears descend—
I could not love my Country's fame,
And not my Country's Friend.

'Deem not his memory e'er can be
Upon our spirits dim—
Name us the generous and the free,
And we must think of *him!*

'For his voice resounded through our land
Like the voice of liberty,
As when the war-trump of the wind
Upstirs our dark blue sea.

'His arm was in the foremost rank,
Where embattled thousands roll—
His name was in the love of Greece,
And his spell was on her soul!

'But the arm that wielded her good sword,
The brow that wore the wreath,
The lips that breathed the deathless thoughts—
They went asleep in death.

'Ye left his HEART, when ye took away
The dust in funeral state;
And we dumbly placed in a little urn,
That home of all things great.

'The banner streamed—the war-shout rose—
Our heroes played their part;
But not a pulse would throb or burn—
Oh! could it be *his* heart!

'I will not think—'tis worse than vain
Upon such thoughts to keep;
Then, Briton, name me not his name—
I cannot choose but weep!'

Art. XI. *Rural Pictures and Miscellaneous Pieces.* By J. W. Slatter. F.cap. 8vo. pp. 138. London. 1826.

THE love of nature, as it is the source of the purest of our enjoyments, is also the true fountain of poetical inspiration. Poetry is the interpreter of nature; it is the language in which she speaks to the heart; and the very lispings of that language have charms for us. These Rural Pictures are not in the highest style of Art. The style of the poetry may be considered as about half way between Goldsmith and Bloomfield; but this will convey to our readers a pleasing idea of the character of the composition. A genuine love of nature, a taste for the simple, gentle pleasures and soothing

emotions which rural scenes are able to inspire, and a mind not unconscious or forgetful of the things which are unseen, and which are the archetypes of all the forms of beauty in the visible world,—are, if we mistake not, possessed by the Author of this volume. The subjects chosen scarcely admit of the display of much originality; but, to set against this disadvantage, they have this recommendation, that they never tire. But the reader shall judge.

'EARLY PLEASURES.

'Who that has felt, what nature always feels,
That inward joy which strong attachment yields,
To local objects stedfastly allied,
Sweet smiling source of many a hope beside,
Yet owned no feeling half inclined to pain,
When wandering o'er his favourite haunts again?
Parent of change, wealth's influence meets the eye,
And beauty yields to cold gentility!
Thus, unobserved, I take my silent stand,
And view effects by mere refinement planned;
But all is fled that charmed a truant hour,
And gave the sun of hope a double power.
No more th' embowering vale with pleasure teems,
Where fancy once pursued her golden dreams,
When schoolboy shouts once hailed the morning ray,
And pleasure caroled at the close of day;
Mute is the echo that its larum rung,
When o'er the wave the moon serenely hung,
And sportive peasants, ranged promiscuous round,
Caught with delight the tabour's merry sound:
The giant oak that gathered in its shade
The evening group the village mastiff bayed,
Retains its site, but other faces share
The smiles of joy still gaily circling there,
While, on its singed top, the branches grey
Denote the silent progress of decay;
Beneath its wide-stretched canopy concealed,
When parting mists the distant scene revealed,
Once the green sheltering boughs, so fair to view,
Hung an adventurous stripling's locks with dew,
Who, the poor matron early to beguile,
Excite her wonder, and provoke her smile,
Oft with delight, while all beside was still,
Mocked the hoarse cuckoo, with a deal of skill:
Pleased with the echo of his mimic strain,
Paused for a moment, and then mocked again.
She too, how blessed, has reached that healthful shore,
Where all is peace, and life deceives no more!
Beneath the shelter of their favourite tree,
Scene of past sports and harmless revelry,

Some silver-bearded tenant of the vale,
With serious grace repeats his simple tale,
And points, with trembling hand, to where, more blest,
The bold rude heroes of these pastimes rest.
But why the morning of this busy scene
More sweet than all succeeding life has been?
From the mild influence of its real cause
No fancied bliss its brief existence draws:
These paths so fertile wore no trace of care,
The present pleased, the morrow too was fair;
Some secret movement cheered the troubled hour,
And lovelier sunshine followed every shower:
Though in its nature of celestial birth,
Such tender chains connect the mind with earth,
Till mercy kindly terminates the span,
That bounds the present littleness of man,
And, like the gale to frozen waters given,
Dissolves each link, and wafts the soul to heaven.'

It is unfortunate that the first couplet should be disfigured by what can scarcely be meant as rhyme. In general, Mr. Slatter's versification is equally polished and correct. We shall make room for one more specimen of the 'rural pictures.'

'THE HOLLY TREE.

'Now dark and slowly o'er the withered plain,
With howling storms and tempests in his train,
December creeps with halting pace along,
While through the leafless forest, rising strong,
The northern blast roars fearfully sublime,
Congenial music in the ear of Time;
Who hurrying onward in his high career,
Casts his dark shadow on the closing year.
See, through the gloom one pleasing object rise,
Which the loud fury of the storm defies.
Ah! lovely plant, thy beauty pleads in vain
Against the rustic's hatchet from the plain;
Thy blushing honours rural custom claims,
To aid the simple pleasures of her dames,
Who o'er the polished hearth's ascending blaze,
The berried branch in frequent clusters raise.
Another scene is thine, that hallowed place,
Where mercy clothes the minister of grace,
And where, in triumph, from life's weary road,
The simple Christian lifts his soul to God;
Within those walls I've often loved to view
Thy glossy leaf, and fruit of brighter hue;
One eye, at least, thy mingled shades can please,
And, by inspiring recollections, ease
A heart to feel for human sorrows prone,
And more for those of others than its own:

Oft in our peaceful home, that sheltered nest,
Where still our best affections love to rest,
And memory guards her treasures to the last,
Or dwells with pensive joy on pleasures past,
The conscious mind, assisted by her power,
The treasured sweets of every passing hour
Can bring again to second life, and view
Their joys as pleasing as when first they flew:
And here, when gathering on the pictured wall,
Lit by a friendly ray from taper small,
Grotesque and huge the evening shadows played,
Each infant laughing at the form he made,
This beating heart such joys remembers well,
Which winter's rage nor fortune's frown could quell;
Shared by a mother, in whose watchful eye
Affection, lingering, looked for ever nigh;
To her the holly's annual branch supplied
Themes for instruction, and reproof beside;
When, one by one, bright faces gathered round
Maternal knees, to catch the welcome sound
Of that dear voice that hushed the infant fold;
Each listener gazed in wonder, as she told
Of past events, from distant ages brought
By rustic offices to present thought;
While starry midnight hushed the world in sleep,
How shepherds watching their recumbent sheep,
By Jordan's stream, in Bethlehem's lonely vale,
Heard angel voices in the passing gale,
That told, in lofty strains, the sons of earth,
The joyful tidings of a Saviour's birth;
While, by the radiance of a single star,
A hoary band conducted from afar,
The pilgrim magi trod the pathless wild,
And at the manger blessed the holy child.'

Among the miscellaneous pieces, there is a very pleasing one 'on seeing an infant playing with a shadow;' and the stanzas which succeed are very touching. Some of the pieces are too palpably imitations. The following poem will please, we think, by its picturesque elegance.

'THE DRUID.

'Hark! from Mona's woody steep,
Rising from the sleepless main,
Rolling solemn, wild, and deep,
Sounds the hoary Druid's strain.

'Hark! his gory fingers stray
O'er the harp's prophetic strings.
Hope expiring lists the lay,
As its awful burden rings.

'See! beneath the leafless oak,
Blasted by the lightning's breath,
Dimmed by sacrificial smoke,
Sits the minister of death.

'Horror in his mien appears,
Lit by many a ghastly smile;
Pity, bathed in hopeless tears,
Sighs in agony the while.

'Through the dark mysterious grove,
Perched the withered oaks among,
Where the hovering spectres move,
Sounds the raven's dismal song.

'Round the rude but hallowed pile,
Reared by many a ruthless hand,
Muttering mystic rites the while,
Now the white-robed brethren stand.

'Now again the chorus swells,
Breathing from the awful lyre:
Death upon the music dwells,
As its Runic tones expire.'

Art. XII. 1. *Statements of Dissentient Members of the Committee of the Edinburgh Bible Society;* in Reference to its Separation from the British and Foreign Bible Society and Publication of its "Second "Statement." 8vo. pp. 40. Edinburgh. 1826.

2. *Letters in Defence of the British and Foreign Bible Society*, addressed to a Friend in the Country. Letter the First. 8vo. pp. 22. Letter the Second. pp. 32. Edinburgh. 1826.

3. *A Letter addressed to Robert Haldane, Esq.*, containing some Remarks on his Strictures relative to the Continent and to Continental Bible Societies. By C. F. A. Steinkopff, D.D. 8vo. pp. 38.

4. *Statement of the Committee of the Edinburgh Bible Society*, with Respect to a Conference which took Place between them, and a Deputation from the Committee of the British and Foreign Bible Society on April 4, 1826. 8vo. pp. 54.

THESE pamphlets demand the attention of our readers, and they would have received earlier notice, had it not been our wish to wait for certain impending publications which have not yet appeared. Mr. Gorham has been at his 'dirty 'work again,' and Dr. Thomson has followed him in a personal attack, of which we shall only now say, that any good man would infinitely prefer being its subject, to having been its author. There are symptoms which seem to call for the lancet,

her than for the pen. There is a wrath which even a soft swer cannot turn away, which is more pitiable than it can provoking. But we indulge the hope that the mood may ol down to temperate; and we willingly defer our final re- nder to these two gentlemen till, having heard all their argu- ents and all their abuse, we may be enabled to answer them, t, we hope, according to their spirit, but in a temper more rthy of the cause. Our observations on the pamphlets fore us shall, therefore, be very few.

Dr. Steinkopff's Letter, the first in the order of publica- n, breathes a most amiable and conciliatory spirit. At the me time, it points out the very defective nature of Mr. aldane's information, rebuts several of his charges, and ncludes by pointing out the practical difficulties which e Committee will have to contend with in carrying into fect the measures which have been forced upon them.

'That such difficulties actually exist, may be proved not only by the ncurrent testimony of the foreign clergymen resident in London, longing to different churches and nations, but also by that of many spectable ministers and gentlemen in various parts of the Continent, o are decided friends of the British and Foreign Bible Society, and ose character places them above the suspicion of exaggeration.* nd here I may remind you, that the British and Foreign Bible Soci- y itself cannot circulate any English Bibles except those of the au- orised version, without note and comment, and all these must be inted at the presses of the two Universities, or by the king's printer. t present no such Bibles printed in England are admitted into Scot- nd, because the king's printer there claims an exclusive privilege printing them for that part of the British empire. Suppose, then, at Bibles in the English language, according to the authorised ver- n, and without note and comment, should be printed abroad and ported into this country, the law would unquestionably be put in rce against those who imported and circulated them. Let me apply is to foreign parts. Certain rights and privileges are also enjoyed ere; thus, for instance, the Orphan House at Copenhagen has the clusive privilege of printing Bibles and Testaments for Denmark; d though in other parts of the Continent any printer may print the criptures of the authorised version, yet if an attempt should be made publish and circulate editions from which the Apocryphal books

* A late letter from the Secretary of the Danish Bible Society in openhagen, contains the distinct declaration, that neither the Govern- ent nor the people will allow the Danish Bible to be circulated, ex- ept in the authorised version, which includes the Apocrypha.

Letters recently received from Saxony, Würtemberg, Nassau-Usin- en, and other parts of Germany and Switzerland, all concur in repre- enting the difficulties which would attend the distribution of the erman Bible without the Apocrypha.

are excluded, without the sanction of the civil and ecclesiastic thorities, and without the friendly consent and active co-operati the Continental Bible Societies, which enjoy the patronage of Go ment, such a measure might, I apprehend, eventually lead to th hibition and confiscation of such unauthorised editions, and the persons who print, import, and circulate them would be liab prosecutions at law. But, admitting even that individuals we liberty to circulate Bibles without the Apocrypha, and there found persons also willing to receive them, such circulation w still be very limited without the co-operation of national, provi and district Societies.* Those who are correctly acquainted the state of the Continent must be aware, that all institutions, i ding those of a moral and religious nature, are, generally spea placed under the inspection of some department of the state. W then, let me ask, is the *duty* of the Christian philanthropist? S *not* to oppose himself to the established regulations of those s whose subjects he proposes to benefit; *not* to maintain, with uny ing pertinacity, his own peculiar views, and refuse to do good in way but that which he deems to be the best; *not* to adopt mea which would, in many cases, inevitably close the door against and preclude the admittance of the benefits he proposes to co Surely if there be any line of conduct pointed out more distin than another to our institution, it is this: to follow the leadings the openings of Divine Providence;—to avoid all needless occ of offence;—to preserve that encouragement and protection whic now extended by the civil and ecclesiastical authorities of Prote States;—and carefully to avoid provoking, without necessity, the position of those countries wherein the Society has not yet bee cognised and approved. And you must allow me to add, that as by following *this* line the British and Foreign Bible Society has, u the divine blessing, conferred incalculable benefits on mankind, is by pursuing the same path we may expect continued and increa facilities. It is not by indiscriminate obloquy and reproach tha ther individuals or nations can be benefited; nor is it by arroga to ourselves, exclusively, the character of the people of God, tha are most likely to convince others of our claim to the title, or to them into the path of peace and safety. Not only does it appe me perfectly consistent with Christian principles to adopt all pru and honest means of conciliation, but such conduct seems to be

* 'The great importance of national and provincial Bible Soci appears from this circumstance, that in the kingdoms of Swe Saxony, and Hanover, a general collection in aid of the funds of t respective Bible Societies, has been made in every Protestant gregation. A similar collection is annually to take place in all Protestant churches in the Prussian dominions, for the benef the Prussian Bible Society. Could all this have been accomplis without the sanction of the highest civil and ecclesiastical auth ties? Assuredly not!'

tinctly enjoined by that heavenly charity which "suffereth long and is kind."'

The Statements of the Dissentient Members of the Edinburgh Committee, we have read with the highest satisfaction. The presumed unanimity of that Committee under all the circumstances of the case, appeared to us one of the most extraordinary things that we had ever met with. Delightful as is the view of brethren dwelling together in unity, we could not help secretly adverting to the remark of the inspired apostle on one occasion —"even Barnabas also was carried away." The Dissentient Members whose statements are here put forth are, the Rev. H. Grey, A M.; John Campbell, Esq. of Carbrook; the Rev. Edward Craig; the Rev. John Brown; and the Rev. Gilbert Wardlaw;—'Daniels in judgement,' Dr. Andrew Thomsom sneeringly calls them, and he terms their united statement a 'flagrant and affecting *felo de se*.' Mr. Grey, in particular, appears to be the object of his jealousy or spleen: he is not, it seems, so chaste a writer as the Editor of the Edinburgh Christian Instructor, and is, therefore, insulted over by this ecclesiastical Ishmaelite; but he may be, nevertheless, the better Christian. We, too, recommend our readers to procure and read this document, without pledging ourselves to concur in all its statements. Let them weigh well the following remarks.

'It appears to me,' says Mr. Grey, 'that the London Committee have gone to the full extent of what just Protestant principles require, in fixing the bounds of our connection with foreign societies, and in securing our funds from all Apocryphal misapplication whatever, in time to come; and that when it is determined that the Bibles we issue from our depositories at home or abroad shall uniformly be issued bound, comprising the genuine Canonical Books only, and that no money grants shall be given in aid of any editions that are to contain the Apocrypha, we do all that, as a Society, we are authorised to do. To determine for foreign churches or individuals, what they shall be permitted to do with their own money, and to require them to be decided by our authority as to which books they shall retain and which they shall reject, wears to me, I confess, the character of an intolerant usurpation over the consciences, and over the personal liberties of men—an error of which the Reformed Churches and citizens of Great Britain, who possess all their advantages on the principle of letting truth fight her own battles, ought to be the last to set an example. For though we readily acknowledge and claim the right, as men and as members of society, of forming our associations with whom, and on what terms, we please; yet, as Christians and members of a Christian Society, it appears to us, that charity and equity do not permit us to withdraw from men, and to refuse them our co-operation in a good work, namely, in disseminating

the genuine Scriptures, simply because they are mistaken, and act conscientiously on their mistake, in another and totally distinct part of their proceeding, namely, the dissemination of the Scriptures combined with the Apocrypha. Our having the command of more money than our neighbours,—for this, I apprehend, lies at the root of our assumption,—does not entitle us to ride over the heads of men, to require them to be of our opinion before they have heard our arguments; to be Protestants, in fact, before they have read the Scriptures.—What answer should we make to a foreign Society which, happening to hold the opinion, that the Minor Prophets were a spurious appendage to the Scriptures, should require us, on pain of their disowning and withdrawing from us, to issue no copies in which these books were contained? Should we not indignantly reply, 'Pray have the goodness to confine yourselves to your own affairs; whatever may be your opinion, you shall neither invade our consciences as Christians, nor our liberties as Britons and members of society, by imposing your views upon us.' The fact of our opinion respecting the Apocrypha being well founded, and theirs respecting the minor prophets erroneous, does not alter the merits of the case. Catholics and Lutherans are as conscientious in many cases, though not so well informed in their opinions, as we, and the right of interference and dictation must be admitted to be on both sides equal.

'While our Committee disclaims the assumption of legislative power by the parent Committee, it appears to me to be itself chargeable with affixing, on its own authority, to the fundamental law of the Bible Society, two new regulations never before heard of or submitted to discussion here, or in the meetings of the parent Society; first, that, as a Bible Society, we can have no transactions with other Societies but upon the terms of their holding the same canon of scripture with ourselves: secondly, that, while limited by our primary law to the circulation of the Canonical Books without note or comment, we are also limited to the employment exclusively of agents bound by the same regulation,—so that any agent of a foreign Society employed in the circulation of that Society's books containing the Apocrypha, say among Catholics, is thereby disqualified for disposing of any of our books without the Apocrypha among any class of Christians whatever. The world, it appears to us, must be wonderfully altered before we can expect to be so accommodated in our peculiar sentiments as to find the means of doing good extensively on terms like these.

'The jealousy our Committee feels at the possibility of contact with the Apocrypha, seems to amount almost to superstition—as if the Bible might be in some degree defeated or paralysed in its effects by standing on the same shelves, or issuing from the same depository with books of an inferior character. The extension of this principle might lead to the requirement that all men and implements, printers, printing-presses, booksellers, porters and carriers, employed in Bible Society agency, should have renounced all purposes, and be disqualified from all application not strictly conformable to the objects of the Society. Our embracing the opportunity of presenting a pure

Bible by the hand of an agent, who, in his other hand, carries a Bible mixed with Apocrypha, does not, in our apprehension, either lessen the tendency of the pure Bible to do good, or render that Society answerable for the bad effects accruing from the Apocrypha, which, in giving the one, professedly renounces and disowns the other.

'The question of the Apocrypha is an old question. The venerable Reformers of our national churches had it among the rocks and breakers through which it was their task to pilot their bark. It was settled, not to the satisfaction of the purer, then called the puritanical part of the Church; for the Apocryphal books, under the designation Apocrypha, had a public and legal sanction given to them, being placed in the authorized version under the inspection of the community at large. All the faithful compilers and translators of the Scriptures, from Jerome downwards, seem to have made it an object rather to fix the character of the Apocrypha as of human origin and fallacious authority, than entirely to cancel and suppress it. And although the Council of Trent, by including it in the Canon, has bestowed upon it a more formidably pernicious character, yet, supposing the total suppression of it could be at once abruptly obtained in Catholic countries, we may question—as it will still continue to be appealed to by Catholic priests and religious writers—whether such suppression would not awaken suspicions of defect and mutilation in the Scriptures, that might be removed by an inspection of its contents, and at the same time confer upon it the mysterious importance that is apt to attach to a thing unknown. While the British and Foreign Bible Society keep their hands entirely clear of it, one of the happiest modes in which they could exert their influence on Foreign Societies would certainly be, to induce them to give the Apocrypha a separate place in their Bibles, as has been done with such good effect in our own. Our Reformers displayed to the Catholic, and to the Semi-catholic part of the community, that they were not jealous of the influence of these books while they came accompanied by the pure word of God. And did they not soon drop out of all ordinary editions as an unnecessary and cumbersome appendage? Did not all serious students of the Scriptures learn to distinguish the genuine from the spurious?—They contain some valuable sacred history that must have remained unknown to us, but for the narration of the achievements of the Maccabees, without which, we humbly conceive, we should have been at a loss to make out St. Paul's reference in his rapid enumeration of classes of nameless worthies who underwent fierce and mortal persecution, from the 35th to the 38th verse of the xith chapter of the Hebrews. We should hold it matter of regret if this history were suffered to fall into entire oblivion and neglect, except among antiquarians in sacred literature. And even the absurd legendary stories, which are only fitted to dishonour the word of God if mistaken for the work of Inspiration, have an interest attached to them, and a use, provided they come to us merely as literary curiosities of a very ancient date, illustrative of the influence which the sacred writings, popularly known

and universally acknowledged, had on the meanest national literature of the Jewish people.

'Though I would be very far from presuming to question the motives of men manifesting so much zeal for the cause of truth as our brethren of the Edinburgh Committee, yet it appears to me, that an equal zeal, tempered with a more patient and tender consideration of the circumstances of the inhabitants of the Continent, would have led them to hesitate, and ponder, and review their deliberations, before coming to the remorseless resolution, that it is better to abandon the work altogether, than to do it with any mixture of imperfection—better to leave extended provinces and populous cities destitute of the word of God and of the means of obtaining it, than admit to foreigners, of whatever character, the right of judging for themselves, of the eligibility of means to be used for enlightening and evangelizing their native lands That cause had need be impregnable in the strength of its merits, that admits of such modes of defending it.' pp. 13—16.

The Third Edinburgh Statement we shall have occasion to notice hereafter. In the mean time, we beg particularly to call the attention of our readers to the "Letters in Defence of the "Bible Society," signed Amicus, which contain some highly curious and important information respecting the Edinburgh proceedings. How far the statements are correct, we have no means of ascertaining. Dr. Thomson styles the Writer 'a 'sixpenny slanderer,' and accuses him of 'utter and shameless 'calumny,' and 'sheer malignity'—and this, merely, because he has given, as it should seem, an incorrect 'form' to a real occurrence. If we are rightly informed, however, Amicus is not a man to be put down in this manner. As far as regards Mr. Haldane, that he should not have been a subscriber to either the British and Foreign Bible Society, or to even the Edinburgh Bible Society, up to the year 1821, is, we confess, so incredible that we are fain to think Amicus must be mistaken. The paramount ascendancy, too, which he ascribes to that gentleman in the Edinburgh Committee, involves such a libel on that illustrious body, that we cannot help being a little incredulous. But time will shew. The five gentlemen who have done themselves honour by their firm but temperate protest, are not, we have reason to believe, the only dissentient members. There is sedition in the camp.

Nothing is more extraordinary in the whole history of this extraordinary controversy, than the sudden illumination which has flashed like lightning from North to South, respecting the unlawfulness of binding up the Apocrypha betwixt the two boards of the Bible; when, in fact,

'from the Reformation in Britain to this very day, the Bible along

ith the Apocrypha, has been constantly and generally circulated hroughout the three kingdoms,—no edition of the Scriptures of a olio, quarto, or even octavo size, being ever printed without the Apo-:rypha by the king's printers and universities. Yet never,' remarks his Writer, 'so far as I have heard, has a single complaint been made on the subject by persons whose consciences were aggrieved, nor a ingle step been taken to induce the competent authorities in church ind state to remedy an evil which, in reference to the Continent, is ow declared to be abominable. In place of any symptoms of alarm or dissatisfaction, we find that even the most distinguished and pious ministers of Christ, within and without the establishment, throughout England and Ireland, and very generally throughout Scotland, have for centuries back employed, without scruple, such adulterated copies of the Scriptures in their public ministrations.'

Amicus goes even so far as to suppose it highly probable, that the *pulpit Bibles* of the Ministers of St. George's, Lady Yester's, and the New North Church, or the Bibles belonging to pulpits formerly occupied by them, *contain the Apocrypha!!* Yet, all copies of the Holy Scriptures containing the Apocrypha, are affirmed by the Edinburgh Committee to be 'spurious 'Bibles.' Our universities print and issue, our clergy use and sanction by their use, spurious Bibles. Our family Bibles are almost all spurious.—Is it possible that such a senseless clamour as this can impose on the religious public?

Not only are all our English quarto Bibles 'spurious,' according to the definitions and arguments of the Edinburgh Committee, but the Bible, as read and valued by Fenelon and Pascal,—the Bible which effected the Reformation, is described by Dr. Andrew Thomson as a book that, 'under the general 'name of the Bible, is so compounded and arranged *as to satis-'fy almost every variety of taste and belief.* Such are the lengths to which this pretended zeal for 'the purity' of the sacred volume has been carried.

'I am no advocate,' says Amicus, 'for circulating Apocryphal Bibles when it can possibly be avoided; but I do shudder at the thought of an opinion such as this getting a firm footing in the minds of the religious public of this country; because it amounts to nothing less than this, that while we may and ought to make every exertion for the Heathen, we are not to take the first step for improving the spiritual condition of any class of Continental Christians. To these, unless they will consent to take our own purer versions of the Scriptures, we resolve to give none; we will wait till they renounce a prejudice, the very existence and strength of which are derived from their ignorance of the Scriptures, whether Inspired or Apocryphal, and which nothing, in all human probability, will remove, but an increased acquaintance with both.'

The present year will determine how far the British and Foreign Bible Society will be able to maintain its friendly relations with the Continental Societies, on the plan which has now been adopted. We await, not without a painful degree of anxiety, the result of the experiment. The Edinburgh Committee avowedly 'look more to the purity than to the extent of 'the circulation of the Holy Scriptures.' This is precisely the ground on which the Romish Church discountenances the circulation of heretical versions. Thus, the Pope of Rome and the Pope of Edinburgh shake hands, and make common cause against the pernicious Society which has been for twenty years scattering abroad spurious and impure copies of the Holy Scriptures. 'Well may we convert,' says Amicus, 'the atheistic 'poet's sneer into a solemn appeal to the actors in this scene 'of mischief and evil:

'*Tantumne Religio potuit suadere malorum?*'

In one thing, however, the Pope and Dr. Thomson do not agree. The former dreads the circulation even of Romish and adulterated Bibles, knowing well that even with such weapons Luther triumphed. The latter trembles for Christianity if the Apocrypha is permitted to circulate. Protestantism must fall before the Book of Tobit! Of the efficiency of even these spurious Bibles, however, past experience forbids us to entertain a doubt; and therefore it appears to us that the line of duty was clear.

'We ought to endeavour,' adds Amicus, 'to convince the Romanists that the Apocrypha is not the word of God; but till that conviction is wrought in their minds, we must give the Bible as they will take it, under a firm persuasion that the Bible which was read and valued by Fenelon and Pascal, in spite of the wretched admixture of inferior matter, is able to make men *wise unto salvation.*'

Art. XIII. SELECT LITERARY INFORMATION.

L. E. L. Author of "The Improvisatrice, the Troubadour," &c. has a new work in the press, entitled, The Golden Violet, with its Tales of Romance and Chivalry; and other poems.

The Sixth Number of Mr. Williams's Select Views in Greece, will be published in the course of July.

Illustrations of Conchology, according to the System of Lamarck, in a Series of Twenty Engravings, on royal 4to., each Plate containing many Specimens, by E. A. Crouch, is nearly ready for publication.

Reflection: a Tale. By Mrs. Hofland, is in the press.

The Little World of Knowledge; arranged numerically, and designed for Exercising the Memory, and as an Introduction to the Arts and Sciences, History, Natural Philosophy, Belles Lettres, &c. &c. By C M. Chasse. 1 vol. 12mo. will appear next month.

Lectures on Astronomy, accompanied and illustrated by the Astronomicon, or a series of Moveable Diagrams; designed for the Use of Schools and Private Students. By W. H. Prior. 12mo. will be ready for publication in a few weeks.

Dr. Elliotson is preparing a translation of the last Latin edition of the Institutions of Physiology, by J. F. Blumenbach, M.D. Professor of Medicine in the University of Gottengen.

In the press, with plates, The Sheffield Anti Slavery Album, or the Negro's Friend; containing, Zumbo and Nila.—The Missionary.—A Word for the Negroes.—The Discarded Negro.—The Voice of Blood.—Sandanee's Dream.—Zangara.—The Voyage of the Blind.—Anticipation. — Alonso. — Sebastian. — The Negro Slave, &c. &c.

The Amulet, or Christian and Literary Remembrancer for the Year 1827, is preparing for publication, and in a state of considerable forwardness. It will contain a large collection of interesting articles, in prose and verse, from the pens of the most popular Authors of the age, and will be embellished with appropriate engravings of interesting subjects executed by the first Artists.

In the press, A Concise Historical View of Galvanism, with Observations on its Chemical Properties and Medical efficacy in Chronic Diseases. By M. La Beaume, Medical Surgeon, Electrician, F.L.S., &c.

In the press, Annals of the House of Brunswick, by Sir Andrew Halliday, M.D., in 2 vols. royal 8vo. illustrated with an Engraving from Mr. Chantry's Bust of his present Majesty, by Reynolds; and thirteen beautifully engraved portraits of the most distinguished Heroes of the Brunswick race, from effigies and paintings by some of the great masters of the early ages.

Dr. Nuttall, whose editions of Virgil's Bucolics and Juvenal's Satires, interlineally translated, have been so generally approved, is preparing for publication, on a similar plan, the entire Works of Horace; with a treatise on Lyric Versification, and a Scanning Table, exhibiting on musical principles all the various metres of Horace.

Early in July will be published, Remarks on the late attempt to subvert the Charter of the College of Surgeons, with a dispassionate examination of some of the Regulations of the Court: to which are subjoined, Animadversions on the evil tendency of "The Lancet," and observations respectfully addressed to General Practitioners, on the best means of maintaining their respectability and privileges. By William Cooke, Member of the Royal College of Surgeons, Editor of an Abridgement of Morgagni de Sed. et Causis, Secretary to the Hunterian Society, &c.

In the press, and will shortly be published, a new edition (in 2 vols. 8vo. 1l. 16s.; or, in royal 8vo. 2l. 5s.) of The Historical Antiquities of Hertfordshire, with the Original of Counties, Hundreds or Wapentakes, Boroughs, Corporations, Towns, Parishes, Villages, and Hamlets; the foundation and origin of Monasteries, Churches, Advowsons, Tythes, Rectories, Impropriations, and Vicarages in general, describing those of this County in particular, &c. &c. By Sir Henry Chauncy, Knt. This edition will be a verbatim reprint, and will be illustrated with all the plates (forty-six in number) of the original work.

ART. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Rev. Andrew Fuller, of Kettering. By J. W. Morris. A new and improved edition, with an appendix containing some miscellaneous pieces not inserted in the works of the Author. 8vo.

HISTORY.

The History of the Crusades against the Albigenses in the 13th Century. Translated from the French of J. C. L. Simonde de Sismondi; with an Introductory Essay by the Translator. 8vo. 9s.

A History of the Mahrattas. By James Grant Duff, Esq., Captain of the First, or Grenadier Regiment of Bombay Native Infantry, and late Political Resident at Satara. 3 vols. 8vo. with plates, and a map of the Mahratta Country, chiefly from original and recent Surveys; also a map of India, shewing the ancient divisions of the Deccan. 2l. 15s.

Irish Antiquarian Researches. By Sir William Betham, F.S.A. Ulster King of Arms of all Ireland, &c. &c. &c. 8vo. with Nine plates. 15s.

POETRY.

Sibyl's Leaves: Poems and Sketches. By Elizabeth Willesford Mills. Post 8vo. 8s. 6d.

THEOLOGY.

Scripture Questions, explained and illustrated for the instruction of the Young. By the Rev. B. H. Draper. With wood-cuts. 32mo. hf-bd. 1s. 6d.

The Antinomian Reclaimed; a series of dialogues. By William Giles. 12mo. 2s.

Soul Prosperity; or the Closet Companion. By John Dennant. A new edition, revised. 12mo. 4s.

Sermons and Plans of Sermons on important Texts. By the late Rev. Joseph Benson. Part V. 8vo. 5s.

The Necessity of a Revelation of the Being and Will of God, and the Adaption of the present Revelation to that Necessity. By the Rev. A. Norman, A.B. Curate of Brailsford. 8vo, 6s. 6d.

Wisdom and Happiness: containing Selections from the Bible, from Bishops Patrick, Taylor, &c. By the Rev. H. Watkins, A.M. Prebendary of York, &c. 12mo. 2s. 6d.

TOPOGRAPHY.

A brief descriptive History of Holland, in Letters from Grandfather to Marianne, during an excursion in the Summer of 1819. With an engraving of the Kerk-Hof, or Burying-place, at Rotterdam. 18mo. 2s. 6d.

THE

ECLECTIC REVIEW,

FOR AUGUST, 1826.

Art. I. 1. *Journal of a Voyage up the Mediterranean; principally among the Islands of the Archipelago and in Asia Minor:* including many interesting Particulars relative to the Greek Revolution; especially a Journey through Maina to the Camp of Ibrahim Pasha, together with Observations on the Antiquities, Opinions, and Usages of Greece, as they now exist. To which is added, an Essay on the Fanariotes, translated from the French of Mark Philip Zallony, a Greek. By the Rev. Charles Swan, late of Cath. Hall, Camb.; Chaplain to H. M. S. Cambrian, &c. 2 vols. 8vo. pp. 790. Price 1l. 1s. London. 1826.

2. *An Autumn in Greece*, comprising Sketches of the Character, Customs, and Scenery of the Country; with a View of its present Critical State. In Letters, addressed to C. B. Sheridan, Esq. By H. Lytton Bulwer, Esq. Second Edition. 12mo. pp. xxii. 240. Price 9s. London. 1826.

3. *An Historical Outline of the Greek Revolution*, with a few Remarks on the present State of Affairs in that Country. By William Martin Leake, late Lieutenant-Colonel in the Royal Artillery. 12mo. pp. 204. Price 7s. 6d. London. 1826.

IN our Number for March last, we reviewed the several accounts furnished by Messrs Waddington, Blaquiere, Emerson, Count Pecchio, and Captain Humphrys, relative to the state of Greece at the close of the last Campaign in 1825. The present volumes contain no later information, but they are, on different accounts, entitled to distinct notice. Mr. Bulmer's is a very slight and jejune performance. Mr. Swan's Journal, though chargeable with an occasional flippancy, abounds with highly entertaining matter, and adds many interesting particulars to our previous information. Col. Leake's Outline may be recommended to our readers as a succinct and interesting sketch of the rise and progress of the Revolution, from which they will derive a far clearer and more correct idea of the nature of the contest, than from either the four-volume

historical romance of M. Pouqueville, the would-be Herodotus of Modern Greece,* or the equally veracious and ornate work of his countryman and rival, M. Raffenel. A good map is appended to the volume; and altogether, it does great credit to the Author.

Mr. Swan's book is chiefly valuable as tending to correct a great deal of misapprehension with regard to the character of the Greeks. The Greek fever, the mania of Philhellenism, seems well nigh to have spent itself; and now, even Greek-loan men and Greek-Committee men are turning round, and emulating even Sir W. Gell in their abuse, visiting upon the poor Greeks the disappointment of their classic dreams and Utopian speculations. This is not fair, and Mr. Swan

---

* The worthy Consul thus closes his history: '*Pour moi, satisfait d' avoir fait connâitre les souffrances des Hellènes, leurs memorables actions et la barbarie des Turcs, au monde occupé des évènemens de l' Orient, je me croirai assez recompensé si j' obtiens un jour des fils de Dorus, un rameau de l' olivier aux belles couronnes, qui ceignit le front d' Hérodote aux fêtes d'Olympie. Je borne ici ma carrière et mes vœux!.....Et toi, Muse sévère de l' Histoire, à qui je dédie le fruit de mes veilles, Clio, chaste sœur d' Apollon, daigne protéger mon ouvrage, et reçois pour jamais mes adieux.*' We will not attempt to do justice by translation to this exquisite flourish. As to the general character of the work, we find our opinion so correctly expressed by Col. Leake, that we cannot do better than transcribe it in our pages in place of a more formal review.

'As to the "*Histoire de la Regeneration,*" we find it written in the same romantic and poetical style which prevails in the Author's Travels, and which, although often very agreeably applied by him to local description and the representation of manners, is not so well suited to the statement of facts. Instead of a plain narrative, the Author has entered into the supposed causes, combinations, and consequences of each trifling event; relating as if he had been present, the speeches that were spoken, as well as the actions that were performed, thus losing the confidence of his reader by an attempt at precision, which it was impossible for him, under the given circumstances, to attain. Nor is M. Pouqueville satisfied with displaying his knowledge of each thought and movement of the contending parties. He is equally competent to expose the Machiavelic arts, as he is pleased to describe them, of the agents of Great Britain; and he pretends to be thoroughly instructed in every secret council of the British Septinsular Government; which he politely entitles the Pandemonium of Corcyra. In fact, it appears to have been his main design, as a true disciple of the Napoleon school, to throw blame and odium upon England and Englishmen. But we may console ourselves with the assurance that his authority will neither be very extensive nor very durable.'

very properly, though with much bluntness and freedom, exposes such conduct.

'A nephew of General Washington has arrived here from America, in order to co-operate with the Greeks. He intends to levy a body of troops in Ireland, and talks of embarking before long with that view. There are also two Irishmen, Messieurs Emerson and Tennant, who have had commissions in the Greek army, and have also served at sea with Miaulis: but they are sick of Greece and liberty, and are of opinion that it is better sailing in His Majesty's ship Cambrian, than to have bush-fighting and short commons in the Morea. No doubt they are quite right.

'It is singular with how many wild ideas Europeans come into Greece. Some design presently to carve out fortunes; others look for fame, intending to enact the hero; while a third class dream of "Asiatic eyes" and love and liberty. Some, having ruined themselves in fortune and in character at home, embark for Greece to perpetuate their infamy, and die by assassination:—of such are Fenton and the rest of that party. Others again are filled with a sort of spurious enthusiasm, gendered upon a sickly habit, by committee meetings, inflammatory speeches, and idle rodomontades—these are perhaps the most numerous: and the result of all is the most irritating disappointment. Instead of finding Greece that land of spotless purity which their imaginations have depicted, they find evil stalking abroad as openly as at home. Naturally supposing that every Greek must be a man of honour and honesty, they trust without the smallest precaution; if they be once taken in, their malediction strikes at the very heart of Greece. At home, however, they would have acted more warily, and therefore might have escaped the deceit: they never for a moment imagine that the Greek may be poor, the victim of a desolating war, and consequently desirous of turning his merchandize to the best account. Thus they instantly denounce Greece as the land of extortion. But their own country will furnish them with examples of equal rapacity, with less excuse. They enter Modern Greece, possessed of little more acquaintance with it, than what arises from newspapers, or from certain reminiscences of its ancient history: they come full of their own importance, of the value of their services, and of the prodigious recompences due to them;—they interfere with what they do not understand—prescribe rules for the conduct of a people whose character they have not considered—are offended at not meeting with the comforts and conveniences of advanced civilization, and return to Europe to discharge their venom, invent frothy declamations, and render their inconsistency the laughing-stock of all about them. Such, I verily believe, is the true state of the case as it regards those who have returned home disgusted with the condition of Greece. They have had faith in visionary fancies; they have dreamed a pleasant dream, and they have awoke mortified at not finding in reality the glorious assemblage of beings and things for which their excited minds had prepared them. Even the sublime aspect of Greece is lost upon such persons.

They see in her mountain grandeur nothing but sterility, in the ruined monuments of her ancient magnificence one uniform and wearisome monotony;—they languish for cultivated fields and forest trees, for turnpike-roads and coaches; and when they look in vain for the solid contents of an English larder at the end of their journey—when they find salt and a few pot-herbs (though in the excursions which I have made, it has generally been my luck to fare somewhat better!) in place of the dainty morsels of their imaginary *Cocaigne*, they are all astonishment, and indignation, and dismay! Enthusiasm is lost in vexation, and frequently replaced by a vindictiveness of feeling which urges to the most indecent demeanour. Formerly their tongues never moved but to panegyrize Greece; now they are equally prolific in invectives: no report can be too false nor too foolish for their credence, no fate too direful for a nation so degraded and lost. "Greece is unfit for liberty, and ought to remain in thraldom." This is the cant of the party, which forgets, in its wisdom, that what the multitude are, they must always be if no change operates in their favour: if they continue slaves, they will retain the feelings and the barbarism of slaves. "Fortes creantur fortibus et bonis" It is absurd to expect constancy of valour from a race trained up in moral and political debasement, or greatness of mind from a people trammelled in the bonds of an uncivilized, heartless, and paralyzing despotism. If you would amend Greece, let her be free: if you would renew her youth of virtue, remove that decrepitude of heart and soul, which the wise and the good cannot but lament—set her free! But do not expect instantaneous amendment; do not repose in utter impossibilities! Let the medicine have time to take effect. It may at first produce some violent commotion—it may irritate the frame, and the crisis may be full of danger: but it will, it *must* triumph at length. He who can suppose that the bare donation of liberty is to work a sudden and vital change,—is to exalt humanity from the lowest state of degradation to that height at which it ought to stand; or he who can imagine that liberty, when given and assured, demands not intense and habitual watchfulness, that it does not, like a rare exotic, call for the most assiduous culture, for the pruning of superfluous branches, for the plucking away of rank and discoloured leaves, for light, and heat, and moisture, all that can cherish and protect; such a man is a trifler, an enthusiast, duped by his wishes or by his ignorance of mankind.'

* * * * *

'Let us bear with them awhile. Instead of denouncing their weakness and calumniating their best intentions, let us give them, at least, the encouragement of our wishes. If, after all, they remain the abject creatures which some imagine, (and which none have taken more trouble to insinuate, than those who have been prowling like jackals round the ruins of Ephesus!) their fate will arrive soon enough, and it will be replete with terror! In the meanwhile, let every thing have its course. But, above all, keep them from that Quixotic class of interlopers who run about the country, peeping into this corner, and bouncing out of that; meddling with affairs

above their comprehension, and disturbing the national councils with a crude train of school-boy dreams and maudlin fancies. One builds frigates in America, and another brings armies from Ireland; here, large bodies of well-appointed cavalry start into life from the dragon teeth of some Western Jason, and there stalks an errant knight, or arrant knave, ready to marshal them the way to victory and freedom in the snapping of a flint. And what becomes of all these fine projectors? Why, they are disappointed, forsooth, in the character of the Greeks, disgusted at their ingratitude, and exasperated at their not following the pathways by which they became eminent in wisdom. The chances of war too despoil them of a few dollars, and fortune lours a little upon the Greek cause. Therefore they decamp, prudently covering their retreat with a heavy fire of abuse, and opening from the first secure post a battery of unqualified malediction. I will not object cowardice to a desertion of this sort; it may be, or may not. But according to my way of thinking, there is very little decency or good-sense in that person who will rush hot-headed among a people who, whatever they are, attempted not to impose—attempted not to seduce him by the assumption of a plausible but fallacious exterior,—and then, because they fall short of his extravagant expectations, leaves them to sputter forth disgust and execration! He may have good reasons for relinquishing an ill-advised undertaking, but he can have none for accompanying it with obloquy. Silence would become him better; shame at his own credulity, or sorrow for the exhibition of an uncontrolled and wayward vanity.'

It must be admitted, that there has been, on all hands, a great deal of miscalculation with regard to the Greeks and their cause. Political foresight has been completely baffled by the length of a struggle which has seemed so often on the point of extinction, and which has outlived so many of the actors who had a chief hand in originating it. There can be no doubt that both Austria and Russia jointly contributed to sow the seeds of the Revolution; and Turkey has been indebted to their mutual jealousy, but still more to the good offices of her watchful Protestant ally, for the duration of her tottering empire. '*Que Diable faire de Constantinople?*'—was the grand difficulty started by the Emperor Joseph; and this *posing* question has continued to perplex cabinets and diplomatists ever since. The key of the Bosphorus might with ease have been wrenched out of the hands of the Ottoman, could it have been determined to the satisfaction of Christendom, what other power to entrust it to. But this not being very easy or possible, it has become the interest of every Christian state of Western Europe, to support and protect Turkey against the encroachments of her great Northern neighbour.

The transfer of the Ionian Isles to British protection was a death-blow to the French and Russian parties in Greece; and

although, at the time, it seemed to extinguish all hopes of foreign aid, it has proved the most fortunate event that could have occurred for the Greeks. While these islands are ours, Greece cannot wholly cease to exist. It is true, that the first efforts of the Greeks were viewed with no favourable eye by the British authorities there. It was well known that the first agitators were Russian emissaries; and putting policy aside, it might seem the dictate of humanity, to discourage machinations which rested on the presumed sanction and concurrence of a Power that had twice betrayed and deserted them. The schemes of the Hætarists were of equivocal origin and suspicious character. By them, the train was laid, which Ypsilanti prematurely fired, forcing the whole nation into an insurrection, for which they were ill prepared, and of contriving or intending which they were for the most part innocent. Looking at these circumstances, considering what passive instruments or victims the Greeks had for centuries proved under their Roman, Moslem, and Frankish masters, and knowing from experience how degraded a being, for the most part, is the Ionian Greek, Sir Thomas Maitland may be forgiven for having viewed the first insurrectionary movements with dissatisfaction mingled with contempt. He lived long enough, however, to perceive that he had under-rated both the character and the resources of the people he despised; and 'the person styling himself 'Prince Mavrocordato' least of all deserved to be made the subject of his petulant injustice. But, from the diabolical light in which the Lord High Commissioner is held up by M. Pouqueville, we have been tempted to think much more favourably of his conduct than we did at one time. Compared with that of certain English Philhellenists, indeed, it appears to have been all liberality and true friendship.

The probabilities were all against the Greeks; and those who knew most of the people and their political circumstances, and who formed their opinions on those probabilities, have proved the most mistaken. Thus we find Sir William Gell remarking, that those 'who have never witnessed the effect of habit on persons educated to a state of political slavery, are apt to be too certain that their own feelings are echoed by the sentiments of such victims as those who are engaged in the present struggle.' 'They are unaware,' he adds, 'of the incalculable difficulty of finding a respectable chief, of the impossibility of persuading others to obey him, if found, and of the improbability that any sort of public virtue should exist among the oppressed.' The factious, selfish, mercenary conduct of the leading captains,—the insubordination which has so frequently retarded or defeated important operations,—the open feud which

at one time existed between Argos and Tripolitza, the seats of the Constitutional Government and the military oligarchy,—the jealousies existing between Moreots and Roumeliots, between the naval and military parties,—shew that this Writer did not over-estimate the difficulties on which he insists; his error consisted in his calculations being all on one side.

The spring of 1822, which witnessed the commencement of the second campaign, was the very crisis of Grecian liberty, and the cause then appeared to most persons little better than desperate.

'On one side,' remarks Col. Leake, 'was a power larger in extent of territory than any in Europe, which had maintained its station for nearly four centuries, in one of the most commanding positions in the world; whose integrity was admitted by all the other great Powers to be essential to the general peace; ready, by the nature of its Government, to enter upon war at a short notice, and furnished with all the fiscal, military, and naval establishments of a monarchy of long standing. On the other, were the inhabitants of a small province of this extensive empire, without any central authority, without cavalry, artillery, magazines, hospitals, or military chest: whose whole military force, in short, consisted only of a rude undisciplined infantry armed with an awkward long musket, to which was added, according to the circumstances of the individual, pistols, a dagger, or a sword,—ignorant of the use of the bayonet, acknowledging no discipline, and more uninstructed in war as an art, than the Greeks of the heroic ages;—led, indeed, by men possessing courage and enterprise, and some of the essential qualifications of command, but who were scarcely less ignorant and unenlightened than their soldiers, and too selfish to lose any opportunity of enriching themselves, or to preserve that harmony with the other leading men which was so necessary in the dangerous position of the country.

'There were circumstances, however, which rendered the inequality between the two parties more apparent than real; and there were others which, although more distant, perhaps, in their effects, are so powerful, that they will probably have the effect of excluding the Turks from the Peloponnesus for ever, and may even ultimately expel them from Europe. Among the former may be reckoned the degeneracy of the present race of Turks as soldiers; the ignorance and inexperience of their commanders, often raised from situations the least fitted to give military knowledge; the total want of subordinate staff-officers, or of officers of any kind qualified for the conduct of a campaign; their deficiency in any organized system of supplies in the field; the corruption of the government in every gradation; and, though last, not least, the poverty of the Porte, which has long disabled it from supporting a corps of Janissaries much greater than is necessary for the garrisons of the empire;—thus leaving an army in the field to depend principally for its numbers upon the followers of the provincial governors, added to the feudal and local militia, who, from ancient custom, are exempted from keeping the field between

November and May, and who never fail to return home in the winter. Hence, for many years past, the Porte has been unable, except on the northern frontier, where are the principal garrisons of the Janissaries, to keep together an army of 10,000 men for more than six months, or even for a shorter time, unless when plunder is immediately in view.

'It is obvious that a contest between two people such as we have described, cannot resemble war as it is carried on between two of the civilized nations of Europe, equally practised in the art of war, and equally provided with its materials. A people possessing only an irregular infantry cannot meet cavalry and artillery in the plains, but, however adventurous they may be, are of necessity reduced to a defensive war in their own mountains. In like manner, the merchant-brigs and polaccas of the Greeks, though well manned and skilfully conducted, cannot be expected to place themselves alongside the two-decked ships and frigates of the Turks. Many persons who have not considered these circumstances, have ascribed to a want of courage and enterprise on the part of the Greeks, that which has been the inevitable consequence of the military position and resources of the two people.'—*Leake, pp.* 62—7.

In the first campaign, the Turks were in a great measure taken by surprise. The massacres by which the Porte thought to terrify the Greeks into submission, only gave unanimity to the nation, inspiring the rebellion with all the energy and malignity of religious warfare. The Divan and Lord Strangford had anticipated that the suppression of the insurrection in the Morea, would be as easily accomplished as the dispersion of the Hætarists in the Dacian provinces. Within three months, however, from the murder of the Greek patriarch, throughout the Peloponnesus and a great part of Northern Greece, as far as Saloniki, the Turks had been compelled to retire into the large towns and fortified places, all the mountains and open country being either in the hands of the Greeks or exposed to their incursions. The strong fortresses of Malvasia and Navarino surrendered to the patriots in August, after a three months' blockade; and Tripolitza fell in October. Corinth, a still more important conquest, had the Greeks been able to turn it to account, capitulated in January, 1822.

The second campaign was undertaken by the Osmanlys under the most favourable circumstances. The fall of Ioannina and the death of Ali Pasha, by relieving the Porte from all further apprehensions in that quarter, had not only set at liberty the forces under Khourshid Pasha, but had inspired the Turkish troops with a considerable degree of enthusiasm. The preparations made for the contest were on a formidable scale, and the plan was not injudicious. Thirty thousand troops of the Porte, more than a third of whom were cavalry, besides ten or twelve thousand horse raised by the great feudatories of Rou-

melia, were collected in the plains of Thessaly for the invasion of the Morea. Another army, composed of Albanian troops, was to sweep the whole of Western Greece as far as the entrance of the Gulf of Corinth. The fleet of the Capitan Pasha was, in the meanwhile, to collect troops from the coast of Asia, and then to proceed to Napoli, to open a communication with the army of Eastern Greece, which, it was calculated, would by that time have entered the Morea. Thence it was to proceed to Patras, to debark another body of troops, and to transport into the Morea the forces of Western Greece. Owing to the delay occasioned by the extensive nature of these preparations, it was July before the main body, under Mahmoud Pasha, crossed without opposition the mountain defiles, and entered Phocis and Bœotia,—' plundering, burning, and murdering, while they published the amnesty of the Porte.' Corinth, which the Greeks had neglected or been unable to supply with either engineers, ammunition, or provisions, surrendered at the first summons; and the Turks advanced in full security to occupy the Argolic plain. The Greek Government took to flight, embarking on board their ships in the Gulf of Argos; and it might seem that all was lost. But where was the Turkish squadron, on which this immense army had been so infatuated as to depend, not only for co-operation, but for supplies? The Divine vengeance had overtaken the destroyer of Scio, and the fleet was detained too long on the coast of Asia, to co-operate with the army in the Morea. Famine now came to the aid of the Greeks. A total want of provisions for either men or horses soon rendered it impossible for the Turkish commander to delay his retreat. The Greek guerillas had, in the mean time, possessed themselves of the passes which form the only outlet from the plain of Argos in the direction of the Isthmus; and the greater part of the invading army fell victims to their own want of discipline, and the improvidence and rashness of their leader, in the passes of Tretus and Mount Eubœa, on either side of the ruins of Mycenæ; where, remarks Col. Leake, ' a Grecian ' imagination might picture the ghosts of the Atridæ witnessing ' from their still existing sepulchres, a slaughter of the barbarian ' hosts, from which Greece may perhaps date her resurrection ' from slavery.'

In Western Greece, the Turco-Albanian forces had found full employment during the summer, in making their way to Messolonghi, the defence of which, under Mavrocordato, was the most brilliant affair in the campaign. At length, after the failure of a general attack, on Christmas day (Jan. 5, 1823,) the Albanians, discouraged, began to think of returning homewards; and tidings of a large body of Moreots having landed in Acar-

nania, alarmed them so much for their safe retreat across that province, that they suddenly abandoned the siege in disorder, leaving great part of their camp and artillery in the hands of the Greeks. Great numbers were drowned in attempting to ford the swoln waters of the Achelous; and with an enemy hanging upon them on every side, a small portion only of the army reached Vonitza in safety. Thus melted away the whole of the mighty host which had threatened to overwhelm the Greeks with utter destruction; and the Porte saw all its vast and expensive preparations terminated in disgrace and discomfiture. Napoli surrendered to the Patriots on the following January, and has ever since remained in their possession.

The Ottoman plan of campaign in the ensuing year, was nearly the same as before. The object of the Porte was to effect a simultaneous attack upon the northern coast of the Peninsula from both Eastern and Western Greece, supported by their fleet; but the defects in the Turkish system again rendered abortive a plan which required for its success, a larger army than the Porte had the means of collecting together, with an accuracy of combination which none but the most efficient Government could command. With all his exertions, the Capitan Pasha was unable to reach Patras before Midsummer; and September had arrived before the Pasha of Scutari, on whose Albanians the Porte rested their main hopes of success in Western Greece, was able to penetrate into the plains of Ætolia, and to threaten Messolonghi with a second siege. But by this time, the army of Eastern Greece, after laying waste the whole country round Parnassus and Livadia, had been so harassed by the armatoli bands under Odysseus and Niketas, as to be compelled to retreat in the greatest disorder into Thessaly and Negropont; and the failure of this part of the plan of campaign rendered fruitless all the exertions of the Albanian chiefs. They accordingly began their retreat in November. Corinth had capitulated to the Greeks a short time before. Thus, after a three years' contest, not a single step had been taken towards suppressing the insurrection. On the other hand, Patras and Lepanto, which give the naval command of the Gulf of Corinth, the important posts of Vonitza and Prevesa in Western Greece, Egripo, which commands Eastern Greece, Modon, and Koron were still in the hands of the Turks; so that the Greeks could by no means be considered as in possession of the country; while their poverty, their ignorance in the art of war, and above all, their civil dissentions, which, in December 1823, broke out into open hostilities between the executive and legislative

bodies, prevented them from following up their successes by any decisive and combined operations.

The campaign of 1824, though it did little towards advancing the cause of the Greeks, was still more inglorious and unprofitable to the Ottomans. In Western Greece, operations were almost entirely suspended. In Eastern Greece, an attempt was made by Dervish Pasha to penetrate from Thessaly to the Corinthian Gulf by the route leading from Zeitouni to Salona; but, within about eight miles of the latter place, he was defeated and driven back by the Greeks under Panouria. The combined Turkish and Egyptian fleet succeeded in taking the islands of Kaso and Psara in the summer; but they were wholly baffled in an attempt upon Samos, and after sustaining some loss from the Greek fire-ships, separated to return to the Dardanelles and Candia without having gained any important object. It was evident that the finances of the Porte were greatly exhausted; and there seems reason to think that the Independence of Greece might have been placed out of danger, had not a new and more formidable enemy than the Ottoman appeared in the Egyptian Pasha, who, prompted apparently by a Mussulman feeling, as well as by the hope of gaining possession at least of Candia and Cyprus as his reward, now entered cordially and effectively into the quarrel of the Porte. The flourishing state of his treasury enabling him to take upon himself the chief pecuniary burthen of the war, the Sublime Porte, as the least of two evils, consented tacitly to abandon the Peninsula and Crete to this formidable subject, leaving the rest to—Destiny.

It is a curious circumstance, that while the English stock-brokers were at this crisis supporting the Greeks, the English cotton-manufacturers, Mahommed Ali's chief customers, were in effect subsidizing their most formidable enemy. Thus, remarks Col. Leake, 'it appears that both the contending parties 'in Greece are supporting the war with finances derived from 'England.' Those who have lost by the Greek loan, may console themselves with knowing that the Egyptian cotton speculations have proved by far the most ruinous in their issue. This unlooked for turn in events, whatever be its issue, can by no means justify the sinister auguries of those persons who represented the Greek Insurrection as, from the first, hopeless and contemptible. Lord Strangford and Prince Metternich, Sir Thomas Maitland and Sir William Gell, and all other Philosmanlees, great and small, who so confidently assumed the impossibility as well as undesirableness of the success of the rascally Greeks,—'robbers and pirates all,' have been trium-

phantly proved in the wrong. Should the Greeks be subdued, they will not have been conquered by the Ottomans.

'Who could have foreseen, even a year ago, that the Pasha of Egypt should so suddenly have increased his financial resources; or that his wealth should have attracted to his military service a great number of unemployed officers from France and other parts of Europe; or that he should so quickly have mastered a difficulty which has hitherto been found insurmountable by any Turkish government; namely, that of bringing his army to submit to European discipline? Or that he should so heartily have entered, at an immense expense, into designs which, with the most favourable result, are more calculated to gratify a dangerous ambition, than to serve his real interests? The event has totally changed the nature of the war in Greece, which before, although slowly, seemed to be surely leading to an independence *de facto*, which would have been the best preliminary to a pacification.'

The campaign of 1825 opened with the siege, followed by the eventual capitulation to the Egyptians, of the important fortresses of Navarino and Neo-Kastro; the greatest disaster that had befallen the Greeks since the commencement of the contest. Tripolitza, abandoned and partially destroyed by order of Kolokotroni, was entered by Ibrahim Pasha on the 20th of June. Five days after, he advanced on Napoli di Romania, having, within a month from the fall of Neo-Kastro, traversed the whole breadth of the Peninsula. Here, a division of his army attacked the Greek outposts at the village of Mylos, where Demetrius Ypsilanti, who had stationed himself at the head of a few hundred men, bravely repulsed him, and Ibrahim as hastily fell back on Tripolitza as he had advanced. Whether he had thought to take Napoli by surprise, or had been deceived by false information, does not appear. He now turned his attention to an opposite quarter, and endeavoured to open a passage to Patras; but the mountainous districts which intervene between that city and the plains of Mantineia and Argos, are exactly suited to such troops as the Greek armatoli; and Ibrahim was defeated in every attempt to advance. Tripolitza at length became insecure quarters; and having ravaged and desolated the whole country, he was compelled, towards the close of the year, to retreat to Kalamata. Here, in the month of September, Captain Hamilton (of whom all parties speak in terms of respect and even enthusiasm) visited the Pasha, in order to negotiate an exchange of prisoners. Mr. Swan attended him, and he thus describes the scene.

'When we reached the main camp, which might be four miles from the place of action, such a scene of confusion displayed itself as I had never before witnessed. Miserable-looking beings were

every where stretched upon the ground, oppressed by extreme fatigue, while the whole character of what passed reminded me of nothing so much as the turbulence, without the merriment, of an English fair. There was but one tent in the plain, and thus their ragged, wretched bodies were exposed to the burning heats of noon, except where olive-trees supplied a shade: but the greater part of the army were entirely deprived of such protection. The most fortunate had stationed themselves on the banks of a beautiful river or stream (the Eurotas), which was full of excellent water, and as clear as crystal, broad but shallow.

'We were conducted by the Arab guard, who attempted, most unsuccessfully, as it appeared to me, a regular march, to the cottage in which Ibrahim Pacha, pipe in hand, was couched. He is a stout, broad, brown-faced, vulgar-looking man, thirty-five or forty years of age; marked strongly with the small-pox. His countenance possesses little to engage, but when he speaks, which he does with considerable energy and fluency, it becomes animated and rather striking. He frequently accompanies his words with a long, drawling cry, which to European ears sounds ridiculous enough. His manner carries with it that sort of decision, which is perhaps the common appanage of despotism: deprived of this, he would resemble an uneducated, hard-favoured seaman of our country—and I think I have somewhere seen his exact counterpart—but it may be merely fancy. He was plainly clothed for a Turk; and his camp establishment altogether had none of that parade and luxury which we are accustomed to attach to eastern warfare.

'Mr. Smart made known the object of his mission, and delivered the letters with which he had been provided.

The Pacha, in reply to the proposed arrangement, observed, that, after the taking of Navarin, he had sent a note to the Greek Government on this subject, offering to exchange all the prisoners but *two*, Hadgi Christi and Capitan Nicholas—who, he had long ago promised his chiefs, never should be released under existing circumstances. The same proposal he would still abide by. On being urged to give up the two in question also, he obstinately refused. He had pledged his word, and he would keep it. What would Europe say of a man who acted with so little firmness? Instead of admiring his vacillation, they would despise him for it. "It is for women," added the haughty Pacha, "to be mutable: I never pass my word but it is sacred. What I say, I mean; and what I have said, I will do." As for the Turkish prisoners, their release would be of no advantage to him. The moment they were free, he should send them out of the Morea. The principal personage, Ali Pacha, had a rank answering to a general of brigade, and neither he nor the Porte had need of his assistance: if they had, they would have adopted sufficient means to effect his freedom long before this. He wished to conciliate the English nation; and in proof thereof, he stated that the captain of His Britannic Majesty's ship, Chanticleer, (Captain Hope Johnson) having interfered with the disposition of a Greek vessel captured by the Turks, which he considered no legal prize, Ibrahim constituted him judge in the affair; and when on inquiry it

had been decided against the Greeks, he relinquished all claim to the vessel!—This story, as well as most of what Ibrahim asserted, bears the stamp of untruth. His evasion relative to the prisoners is open and palpable. When an Eastern Pacha promises his *chiefs*, he usually keeps or breaks his promise, as it best suits his politics! This we very well know. But the light in which he regarded our mission, cannot be better evidenced than in the observation he seriously made while testifying his respect for Great Britain, and which he desired us to communicate to the Bey of Maina; namely, "that *for this time* he spared his territory out of *compliment to the English*; and that he might thank Captain Hamilton for the safety of himself and his people. Another time he could not tell what might happen."—The old fox has long been intriguing to gain over Pietro and his Mainotes; and hopes, I presume, by this shew of lenity, to facilitate his views. But

"To whom do lions turn their gentle looks?
Not to the beast that would usurp their den!'

And if he really thought to gull *us* by such foolery, he must have believed us children indeed.

'Speaking of the Morea, although he regretted the necessity of his present proceedings, yet it was his intention to pursue them to the utmost. He would burn and destroy the whole Morea; so that it should neither be profitable to the Greeks, nor to him, nor to any one. What would these infatuated men, the dupes of their own imbecile government, do for provisions in the winter? He knew that his own soldiers would also suffer—that they too must perish. But his father Mehemet Ali was training forty thousand men, and he was in daily expectation of a reinforcement of twelve thousand. If these were cut off, he would have more; and he would persevere till the Greeks returned to their former state. One of the castles on the plain, he said, had just been carried by assault, and the garrison all put to the sword; the other was expected to fall immediately. He repeated, "I will not cease till the Morea be a ruin." The Sultan has already conferred upon him the title and insignia of Pacha of this unhappy land, "and," said his Highness, if the good people of England, who are so fond of sending money to the Greeks, would send it directly to *me*, it would save them considerable trouble: eventually it all comes to my treasury.' Vol. II. pp. 236—41.

The apostate Suleiman Bey (alias Colonel Séve), Ibrahim's prime minister, is thus described.

'Just as we were departing, Suleiman Bey came up with a letter from the Pasha for Captain Hamilton. He looks exactly like an ostler turned bandit: a strikingly vulgar face marked with the small-pox, (as if in sympathy with his master,) is set off by small light blue eyes, light hair, and a flat nose. This person was raised from the ranks by Bonaparte, and became aide-de-camp to General Ney, for attempting to effect whose escape he was outlawed. He then served in the corps of the Mamelukes, whom he organized; and finally, abandoning his religion for the polluted and degrading faith of the

Crescent, he became Suleiman Bey, and the associate, friend, and general of Ibrahim Pasha.' p. 246.

Throughout their journey, which lay in part over the wild scenery of Mount Taygetus, the respect and attention of the Greeks were unremitting.

'We slept securely,' says Mr. Swan, 'in the wildest passes; our resting-place was known to hundreds of the mountaineers who guarded them, and we experienced not the slightest alarm. We slept in houses which they occupied, our baggage scattered about the chamber; we kept no watch, we entertained no fear, and we suffered no injury. Whenever we met them, we were welcomed with a respectful salutation: when we departed, it was with the kindest expressions of all. One of our party at least, who had been carried away by the wretched cant of the utter worthlessness of the Greeks, became a convert. He plainly saw that they were not so bad as they might have been. They did not take advantage of our situation: they neither robbed nor insulted us.' Vol. II. p. 258.

'A finer race of men, in appearance, cannot exist under the sun. They seem made for warriors! Athletic, active, and enduring, they are deficient in nothing but an eye that can look unmoved on danger, and an imagination less lively and amplifying. They are accustomed, from the pure force of fancy, to exaggerate their difficulties; and represent to themselves evils which, like those in the enchanted forest of Tasso, require but to be met, to disappear. Every man in Colocotroni's army is *physically* able to cope with two of his enemies. He has more quickness of intellect, as well as superior local knowledge. Between the uneducated Turk and Greek, there is no comparison; but the latter fights for liberty, which years of debilitating slavery have made him almost unable to comprehend, while the other fights with the Koran in one hand, and regular pay in the other; to say nothing of the bow-string and ataghan, should he dispute the will of his master. The chief motive which urges the Greek into the field, is a deep uncontrolled hatred of the Turks; a hatred which has been gathering strength as the tide of time rolled on, and now sweeps along with it humanity and reason. Hence, his barbarities—hence, the crimes that blacken him in the eyes of Europe. But these failings will be removed, and can only be removed, when he again possesses his paternal home in peace. They originated in the treatment which he has so long experienced; and he sheds the blood for which, he believes, in like circumstances, his own would be poured forth. If it be asked, why, possessing impulses like these, he shrinks in the day of battle, and then only fails in the exhibition of qualities which his appearance promises, and his desires might be expected to stimulate? I answer, that he wants confidence in himself and in his chief. He has left behind him a home, which in his absence may be laid desolate, and a family without protection, who may, ere long, be polluted and butchered, or carried off and enslaved. His previous habits have made him restless and turbulent: he finds his condition unimproved by the war; he feels that it has altered for

the worse. The military tactics of the Egyptian troops, opposed to his own ignorance, are supposed to be invincible; he suspects those above him of bartering away his life,—at all events, of profiting by the sacrifices he must make. This naturally leads to a desire of preserving himself at all risks, and of fighting, if fight he must, when it can be done with safety. Thus, opportunities of annihilating the enemy are neglected; thus arise discordant councils, the views of one baffled by another—jealous of his proceedings or of his power; and, in short, thus may be derived that want of union and decision, which are the crying evils of the Greek Revolution. Fears and suspicions are readily communicated; where men are unable to give confidence, they are engendered by a very shadow. Enmities spring forth almost imperceptibly; then good advice is thwarted, merely because proposed by a particular individual; and pride leads another to enforce pernicious counsel, merely because it has been proved to be bad. All this, and very much more, may arise without any design of treachery on the part of the actors; but people so circumstanced have to learn a hard lesson;—the relinquishment of their own advantage in the prosecution of a common cause, and the permitting of one who but yesterday was an equal, perhaps an inferior, to be suddenly elevated above them to-day, when the common interest demands it.' Vol. II. pp. 141—4.

'The Capitani of most name,' however, Mr. Swan represents to be the bane of the country. 'Mercenary and narrow-'minded, they have only the souls of pedlars. They traffic in 'the miseries of Greece, and they barter her liberty for gold. 'They quarrel, they trifle, they betray without a scruple the 'nation's best and dearest interests.' It is with these men that the Constitutional Government, and more especially Mavrokordato, has had to contend. Count Pecchio compares them to the *Condottieri* of the middle ages. 'By turns faith-'ful and unfaithful to the Government, now joining one party, 'and now another, venal and changing at the price of the fac-'tions constantly opposed to each other, they have become the 'dread of their fellow-citizens rather than of the enemy.' The Islanders are considered by the *Capitani* as a separate nation, interfering impertinently with the Continent. The loan has had at least the effect of destroying their ascendancy, by enabling the Government to pay the soldiery. This measure, however, indispensable as it had become, is deprecated by Mr. Bulmer as tending to convert a patriotic militia into mere mercenaires.

'My great fear of pay is, that they who, before, fought for life, for liberty, for their wives, for their children, for their homes, and for their altars, who felt that they must fight to preserve all these, may at last consider themselves only obliged to do so for a few paras a day; of which, should circumstances deprive them, they would

repine, mutiny, and finally throw down their arms from disgust at such imaginary ill-treatment.'

But this gentleman seems to forget, that soldiers who receive no pay, must live by plunder; and that when no booty is to be obtained from the enemy, the burden must be borne by a defenceless peasantry. Regular troops are, in fact, less expensive to the country in the end, often less mercenary, than an irregular militia. Besides, those who are disposed to fight for their wives and children, require also the means of supporting them during their military service. Unlike soldiers of fortune, the soldiery and the sailors of Greece have for the most part families, whom they leave behind; and their clamour for pay is not altogether selfish or unreasonable. The guerilla system has been fully tried in Greece, and notwithstanding the amazing strength of the country, to which the success of the Greeks has been principally owing, and the prodigious achievements of some of the armatoli, it has proved wholly inadequate to the exigencies of the contest. The following remarks by Count Pecchio are very much to the point.

'At the first breaking out of the Revolution, an uncontrolled enthusiasm was most calculated to terrify, confound, and destroy an enemy, who, attacked on all sides by every species of weapon and diversity of assailant, could find no interval of quiet, no place of safety. Irregular troops are in conformity with this enthusiasm, which rises into a flame in every nation aspiring to liberty. Such troops were seen to spring up in Germany during the thirty years war, during the revolution of North America, and during the war of independence in Spain. Every individual, at the commencement of a revolution, feels an exuberance of courage and daring; he has an ardent desire of revenge, which it is impossible to subject to any control or discipline. Hence he finds a wider field, and one more in accordance with his passions, in fighting as a volunteer, and in the disorder and tumult of a guerilla warfare. But enthusiasm is in its nature fleeting; after a time, it cools and evaporates: revenge itself is satiated, and the love of glory, like every other passion, finally becomes enfeebled. The ardour which at first placed arms in the hands of the clergy, and even of women, has passed away. There is no longer any revenge to be exercised upon the enemy, no longer any booty to be seized.'

The organization of regular troops, so much opposed and dreaded by the *capitani*, is the only measure that can secure the independence of Greece. This has long been Mavrokordato's main object, and they already amount to between fifteen hundred and two thousand men under the command of Colonel Fabvier,—a French officer who does honour to his nation, and may be considered as a set-off against the infamous Colonel

Séve. This corps, Mr. Bulmer states, is much more liked than formerly. But the navy requires, not less than the army, to be put on a different footing. This, it will be, we trust, the first concern of Lord Cochrane to accomplish. The Morea can never be conquered by any foreign force unsupported by a powerful navy. The Greeks have not the command of the sea; and yet, their *brulotiers* have repeatedly defeated the whole plans of the invaders, and, by cutting off their supplies, involved their armies in destruction. Upon the whole, we still hope well for Greece, and her cause; and even were Napoli to fall, we should not despair. This catastrophe, however, we trust, will be averted. The very signal manner in which Divine Providence has repeatedly appeared on their behalf, encourages the hope that they will not be suffered to perish. As to Mahommed Ali, he has, we suspect, done his worst, and he may have cause to rue having engaged in the contest. Mr. Swan gives us no very high degree of the Egyptian troops; and his description justifies the remark of Col. Leake, that 'the tractability of disposition which has enabled the Pasha to mould his Egyptians to the European discipline, is allied to an inferiority in hardihood and energy to the European and Asiatic Turks, with whom similar attempts have failed.'

'The Egyptians,' he proceeds, 'are precisely the troops least adapted to face the active and hardy Greek, in the rude climate, the barren soil, and the strong positions of his native mountains. We cannot easily conceive that Greece is destined to be subjugated by Egyptians. Even Sesostris drove his conquering chariot no further than Thrace; nor will those who have had an opportunity of comparing the Greek with the Egyptian of the present day, think it probable that a conquest will now be effected, if it depends on the military qualifications of the two people. In short, as not even Spain, in the time of the Romans, was better adapted for prolonging an obstinate contest by the strength of the country, and the elastic character of the inhabitants, there is the fairest reason to hope that Mehemet Aly may be tired of his present expensive undertaking before he has made any great progress towards its completion,—a result which is rendered still more probable, if it be true that his commercial speculations with England are likely to be much less profitable in the present, than they have been in the preceding year. If, with all the exertions of the Pacha of Egypt, the Porte should now fail in becoming masters of the two great bulwarks of the insurrection—Messolunghi and Nauplia, it may be said, that they have put forth their utmost exertions in vain, and that their future hopes will rest upon the effects of perseverance and of the superiority of their foreign assistance.

'In addition to the two principal advantages which have been mentioned, the cause of the Greeks derives considerable strength and hope from the impossibility, on their part, of submitting to such a state

of vassalage, as they were before subject to. They know too well, that to give the Turks such a power, would be to consent to their own destruction; and they did not want the declaration of Ibrahim to be assured, that if he should acquire the government of the Morea by right of conquest, which the Porte has promised him, he would exchange the enslaved survivors of the peninsula for a colony of Egyptians. Such a termination, however, all history, as well as common reason, tell us is impossible, if the Greeks have but

"the unconquerable will
And courage never to submit or yield."

'The utmost that can be expected is, the retreat of a great part of the population of Greece into the mountains, a continuance of predatory warfare on both sides, and the desolation of every other part of the country, except perhaps the immediate vicinity of the fortified places. Some politicians will perhaps be inclined to say, that, however deplorable to the people of Greece such a result might be, it would be better that they should suffer, than that the general peace of Europe should be compromised. But supposing the interior continent of Greece to be thus comfortably settled for the general repose, there still remains an extensive sea-coast:—in fact, the numerous islands, the winding shores, and the great proportion of maritime outline to the size of the country, render the Greeks more peculiarly a naval people, than any other in Europe. If forced to the extremity of distress, they must be pirates by sea, as well as freebooters by land. However disposed the nation might be to a better course, however deserving of a better fate, necessity would force the maritime population to those habits of life, which are natural to Greece in a savage state, and to which its rocky creeks and islands have always afforded, and will ever give the greatest facilities. No alternative would then remain for the powers of Europe but to give up all commercial pursuits in the Levant, or to suppress the Greek piracies by force—in other words, to assist the Turks in exterminating them from their native islands.' pp 181—4.

It is too late to talk of the extermination of the Greeks. Whatever be the fate of the Morea, the islands of the Ionian Sea, which have been so singularly rescued from Turkish and Russian despotism, will be, at all events, the nursery of Grecian civilization and freedom; and a noble race is rising, to lay claim hereafter to the name of Greeks. But England is not, and cannot be, the unconcerned spectator of what is passing in the Peninsula. She will never suffer it to fall into the hands of Mahommed Ali;—although it seems to be thought, that the Greeks, who certainly, if united, have the means, should have the merit of emancipating themselves. Were they once masters by sea, the whole history of the war has shewn that they would have nothing to fear by land. The fortresses of the Morea, cut off from foreign supplies, would soon fall into their hands, and the strength of the country would then render them invin-

cible,—at least by the Turks. But, without an effective marine, there will be no security against the recurrence of disasters similar to those of Scio and Psara; and that marine must be at the disposal of an effective Government. Of this, the Hydriote party, at the head of which Mavrokordato stands, are well convinced, and they are therefore accused of an undue partiality to the navy; yet, Miaulis has done more towards delivering his country, than Kolokotroni; and the wealth of the islanders has been dissipated in the struggle which has enriched the capitani. We look with intense interest to the issue of the present campaign, which will probably be decisive.

Art. II. *Sermons, intended chiefly for the Use of Families.* By the Hon. Gerard T. Noel, M.A. Curate of Richmond, Surry. pp. 494. Price 10s. 6d. London. 1826.

A very specific talent is requisite in order to the composition of sermons adapted to be read aloud in the family; and we know of very few volumes that are, in all respects, fitted for the purpose. Mr. Jay's Short Discourses, and some of the late Mr. Lavington's, rank among the happiest specimens; but a great deficiency remains to be supplied. It is not enough that they are short sermons, for a discourse may weary more by its structure and composition, than even by its length; and there is danger lest, in studying brevity, the writer fall into a meagre and superficial style of treating his topic, which will be fatal to the designed impression. Brevity and conciseness are both excellencies,—short sermons and short sentences; but then, the few ideas selected for illustration require to be distinctly developed, and must not be touched upon too slightly; nor ought the transition to be made to a second topic, till the utmost pains has been taken to place the first in the clearest light. The attention does not soon tire, when the subject is quite understood, when no extraordinary effort is required. But with regard to sermons in general, whether read in the family or to the village audience, it is saying as much as can be said, that they are but half understood even by those who give their attention; not only because the phraseology is frequently deficient in simplicity and idiomatic propriety, but because the sermon is made to embrace too much, to consist of too many parts, and is not only complex in its structure, but takes too much for granted.

Mr. Noel adverts to another fault which ought to be avoided in domestic sermons. They are not unfrequently read by a younger member of the family, whose modest feelings are some-

times liable to be wounded by the necessity laid upon the reader to address the elder branches of the family in language altogether hortatory and pastoral. It has formed part of the Author's aim in the present volume, to remedy this inconvenience, 'by divesting the discourses of a ministerial character; so that the youthful reader may not feel himself to be a teacher of others, but rather to be one of the persons taught.' This cannot fail to be a recommendation of the sermons. We think, however, that such phrases as, 'let us dwell upon this point,'—'let us consider,'—'let us endeavour to bring before the view,' &c., which are, in fact, the language of the pulpit, and appropriate only to the instructor, should also have been avoided: though they cannot wound the feelings of the reader, and are not in that point of view objectionable, they have an unpleasing effect.

But these are minor matters; and had not Mr. Noel himself adverted to them, we should not have made them the subject of our observation. With regard to the more substantial recommendations of these sermons, the name of the Author will, with most of our readers, we suppose, be a sufficient voucher. As a preacher, if Mr. Noel cannot be termed eloquent, if he is not always lively, the quiet ardour of his manner, his very tones, and the whole expression of himself, if we may be allowed the phrase, in the pulpit, convey the idea of a man intent upon communicating to others the source of his own happiness, and seem to speak the language at once of persuasion and consolation. That this is not an imaginary description of the Preacher may be inferred, we think, from his own account of the design of this volume.

'He begs to remark, in allusion to the Sermons themselves, that, with one or two exceptions, they were written and delivered on the Continent, chiefly to the English residents at Florence, Geneva, and Tours. Hence, they refer to the most elementary points of Christianity. The *specific impression* which the Author wishes to leave upon the minds of his readers, is the indissoluble connexion between *holiness* and *happiness*. He considers Christianity to be a voice from a higher world, which invites the guilty, the weary, the forlorn, to link their hearts and their hopes to Jesus Christ, in whom alone they can find true and unbroken rest. The Author is deeply conscious of the faint and most inadequate conceptions which he has been able to delineate of the great subjects connected with eternity. He wishes they were more worthy of the public attention. If, however, a single heart in a single family should feel any additional warmth or consolation from his suggestions, he shall bless God in gratitude and praise.'

May we be allowed to observe, that not only is the production of this specific impression too seldom aimed at, but one

grand object of both public and domestic instruction, which is to excite a genuine warmth of feeling, is too much lost sight of. We do not want the passions to be moved, or the sensibility to be stimulated by mere description and declamation; but what is that preaching but comparatively an empty sound, which fails to interest the affections and to warm the heart? The most enviable of all gifts, we had almost said, in a minister, rare as true genius, and, like that, scarcely to be either acquired or feigned,—is that holy warmth of heart, arising from the constant operation of faith upon the affections, which imperceptibly communicates its own ardour to kindred minds, and, by a still, small voice, soothes the mourner, while it arrests the gay. In written Sermons, designed to be read by another, it is difficult, if not impossible, to exhibit much of this spirit or manner; but we are much mistaken if something of it may not be recognized in these sermons; in the general tenor of which, we imagine that we hear the tender and pathetic exhortation of the Beloved Disciple reiterated, 'My little children, 'love not the world.'

The sermons are twenty-five in number; the subjects, with the exception of two taken from the Psalms, one founded on the memorable wish of Balaam, and another founded on Isaiah xliii. 4., are all taken from the New Testament. We shall take a few specimens without regard to the order in which they occur in the volume, to enable our readers to form their own judgement of their characteristic excellencies of sentiment and composition.

'Religion attacked under names of reproach,' is the title of a very striking and awful sermon, founded on Acts xi. 26. The name, Christian, Mr. Noel remarks, 'soon became en-'deared to those who received it, but it was affixed to their per-'sons with any other than a friendly motive.'

'The word of God has in a very decided manner unveiled the secret motives by which men are actuated. It is a revelation from him who knows what is in man; who penetrates into the recesses of his heart; who is familiar with his moral history, and with his prevalent propensities. This revelation tells us of our fall from innocence, of the loss of our allegiance to God, and of the consequent depravity of mind by which we are continually led astray.

'The state of the world is described as "without God," as "holding the truth in unrighteousness;" as "lying in wickedness," so that he who would become the friend of the world, must become the enemy of God. If these statements be the accredited record of God, it will follow that true religion, which is nothing else than the love and service of God, must be repugnant to the bent and scope of human desires and actions. It ought not therefore to appear wonderful, if

true religion be opposed and decried in the world; nevertheless, it is not a frequent occurrence to find religion, *as such*, freely, openly, and deliberately condemned. "The fool hath," sometimes, indeed, "said in his heart, there is no God;" but generally speaking, there is a willing admission of the existence and sovereignty of God; and few are found anxious to withdraw from the cheering notion of an arm of strength, which, under the sad vicissitudes of life, may be lifted up in their defence and support. We possess a consciousness of our inherent weakness; of necessary dependence for safety upon causes placed beyond the reach of our control; a consciousness of violating the decisions of conscience, the accomplishment of which was our duty, and would have been our honour. We feel at times a certain awe of God, as our sovereign and the judge of our actions. The idea of our moral responsibility is sometimes even painfully obtrusive. Hence, religion is natural to man. He cannot subsist altogether without some sort of connection with God. In the utter frivolity of youth, perhaps, he may for a moment seem self-sufficient. But as he advances into life; as he becomes encircled by the various instincts and charities of society; as he is forced to grapple with the sorrows and disappointments which confront him in his course to the grave, he feels the importance of some interior force and consolation, beyond the reach of his own apparent resources. He believes this force to exist in religion. He will not, therefore, oppose the general notion of religion. The worship of God will command a certain portion of respect, and the ordinances of religion will be hallowed as far as convenience and respectability may suggest. But it is evident, that the coarser necessities and fears of his heart have thus compelled him to be religious. He flies to religion to make good his own deficiencies. He has no cheering knowledge of God, as of a holy, glorious, and benevolent being, in whose service is honour, life, and peace. His *affections* cling to the world, and he would not be religious, if he could find a readier path to security. His *propensities* are towards the *creature* rather than the *Creator*. He has no penetrating conviction of depravity and guilt, which would endear to him the liberal mercies and the grace of God. He has no adequate notion of the nature of that inward defilement which would lead him to value any method which God might suggest, in which such defilement might be removed. He will pause in his religious history, at the point where he must resign his prevalent habits and opinions. The moment religion assumes a holy, internal, and spiritual aspect, he will shrink from its exhibition. The general and vague notion of mercy and of power on the part of God, is refreshing to him; but when that mercy and that power appear in close alliance with purity, and love, and active service, and fervent gratitude, then he manifests his repugnance, and declares his habitual feelings and affections to be wounded and chilled by such requirements.

'May we not here discover the reasons which led to the conduct mentioned in the text, and to its frequent imitation in the religious history of the world?

'The misgivings of the heart, the secret testimonies and whisper-

ings of conscience, the sensations of frailty, the perspective of pain and suffering and death, force from us the bending of the knee, the homage of an external devotion. Hence, the temples of paganism and the churches of Christianity alike receive the occasional visits of mankind. The world is religious in this imperfect and cheap manner. But the heart is corrupt, the taste is depraved, the habits are sensual, the propensities are earth-born. Thence, the requirements of religion, when exhibited as an internal principle of love and devotedness, are unpleasing and repulsive.

'The love of God, the service of God, the honour, the glory of God, the actual intercourse of the soul with God as a paternal, gracious, and holy being, are in complete repugnance to all the existing emotions, tastes, and pleasures of society. Therefore, such a religion must be opposed and decried. But how shall this be done? It is too palpable a thing to say that we ought *not* to love God; that we ought *not* to serve him sincerely; that we ought *not* to devote ourselves to our highest benefactor and our mightiest friend, that we ought *not* to render to him the homage of the heart; but that rather we ought to be satisfied with a mere dead form and ceremony of religion; and that we only require divine aid when calamity and death actually invade our peace, or darken our prospects. Such language were too palpable an insult to the rights of God; but the *practice harmonizing* with such language, must of necessity be adopted, or the din and pleasure of life cannot maintain their ascendancy. To what delusion then must we have recourse in this perplexity? How shall we retain our earthliness, and yet not cast off our religion? The difficulty has been met in this way. We affix a reproachful term to true religion, and then we proceed to decry it under the shelter of that term. We dare not manfully and fairly avow a practical resistance to God's will; but we, more cowardly, exaggerate or caricature that will, and then we ridicule it; and thus save ourselves from the severe reproaches of that inward monitor, from whose awful upbraiding we could not otherwise escape. We seem now, rather to oppose error and folly than religion. It is not now religion which we condemn, but its abuse. We oppose not God nor his truth, but the superstitious delusions of erring beings like ourselves. We thus invent or seize some expressive word already in existence, which holds up a distorted view of some doctrine of truth and righteousness. We give it currency in the world, and then go on our way, in the quietness of self-esteem, adhering still to the general theory of religion, but escaping its inward, and spiritual, and honourable yoke.'

pp. 225—230.

The sermon concludes with a solemn and affectionate warning, to beware lest 'epithets ignorantly used, destroy our souls.'

The seventeenth sermon, on Christian Self-denial, (from Matt. xvii. 24—27.) opens with the following exordium.

'The commencement of religion in the soul, is a conviction of its importance. Until we become serious upon the subject, we effect

little We may speculate; we may take up opinions, or we may lay them down; we may pronounce dogmatically upon truth and falsehood; we may love, or we may abhor to make proselytes; but we are little advanced in this manner on our way to God. The absence of seriousness is the absence of all good. Yet what a rare quality is seriousness in religion! Where is the man who feels as he ought, his relation to God, and his nearness to eternity? Where is the man who weighs time and eternity in just scales? Where is the man who trembles before God, as a sinner; and who seeks out in the sober energy of sincerity, the salvation of his soul? Certainly, there are such persons, but they are very rare; and when discovered, their solicitude often excites a smile, if not contempt, in the breasts of those around them: this is very strange and very affecting.

'The prevalent habit of society, is levity and indifference upon the subject of religion. It may be conceded, very generally, that men pay a certain decent attention to the forms of religion; that Christianity is apparently supported; and that direct levity upon the subject is painful to many; but real practical levity is widely prevalent. Men are not in earnest to know and to do the will of God. The great facts of Christianity are not written upon the heart, are not influential upon the affections. We understand anxiety upon temporal interests, but not upon eternal interests. It is allowed to a man to feel intensely upon the subject of science, politics, and domestic events. The anticipation of temporal evil is allowed to call forth vigilance, effort, industry; but a man is suspected as to the soundness of his judgment, and as to the excellence of his motives, if this anxiety should be directed to *eternal* interests. If a man should fear that *these* interests may be in a state of peril, and should betray any evident solicitude of heart as to the result, he is immediately supposed to have a tendency to fanaticism, and his friends dread the progress of such a tendency in his mind. There is certainly a great difference as to the *degree* of alarm and reluctance which the perception of religious anxiety produces; but religious anxiety is certainly an object of great suspicion to the generality of mankind. They love to suppose that all is right; and their apprehension is great, lest the customs of society should be invaded, and the demands of pleasure and profit be endangered. But how directly opposed is this apprehension to the claims and to the value of Christianity!

'In the book of God, where can levity or indifference find their excuse or their shelter? "The fear of God is the beginning of wisdom;" and "to depart from evil, that is understanding." What a heart-appalling seriousness ever rested upon the lips of Jesus Christ! Who can read the passage of scripture before us, without feeling that it makes an entire appeal to all the hopes and fears of the soul? It claims an unreserved surrender of the whole life to God. "Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it."' pp. 255—8.

This declaration of Christ is considered as comprising, 1. 'A Demand upon his followers for the highest degree of self-

'denial;' and 2. the grounds on which that demand rests. The trials to which this principle of self-renunciation is in these days exposed, are noticed in illustration of the first head: viz. the struggle of pride in the individual's own heart—the struggle often experienced with former habits of sensual indulgence—the ridicule of friends and associates—the sacrifice of worldly advantage—and the various calamities of after years. The grounds of the demand are shewn to be, the tremendous alternative which must inevitably follow disobedience, and the exalted considerations addressed to our hopes. The sermon closes with the following beautiful appeal.

'There is, in truth, every thing to sustain us, in the entire surrender of ourselves to Christ. The result is as certain as it is bright and glorious. Nor must it be forgotten, that while these future scenes of purity, truth, and splendour, are presented to our faith, and are calculated in themselves to awaken all the energies of constancy and courage, we are not left to the mere *force* of noble *principles*. United unto Christ through the medium of our faith, we actually make alliance *with God's strength*, and rest beneath the shadow of his shield! "The eternal God himself is our refuge, and underneath are the everlasting arms" The covenant of grace is an unbroken and absolute alliance, and the consolations of the Comforter do not fail to descend upon the soul! The sorrows of self-denial may thus be said even on earth to be largely repaid. Is there not a high consolation in fellowship with God? in the integrity of faith? in the constancy of resolution? in the abandonment of low pleasures and low aims for the lofty and purifying objects of religion? Is there not a great mental refreshment in the consciousness of advancing with many other generous and kindred spirits along the paths of holiness and salvation; in those bright glances which the soul takes into the mysterious gladness of eternity? Oh, do not these and many other blessings of godliness, often shed over the pains and sacrifices of earth, the very hues and quietness of heaven!'

pp. 271, 2.

The following Sermon, on 'the Connexion between Cha-'racter and Happiness,' from Gal. vi. 7, 8., is an admirable one, and would afford some extracts equally striking; but there is one on the Character of God, which appears to us of a still higher order. The text is 2 Thess. ii. 16, 17, from which Mr. Noel, first, draws an illustration of the character of God, and secondly, shews the intended operation of the Divine love and kindness upon those to whom the great subject of joy is revealed. The following clear, scriptural, and judicious statement is given under the first head.

'In the absence of Revelation, the world wondered at its own complexion and destiny. Conscience was evermore overborne by

passion, and misery was the result. Death at the same time snapped asunder the closest ties, and the creature apparently made to exercise dominion over this lower world, was, in fact, the utter sport of circumstances, and the victim of disease, conflict, and destruction. Revelation has disclosed the mystery: "God made man upright; but he has sought out many inventions." He transgressed the law under which he was held to allegiance, and forfeited not only his right to happiness, but to existence. "In the day that thou eatest thereof, thou shalt surely die." The consolation mentioned in the text has reference to the clemency and interposition of God under these circumstances of rebellion and of forfeiture. After a period of time abundantly adequate to mark out the essential misery of sin, and the impotence of man to rescue himself from the degradation to which he had sunk, God sent forth his Son, to assume our nature, and to carry in that nature the burden of our griefs. The object of this mission was twofold—to mark God's abhorrence of disaffection to his government, and at the same time to win back the affections of those who had rebelled. The personal sufferings of Jesus Christ are calculated to ensure this twofold result. Can it be questioned that God attaches an inconceivable turpitude to the alienation of the affections from his government, when he sent Jesus Christ to suffer shame and death on account of that sin? Can it be questioned that indifference to the honour and glory of the Supreme Lawgiver, is an actual insult to his authority, destructive of happiness to its possessor, when Jesus Christ came, by "his own stripes to heal" the disease of those who had "come short of the glory of God?" Or can any exhibition of *clemency* and *tenderness* be imagined equal to that which the cross of Christ has portrayed? How ardent must be that desire to retrieve the ruined peace of man, which could induce the Lawgiver to rest the burden of expiation upon his own Son! Let any man contemplate the holy character and the unlimited power of Christ, let him contemplate the voluntary degradation to which he stooped, and the trials to which he submitted, and let him ask, whether the love manifested in such a transaction, be not utterly beyond conception. Does not a series of such actions justify the declaration, that "God *so* loved the world?" And the *discovery* of this love is surely calculated to win back confidence, and affection, and allegiance. It is conceded that this result is, in every case in which it takes place, the operation of the special grace of God; but still that grace acts in a reasonable manner. The discovery of this love is the instrument by which God regains his ultimate hold upon the human affections.' pp. 54—6.

The discourse thus concludes.

'We see then the full end to which the knowledge of God's unmerited mercy is designed to lead. It is to *comfort*, in order to lead back to obedience. It is to *heal*, in order to consecrate the restored faculties to the service of him who gave them. It is to multiply before man proofs of kindness, in order to melt down his hostility. It

is to correct his deluded estimate of good and evil, to force him alike by the arguments of religion and by the sensations of gratitude from his worldliness and his sins, and to bring him back as the conscious prodigal to lodge his cares, sorrows, weaknesses, anxieties, and fears in the bosom of his father and his friend.

'What then is faith in God's mercy, but the conviction that sin is poison, and immorality, destruction. What is it but the strong and deep perception that in God alone there is felicity, and truth, and life? What but the love of every good word and work, the devotedness of the whole character to the will, and wishes, and designs of God?

'And shall *we* withold our attention from this theme of compassion and grace? Shall *we* refuse to connect together henceforth the ideas of happiness and holiness? Shall we not acquaint ourselves with God and thus seize the proffered felicity of his children. Soon, very soon, earthly possessions will fail to protect our peace. Soon the wrench of death will tear up our roots from earth. Oh to be so torn up in order to be transplanted into the paradise of God! Let us not deem social enjoyments, the pursuits of science, or the dreams of pleasure to be the only sources of felicity. Let us rather seek that felicity in the acceptance of mercy, in the friendship of God, in the calm of hope, in the confidence of faith, in the expansion of a charity which rejoices in the truth! Let us seek it in the recovery of spiritual health, in the warmth of gratitude, and in the anticipations of eternity!' pp. 63, 4.

These specimens will sufficiently shew that this volume is the production of no ordinary mind. As regards their adaptation to the use of families, a greater degree of plainness in the phraseology, perhaps, would have been desirable;* but we consider them as by no means exclusively calculated for domestic use. To the Christian minister, not less than to the private Christian, the volume is adapted to be highly useful, as breathing a spirit which it will be his privilege to imbibe, and in many respects presenting a model for his emulation.

---

* The xxiii[d] Sermon in particular struck us as faulty in this respect, and the general cast and style of the discourse are not equal to the rest. We question the propriety of such a style of expression as occurs at page 358. 'It is the manifest property of Deity to enlarge the surface of *its* affection,' &c.

Art. III. *Esprit, Origine, et Progrès des Institutions Judiciaires.* Genius, Origin, and Progress of the Judicial Institutions of the principal Countries of Europe. By J. D. Meyer. In 5 vols. 8vo. Price 3l. pp. 2808. Paris. 1823.

'LAWS, in the most extensive acceptation of the word, 'are those necessary relations which take their deriva-'tion from the nature of things; and, in this sense, all beings 'whatever have their laws. The Divinity has his laws; the ma-'terial world has its laws; super-human intelligences have their 'laws; beasts have their laws; man has his laws. Intelli-'gent beings may have laws of their own making: but they 'also have others which they have not made. Before intelligent 'beings existed, their existence was possible; they had then 'possible relations, and consequently possible laws. Before 'laws were made, there were possible relations of justice. To 'affirm that there is nothing just or unjust, but what is en-'joined or forbidden by positive law, is to say, that before the 'circle had been traced, all its radii were not equal.'

While consulting the *Esprit des Loix* of Montesquieu, with general reference to the work of M. Meyer, our attention was caught by the passages which we have cited above. Without meaning to give them as fair general specimens of a work which has deservedly ranked its Author high on the list of indefatigable inquirers and original writers, it is, notwithstanding, true, that by far too much of this vague and mysterious generalizing has been permitted by the learned and brilliant Frenchman, as well as by others of equal or inferior pretensions, to mix itself with investigations which require nothing more, and certainly nothing less, than fact for their foundation, and unvarnished inference for their superstructure. Lofty abstractions are wretched substitutes for simple deductions; and all this sublimity about plain matters reminds us of the Loves of the Triangles, or more aptly still, of the exalted strains in which Bombardinian orders his attendants to call a coach. If any thing could be in a worse taste than the statement itself, it would be the smart Parisian epigram with which the writer hits off his conclusion.

And, independently of the absurdity of the phraseology, there is either confusion or absolute error in the very enunciation of the proposition. Law is confounded with system, and mechanical adjustment with intellectual operation and moral accountability. What possible connexion can there be, either in kind or in degree, between the laws, if we are to call them so, which influence the volitions of the Divine Mind, and the principles which regulate the movements of the *monde materiel*?

And what are we to think of the reasoning which, in the same sentence and the same sense, subjects both man and beast to the supremacy of law?

M. Meyer has not altogether escaped the contagion, and his admiration of Montesquieu has, at times, seduced him into somewhat more of philosophizing than is altogether pleasant or effective. His preface has cost us more trouble than any other portion of the work. Besides what appears to us a very indifferent French style, there is a want of precision in his modes of statement, and a tendency to prosing in his attempts at explanation and analysis, which are far less obvious in the body of the work. But whatever there may be of defect or error in these volumes, the value of their laborious and able investigations is exceedingly great. The constant appeal to general principles has its running accompaniment of documentary evidence and illustration, and we know of few books the study of which will better repay attentive perusal.

M. Meyer lays the foundation of his researches in a minute exposition of the institutions of ancient Germany. Directly opposed to Mr. Spence, who finds the influence of Roman conquest and colonization in the universal frame of European law, he affirms the Teutonic origin of the entire system in all its varieties of adaptation. Amid the variations which distinguish the judicial formularies of Modern Europe, there may yet be traced a pervading similarity which clearly refers to a common origin; and it therefore becomes necessary to go back to some remote period, when all the European nations were subjected to one great and overpowering influence. There can be found but two epochs at which such a state of things existed,—the time during which Europe was subjected by the Romans, and that later period when the so-called barbarians of the North, after having shattered the empire of the Cæsars, established a number of petty states, differing from each other in many respects of law and custom, yet exhibiting, in several points of view, marks of a common derivation.

During the darkness and turmoil of the middle ages, the Roman institutions were nearly all swept away, and few vestiges of their influence are to be traced at the present time. There remains, then, as previously suggested, no other hypothesis for our adoption, than that which derives from a Northern origin, the great features of existing institutions.

'The epoch of the destruction of the Western Empire by the people of the North, is the only one with which we can connect the origin of all that exhibits itself in these quarters of the world, up to the present day; and a superficial glance at modern history will prove, that an uninterrupted succession in the greatest kingdoms, from

the time of the Franks, the Saxons, the Visigoths, down to our days, must have exercised a powerful empire on every thing that relates to legislation. The greater the conformity that existed among ancient usages, the more powerful must have been the effect of the circumstances which have determined them to results so different, as to render it difficult to detect the slightest indication of common origin: it is, however, this similitude of principles, with the different modifications of these principles by the circumstances in which distinct nations have been placed, as also with the disparity that has been the result, that we have undertaken to exhibit.'

Our readers have now before them a distinct view of the nature of this very learned and laborious work; and they will also clearly perceive that a very undue sacrifice of space would be necessary for a complete analysis of so minute and protracted an investigation. We shall, however, endeavour to give a somewhat more specific account of details so valuable in themselves, and so important as illustrations of the working systems of jurisprudence. We shall gain much ground by declining to engage ourselves in long discussions concerning that interminable theme, the Feudal System. Its general features are of universal knowledge, and though there are some errors connected with the more common and superficial statements on the subject, we shall satisfy ourselves with pointing out one that has, we believe, mingled itself with the notions of cursory examiners, to a considerable extent. We advert to the supposition that the system in question formed a part of the ancient Teutonic institutions. That the establishment of the Germans in the Roman provinces, gave rise to that order of government, is undeniably true; but it is equally so, that it never had any existence in the forests of Germany. It was, in truth, brought about by circumstances; and in proportion to the tenacity with which the northern invaders retained their antique usages, was their freedom from all the peculiarities of feudalism. M. de Rulhiéres, the able author of the 'History of the Polish Anar-'chy,' has discussed this matter with much skill; and his views are clearly stated in the following sentence from his dissertation 'On the state of Poland.'—'It is not, then, the feudal govern-'ment that subsists in Poland, but a more ancient government, 'that of the Franks, the Celts, the Goths, of almost all the races 'who quitted the forests of Germany and the North; that which 'preceded feudalism, and gave rise to it among us and among 'nearly all the other nations of Europe.'

In the judicial system of the Germans, there are distinctly traceable five epochs, or rather stages of advance towards separate and permanent tribunals. In the earlier times, when the German tribes were more scattered and made up of smaller so-

cieties than was subsequently the case, the whole range of civil and criminal jurisprudence seems to have come under the cognizance of the people convened in general assembly. When these minor associations became more populous, and many of them were combined into one kingdom, the old system of administrative justice became, for obvious reasons, inconvenient, and was superseded by a kind of county court. The magistrate, who combined in his own person the clashing functions of civil minister and military commander, presided over the assembly of his district, and summoned his *Arimans* or freemen, whether for the purpose of leading them to war, or of appealing to them in matters of judicial inquiry. Minor courts of the same kind were competent to decide on the affairs of the different subdivisions of the county. By degrees, a number of abuses crept into this system. The count or magistrate had an opportunity of exercising partiality by summoning individuals on whom he could rely, and contriving to exclude others; he might, moreover, convert the reluctance which many of the *Rachimbourgs* or *Arimans* would feel to an inconvenient attendance, into a source of emolument. It was with the view of counteracting these injurious interferences with public justice, that a class of freemen was set apart for the express purpose of attending on these courts, without prejudice to the right of every freeman to give attendance at his pleasure. These judges were called *Scabini (Echevins)*; and as the first mention of them occurs during the reign of Charlemagne, it is probable that this third improvement owes its origin to that great prince.

'In proportion as we advance in the history of the middle ages, all the antique institutions undergo an entire change of aspect: a general liberty and even licentiousness give place to a complicated system of submission, known by the name of feudalism; vassals are found in the place of freemen, and the ancient laws, which breathed the very spirit of equality, fall into desuetude; the general convention of the nation abolished, or replaced by assemblies principally composed of the great barons and the clergy, to which, if the *tiers état* is admitted, it is only by special favour; private quarrels instead of national wars; military service rendered to a lord, and directed in subserviency to his orders, instead of the efforts of the citizen in the public defence; servile notions substituted for the noble pride of free and armed people; the very name of *ariman* become an object of contempt and vexation..... such are the leading features of a revolution, prepared by want of foresight in the ancient Germans, facilitated by the obstinate retention of particular usages when circumstances had altogether changed, and effected by the unmeasured ambition of the high officers, of the nobles, and of the clergy.'

Such are the terms in which M. Meyer stigmatizes the feu-

dal system, which had been long making its way among the nations which ultimately adopted it. The nobles had secured the hereditary possession of their vast domains, and found it convenient at once to make their assistance more valuable to the monarch, and to secure attached partizans for their own purposes, by adopting and enforcing the provisions of feudalism. Whatever may have been the defects of this system, we are, however, fully disposed to pardon them in consideration of the legacy which it has bequeathed to us—the privilege of *trial by our peers;* a peculiarity partly derived from more antiquated customs, but, in its more marking features, characteristic of the *fourth* epoch of German jurisprudence. The practice of Appeals must, too, be referred to this period. The earliest instrument in which is to be found a distinct recognition of the right of vassals to be tried by their peers, is the Capitulary of Cressy, given by Charles the Bald, in 856. The fifth and last epoch is that of permanent tribunals, consisting of magistrates appointed by the sovereign, or by those to whom he might delegate his privilege of appointment. This change arose partly out of the superior advantages secured by the larger municipalities, whence the bonds of feudalism were earlier and more easily dissolved, in consequence of their increasing wealth and importance. The cities of Italy had, in fact, always enjoyed peculiar privileges, and among them, the right of a special administration, modified in part by the *regime* which had been handed down from the times of the Roman Empire. The free cities of Germany were in the exercise of similar rights, and, by degrees, a system which it was so much the interest of lawyers to promote, became general throughout Europe.

Such is M. Meyer's text, and on this foundation he builds his theory with much skill, and on the whole, we think, satisfactorily. We must, however, decline following him through a series of minute investigations which would require so much of discussion and correction, as to lead us into endless dissertation. As an instance of the caution and vigilant examination which would be necessary in a protracted inquiry, it may be enough to mention that, although England and its institutions seem tobe great favourites with our Author, he reproaches us through a whole chapter with the continuance of the *peine forte et dure;* nor is it till the closing paragraph that he gives any intimation that it has fallen into desuetude. He refers repeatedly, in the text, to the Wager of Battle as still in existence, and it is only in a single and incidental note that he apprises his reader of its abolition by enactment; and even this he qualifies by a gratuitous supposition that the claim still

exists in cases of high-treason ; a notion founded, we apprehend, entirely upon error, since the procedures in trials of that kind, are specifically prescribed by statute. For the rest, we cannot prevail on ourselves to suppress the high estimate of our national character with which M. Meyer commences his second volume.

'The people in so many respects the most interesting in Europe; so worthy, by reason of its inviolable attachment to ancient usage, to be studied by him who is occupied in investigating the origin of institutions; so celebrated for the form of its government; joining to the energy of monarchy the most unlimited liberty of the citizen; so powerful by the resources which the entire devotedness of a great and wealthy nation presents to a sovereign, who is skilful in availing himself of them; this people is, at the same time, precisely that which differs most from all other countries, ancient or modern. England, after having during centuries held the balance of Europe, at the present moment grasps the sceptre of the seas, and exercises a preponderating influence on the Continent: no event in the whole world is indifferent to her, and almost every where she gives the decisive impulse. Blended in every interest, her constitution, so eagerly praised, which has been imitated in more than one country, and which will ultimately prevail every where; her judicial forms, judged so salutary, and many of which have been universally adopted, are hardly known out of Great Britain.'

Bad French is, to be sure, better than good Dutch, since the former may be generally read, and the latter, notwithstanding its high pretensions to be considered as the primary language of Germany, is familiar only to natives and to hard students who set head-ache at defiance; but we really cannot help stopping here to quarrel a second time with the Author's involved style, and with his awkward management of some of the peculiarities of the French language.

M. Meyer's general views are those of an enlightened and well-informed man. He is a decided advocate for trial by jury, and, having himself discharged the functions of a minister of justice, his testimony on many points of importance, is of high value. It is a remarkable feature in the judicial character, that they who sustain it, are usually found among the most strenuous opponents of juridical reform. A striking instance of this is supplied by the conduct of the magistracy of the kingdom of the Netherlands. For a long period, that worst of national scourges, the secret administration of justice, had prevailed in the Low Countries; and when it was attempted, during their possession by the French, to introduce a purer system, the effort was baffled by the determination of the magistrates, not to part with the slightest fragment of their

power. The injustice and the mischievous operation of the system for which they strove, are ably exposed by M. Meyer, who rightly claims for himself the credit of having acted, when holding the situation of a magistrate in the first city of the Low Countries, on the opposite plan. In one instance only, where there was an alleged complicity of six individuals, he availed himself of the power of employing secret process; and in this instance, the inefficacy of the system was sufficiently proved. Jury-trial provides for all the great purposes of administrative justice: it ensures publicity, it throws aside the absurdities of technicality, and reduces the matter before the court to a plain question of law and fact. If it accomplished nothing more than this, it would effect much; but its advantages, both judicial and political, are incalculable, and we do not wonder the recent despotisms of France have sought to cripple and confine in every way, this admirable and truly popular institution. We are probably indebted for the introduction of secrecy, and its inseparable companion, torture, in juridical investigations, to that bane of all political advancement, clerical interference. At all events, we owe to the fell ambition of the hierarchy that perfect exemplar of a secret tribunal, the Inquisition. The following brief but pithy remark comes with strange force from one who has witnessed the misdeeds which he exposes.

'It is necessary to have been present at interrogatories and discussions with closed doors and hidden from the public eye, to be fully convinced of this truth, that publicity is the most infallible guarantee of the impartiality and capacity of judges.'

Although M. Meyer is a man of liberal sentiments, he is opposed to violent changes. He contends for a scrupulous regard to the habits and modes of thinking peculiar to different nations; and pleads, with rather too much leaning to the side of caution, against interfering with long cherished customs. If this timidity were carried to its fair length, it would be decisive against all melioration: there are cases, neither few nor insignificant, in which prejudices must be firmly resisted and resolutely swept away.

Art. IV. *Biblical Researches and Travels in Russia;* including a Tour in the Crimea and the Passage of the Caucasus: with Observations on the State of the Rabbinical and Karaite Jews, and the Mahommedan and Pagan Tribes inhabiting the Southern Provinces of the Russian Empire. With Maps and Plates. By E. Henderson, Author of "Iceland, or the Journal of a Residence in that Island," &c. 8vo. pp. 540. Price 16s. London, 1826.

DR. HENDERSON stands deservedly high as an intelligent and accurate Christian traveller. His work on Iceland is exceedingly valuable; and the present volume, though it promises less novelty,—though the country which it describes is, for the most part, singularly barren of interest as regards its physical aspect, presenting few of the sublimer features of mountain scenery or volcanic regions,—yet, possesses the higher interest attaching to information respecting the manners and customs of the various tribes of man. We are, indeed, transported across the Caucasus; but that once dreaded route, which formerly called up to the imagination all the terrors of romance, has been stripped of more than half its interest by being made perfectly safe and practicable even for wheel-carriages,—the passage being by no means so arduous as that of most of the ghauts in India, and nothing in comparison with some of the Colombian paramos in the road to Bogota. The Crimea, too, which has been so highly extolled, the 'Tauric Arcadia,' the Russian Tempe, consists of three fourths steppe and salt marshes, while the other fourth is composed of unhealthy, though fertile and picturesque valleys; but three plagues—tertian fevers, locusts, and tarantulas, to say nothing of the Russians, render this 'terrestrial paradise' a most undesirable place of residence or exile. A Russian prefers Siberia.

The journey described in the present work was performed in the years 1821 and 1822, in company with the Author's friend Dr. Patterson, with a view to advance the interests of the Bible Society. This design gave a particular turn to both the Author's observations and his inquiries; and, consequently, though the ground he traversed has been frequently described by British travellers, he has collected information both new and important. In particular, the investigations instituted during his residence in Russia, relative to the Finnish, Karelian, Slavonic, Russian, Tatar, Persic, and Georgian versions of the Scriptures, will, it is hoped, 'go to supply a desidera-' tum hitherto found to exist in Britain, in reference to this 'department of Biblical literature.'

Our readers are aware that a cloud has lately rested on the

operations of the Russian Bible Society,—an evident judgement upon the nation for the sin of circulating the Apocrypha! Dr. Henderson, however, we are happy to find, far from dwelling with complacency on the check given to its exertions, as 'a memorable instance of the little good that is to be expected 'from compromising the purity of God's word,' expresses himself with unqualified concern that the exertions of the Russian Society should have been impeded by Jesuitical artifice.

'That the high auspices under which it was formed, should have in any measure diminished, even in appearance, must prove a source of deep regret to every one who wishes well to the immortal interests of the millions which constitute the population of Russia; but, if I mistake not, the causes operating to produce that diminution, are not of a nature peculiarly calculated to excite any serious alarm as to the permanent activity of the Society.'

The circumstances which are believed to have occasioned the anti-Biblical revolution, are both curious and instructive. Dr. Henderson gives the following statement as the result of his decided personal conviction on the subject.

'It is not unknown to the reading world, that previous to the institution of the Bible Society in St. Petersburgh, the Jesuits had made such progress in imbuing the minds of the Russian youths, and other members of the orthodox church, with strong predilections in favour of the dogmas of Rome, as necessarily to excite the attention of Government, and lead to a closer and more unremitting inspection of their proceedings. It was not, however, till they had succeeded in corrupting the principles of a young nobleman of distinguished rank, and framed a system of intrigue against the Bible Society, that measures were taken to expel them from the empire. Possessing a magnificent college in the Sadovii street, close to the house presented by his Majesty to the Society, they were so chagrined at the mark of Imperial favour displayed in that gift, that they became quite clamorous in their opposition to its principles and proceedings; in consequence of which and their other delinquencies, an *ukase* was issued, similar in its effects to that of Darius the king, in which it was ordered: "Now therefore Tatnai, Governor beyond the river, Shethar-bosnai and your companions, the Apharsachites, which are beyond the river, *be ye far from thence; let the work of this house of God alone;* let the Governor of the Jews, and the elders of the Jews, build this house of God in his place." Ezra vi. 6, 7. In less than two hours after their College had been surrounded in the dead of night by the gens d'armes, their papers were secured; and being wrapped in sheep-skin shubes, which had been provided for them, and placed in the sledges in waiting at the door, they were speedily conducted over the frontiers.

'Conceiving these measures as originating with, or at least powerfully supported by his Excellency Prince Galitzin, then Minister for Ecclesiastical Affairs and Public Instruction, the Jesuits formed de-

signs of the most deadly hatred against that worthy nobleman, and left no method untried by which they might lower him in the opinion of his Imperial Majesty, and precipitate him from those stations of high official trust, which he had so long and so honourably filled. As the President and most cordial supporter of the Bible Society, he became the object of their insidious attacks. Failing in their attempts to make any powerful impression on the minds of the Russian clergy, who, in proportion as they are versed in the writings of the Greek Fathers, must perceive the incongruity of any opposition being made to the reading of the Scriptures by the laity, on the part of those who profess so unbounded a reverence for these writings, the proscribed sect resolved to try what might be effected by political intrigue. The revolutionary spirit which had appeared in some countries of Europe, and the desire so strongly expressed in others of having certain ancient institutions re-modelled to suit the exigencies of modern times, appeared, to their minds, to furnish a powerful handle by which to gain their object. They now set every engine at work to impress the public mind, and especially those in power, with the belief, that between the members of the Bible Society and the Carbonari of Italy, the Burschenschaft of Germany, and the English Radicals, there existed a real and systematic connexion. While their emissaries were secretly conducting the wheels of the machine, by which numbers of the students were deluded throughout Protestant Germany, they were unremitting in their attempts to corrupt the public vehicles of information, introducing inuendoes into the statements given of popular movements, and harping on the tendency of Protestantism and Bible Societies to foment divisions, and produce civil and religious discontent. Nor did they stop here. By their agents in Russia, with which they still maintain a powerful though covert alliance, and especially through the instrumentality of certain leading politicians at the Conferences of Laybach and Verona, they did every thing in their power to lodge in the mind of Alexander a conviction, that Bible Societies are politically dangerous; that the reading of the Scriptures by the laity cannot fail to disseminate revolutionary principles; and that the real, though concealed object of their members and abettors, is the dismemberment of organized society.

'The mind of the august Monarch was too enlightened, and he was too well acquainted with the distinguished individuals in his own empire who had established and were carrying on the operations of the Society under his own public sanction, to believe that there could be any real ground for such accusations. But, as the Jesuits ultimately succeeded in forming a strong party in the Russian metropolis, to re-echo their criminations, it was deemed politic, that the object of their inveterate enmity should resign those high posts in which he stood peculiarly exposed to the shafts of their malice. The Institution, by this measure, lost its noble and most indefatigable President; but although its operations have not been subsequently carried on as heretofore, nothing in the shape of an attempt has been made to put it down; not even the slightest shadow of evidence against any of its members, as desirous of interfering with political arrangements, has

been alleged: and the abettors of the mis-named Society of Jesus must first flatter the Greek clergy into the belief that they are wiser than Chrysostom, Basil, Damascene and others of the Fathers, ere they can lead them, as a body, to act in flagrant opposition to such high and venerated authorities.' pp. 131—4.

In the Preface, the Author states, that recent information has amply confirmed his anticipations relative to the speedy restoration of the Russian Bible Society to its former activity and patronage; 'the most rigid scrutiny in regard to the conspira-'tors having proved, that not one individual who took any part 'in the affairs of that Institution was in any way implicated in 'the late plot against the Government.'

On the 2nd of March (O. S.) 1821, Dr. Henderson left St. Petersburgh for Novogorod, the original metropolis of Russia; although its name, which signifies New Town, implies that it was built subsequently to the ancient Slavensk, or Slavonian Town, the site of which is found at Staroe Garoditsche. Novogorod is known in the Icelandic annals by the name of Holmgard, which means, Dr. Henderson says, Insular Town; and 'there is every indication of its having been formerly surround-'ed with water.'

'Even at this day, the narrow tongue of land towards the north is intersected by a small river, connecting the neighbouring lake with the Volchof. The word *gard*, or *gorod*, is common to both the Gothic and Slavonic dialects, signifying a city or town; hence, from the numerous towns in Russia compounded in part of this word, the inhabitants of the North gave it the name of *Garda-riki*, or "the kingdom of towns," and not unfrequently *Garda*, without any other designation.' p. 12.

Nearly the same word is found in the Celtic. Carth-Age is said to have a similar etymology. So, obviously, has Gardiki, a town in Albania.* The territory of Novogorod, however, was also called Ostro-gard, which is rendered, the East country; and Gard-erik, or Gardariki, has been supposed to have a similar meaning. Dr. Henderson gives no authority for his etymology, but he is much better able than we are to ascertain whether it be the true one. The word Russian is of uncertain origin, but is supposed to have belonged, 'not to any 'division of people inhabiting the country now known by the 'name of Russia, but to some Scandinavian tribe, from which, 'in all probability, as Schlozer conjectures, the Swedish dis-'trict *Ros*-lagen derives its name.'

'At one time,' remarks Dr. H., 'it was fashionable for interpreters

* Possibly of Slavonic origin.

of Scripture to trace, in Rosh and Meshech (Ezek. xxxviii. 2. in the Hebrew) the names of Russia and Moscovia; but a more intimate acquaintance with history has suggested the importance of sounder principles of interpretation. The fact is, both names are modern. The latter takes its date from the building of Moscow in the twelfth century; and the former was imported along with Ruric and his Scandinavian associates, and, from them, in process of time, derived upon the principal branch of the Slavonic stock; in the same way as the name of the Angles was given to the inhabitants of South Britain. The absurdity of applying the name *Meshech* to Russia cannot be better exposed than it is by the fact, that, about half a century ago, it was so applied by a Jewish rabbi, when reading Psal. cxx. 5. "Woe is me, that I sojourn in Meshech!" The consequence of which was, that the prayer for the Emperor, which was printed in the Jewish liturgies up to that date, has been omitted in subsequent editions, and is never used in their synagogues, except some Christian be present, who, they have reason to believe, understands Hebrew!'

Notwithstanding the early intercourse between Novorogod and Scandinavia, no Runic inscriptions have been discovered; but, among other coins recently dug up near Ladoga, 'many 'with Cufic characters,' was one with the inscription ETHELRED REX ANGLORUM;—in all probability, the Author remarks, 'part of the *Dänen-geld* raised by the Danes in England, 'and conveyed through channels of commerce to this remote 'quarter.' When at the zenith of its glory, Novorogod Veliki (Great Novorogod), as it was called to distinguish it from two other towns of the same name, is reported to have contained nearly 400,000 inhabitants: at present, including the military, the population does not exceed 15,000. The scene of ancient trade is a vacant space occupied only by some old bazars, and the Volchof, which once was crowded with merchant-vessels from the commercial towns of Germany, now flows idly by. The commerce to which the proud Slavonian republic owed its freedom and its greatness, has been diverted into other channels, and has left the inhabitants only the empty boast that their city was never conquered by the Tatars. So great was the scarcity of Bibles in this district, that many of the priests 'had never so much as seen a copy; and instances were to be 'found, in which they were destitute even of the lessons or 'extracts from the Gospels and Epistles.'

At the small district town of Krestzi, Dr. Henderson encountered a good woman of the *Staroværtzi* sect, 'Dissenters of the 'old faith,'—who was so much scandalized at the metal buttons of one of the party, and the tobacco-pipe of the other, that she refused to do any thing for them. This singular people refuse all dealings with the members of the orthodox Greek

Church; and when induced or compelled to shew hospitality to such as are not of their sect, they consider themselves bound to destroy the utensils, or to reserve them for profane use.

'The only copies of the Scriptures hitherto in use among them, are of the first or Ostrog edition of the Slavonic Bible, printed before the time of the Patriarch Nicon, when the schism, which had long been forming, was ultimately completed by the alterations which that learned ecclesiastic introduced into the liturgical and other books of the Greek Church in Russia. It has been asserted, that there exist among the Staroværtzi, reprints of this Bible, in which every jot and tittle is religiously copied; but the pertinacity with which they secure the continuance of the Old Bibles in their families, and transmit them as the most precious treasure to their posterity, renders it difficult to obtain copies for collation. It is a curious fact, (and to it may perhaps be traced any disposition at present existing among this people to co-operate in the labours of the Bible Society,) that when the first stereotype edition of the Slavonic Bible was printed at St. Petersburgh, numbers of them, mistaking the word stereotype, and pronouncing it *starotype* (*old* type), supposed that it was a new impression of their ancient Bible, and purchased a considerable number of copies at the different depositories.'

At Moscow, Dr. Henderson spent nearly a month, but the state of the streets and weather confined him most of the time to his rooms. He had the gratification, however, of attending the anniversary of the Moscow Bible Society, at which his Grace the Metropolitan presided, and which was attended, notwithstanding the weather, by about 600 persons, including a numerous company of Russian, Armenian, Greek, and Georgian clergy. He subsequently paid an interesting visit to the Armenian Archimandrite Seraphim, an affable, intelligent, and well-informed monk, who, besides his native language, speaks the Russ, Turkish, French, and English. He has travelled extensively, and resided a considerable time in India. His present charge is a seminary for the tuition of Armenian youths, in which about fifty receive the elements of a polite education. According to his estimate, the number of Armenians scattered through different countries amounts to nearly four millions; if so, they outnumber the Greeks. 'Multitudes 'have recently joined the Roman communion; and the efforts 'made by the Catholics with a view to effect such conversions, 'are indefatigable.' This remarkable people have not hitherto attracted the attention which they claim. Their numbers, their mercantile enterprise, their wealth, their ecclesiastical history, and their original language unite to render it highly desirable that a more intimate intercourse should be opened between

them and British Christians. It would appear that they are likely to obtain a larger share of the favour of the Sublime Porte, and may possibly succeed to the Greeks in some of their privileges. The Church of Rome and the Court of France, for their respective objects, will know how to turn to account their rising influence; and it is much to be regretted, that the emissaries of Rome should have had such success in gaining over so large a number of Armenian, as well as Maronite and Greek Christians to the Papacy. Venice is at present the principal seat of Armenian literature, the greater part of the ancient and important M.SS. formerly preserved in the monastery of Etchmiadzin, the seat of the primacy, having been conveyed to that place. About a fourth of the population of Georgia is composed of Armenians, and they abound in different parts of Russia, Poland, Turkey, Persia, and India. No people would furnish more admirable missionaries. By a Georgian who had been twice over-land to India, Dr. Henderson was informed, that

'In the towns of Ila, Kulja, Aksu, Kashgar, and Yerkent, in Chinese Tatary, he found a number of *Chinese Christians*, banished thither in chains, because of their zeal in propagating the religion of the Cross. They now enjoy greater liberty, and still adhere to their profession of Christianity. In Ila, they have a *pater*, or priest, who is a native Chinese, and received his ordination from the (Roman) Catholic Missionaries. The books in his possession are chiefly Latin, and he reads the service in that language to his Chinese brethren! According to the accounts he gave us, any person travelling through those parts as a merchant, is allowed to pass without difficulty; and the language principally spoken is Turkish, with some considerable admixture of Persic.'

A very interesting chapter occurs, on the subject of the Slavonic nation and language. The origin of their name has been variously accounted for. The Greeks wrote it Σκλαβινοι, and from them the Latins adopted their *Sclavi*, but the proper orthography is *Slavi*. The word *slava* signifies glory or renown; and whether this be the true derivation or not, the same word *slav* frequently occurs in proper names at a very ancient period of Slavonic history. It is generally agreed, that they formed a branch of the Sarmatæ or Sauromatæ, a people of Median origin, who, passing the defiles of the Caucasus, possessed themselves of the vast Steppe between the Caspian and the Euxine, thence called the Sarmatian Plains, and crossing the Don, penetrated into those regions where the Slavi first came into notice. The first historical mention of them under that name, occurs in A. D. 376; but the Krivitzi

(Κροβυζοι) of Herodotus, who inhabited the country beyond the Ister, were a Slavonic race.

'The Slavonic language is generally understood to signify that into which the Holy Scriptures and the liturgical books of the Russian language are translated, and which is still used in the public services of that communion. It would be contrary, however, to the first principles of history and philosophy, to maintain that these documents exhibit any proper specimen of the primitive language spoken by the Slavonians; or that many of the idioms, combinations, and derivations with which they abound, ever formed a part of the vernacular dialect of any of the tribes of that people. A critical examination of these works, combined with a knowledge of the circumstances connected with their translation, puts it beyond a doubt, that, whatever may have been the state of the language as spoken at the time the translation was executed, the servility with which every Greek form was copied, both as it regards the composition of words and the construction of sentences, must necessarily have introduced important changes into it; not to insist on the vast accession and numerous associations of ideas imparted by the new system of religious belief.

'That the original Slavonic possessed a considerable affinity with the Shanskrit, may be gathered from the numerous traces of this ancient Indian language still to be recognized in the ecclesiastical dialect of Russia, notwithstanding the changes which entered into its formation in the ninth century. But of this common and primeval Slavonic dialect, no monument has reached our times. Long before the translation of the Bible was made, that people had separated into a number of distinct tribes, and spread themselves over an immense extent of country; by which means, a number of idiomatical modifications were found, many of which maintain their distinctive character in the present day. These dialects have been divided into two classes:—I. The Oriental division, comprising the *Russian*, *Serbian*, *Croatian*, *Bulgarian*, and the dialect spoken, with certain minor diversities, in Carniola, Stiria, and Carinthia; and II. The Western class, which comprehends the *Slovakian*, *Bohemian*, *Polish*, and the two *Sorabian* or *Wendish* dialects, spoken in Upper and Lower Lusatia. But many of these contain a number of subdivisions; as, for instance, under the general name of *Serbian*, is comprehended the Slavone, Dalmatian, Bosnian, Ragusian, and Siebenburgian dialects. Numerous, however, as these dialectical branches are, and widely as some of the tribes by which they are spoken are separated from each other, the general affinity is still abundantly predominant, and is, indeed, so great, that the inhabitants of the different countries have little difficulty in making themselves understood to each other.'

The dialect in which the Slavonic version of the Scriptures was executed, appears to belong to the Oriental class, and comes nearer to the Servian than to any other. The Slavonic alphabet has been formed by the adaptation of the Uncial

characters of the Greek, so far as they went, to express the sounds of the new language, with additional letters taken from other alphabets, or invented, to make up the deficiency. Manuscripts in this character, commonly called the Cyrillic from its inventor, exist of a date as high as the eleventh century. The Glagolitic alphabet, falsely ascribed to Jerome, Dr. Henderson considers as decidedly a later invention, originating in the attempt of some Dalmatian monk to 'beautify' the Slavonic characters. The earliest MS. in this character is a Psalter of the thirteenth century. The history of the Slavonic Version of the Scriptures is exceedingly interesting. Milner's account of the labours of Cyril and Methodius is in some points erroneous, and receives correction from the present Writer. It can have been only through inadvertency that he ascribes to them the invention of the Slavonian *tongue*. Dr. Henderson doubts whether the labours of those pious Missionaries extended beyond the translation of the New Testament and the Psalter. That of the Old Testament, he considers to be of later date. The exertions of those admirable men excited at first considerable alarm and opposition. The Romanists maintained, that 'it was unseemly that any nation should possess a peculiar alphabet, except the Hebrews, the Greeks, and the Latins, 'whose languages Pilate had caused to be inscribed on the 'cross of our Lord.' Nor were they unsupported by the influence of Papal authority. In a Bull issued by Pope John VIII. A. D. 879, Methodius is reproved for making use of so barbarous a language as the Slavonic in public worship, and is interdicted the practice in future.

'This prohibition,' continues Dr. Henderson, 'so repugnant to every principle of common sense, so diametrically opposed to the dictates of Inspiration, and so directly at variance with the noble and important object for which Methodius had come to Moravia, must necessarily have produced a strong impression on his mind; and, situated as he was, nothing could be more natural than to bring the subject before his secular superiors. That he actually did so, and that, in consequence, strong representations were sent to Rome, is in the highest degree probable; for the same Pope reversed his prohibitory decree the following year, and in his Bull to Sviätopolk, not only sanctions, but commands and ordains that the Gospel should be promulgated in the Slavonic language! This document is too remarkable, especially as coming from such a quarter, and too powerfully contradictory, on the ground of Scripture authority, of the usual language of the Popes, on the question of translating the Bible into the common tongue, not to merit insertion in this place.

'"Finally, that the praises due to God should be resounded in the Slavonic letters, invented by a certain philosopher Constantine (Cyril's proper name), we highly commend; and we ordain, that

the sermons and works of Christ our God shall be made known in this language; for we are moved by sacred authority to praise the Lord, not in three languages only, but in every tongue, according to the tenor of the precept: *Praise the Lord, all ye nations; and laud him, all ye people.* And the Apostles, full of the Holy Spirit, spoke *in all languages the wonderful works of God.* Hence Paul, when blowing the celestial trumpet, teaches us, that *every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Of this, too, he admonishes us in his first Epistle to the Corinthians, how that, *speaking with tongues, we ought to edify the church.* Nor can it be any detriment to sound doctrine, either to celebrate mass, or to read the divine lessons of the Old and New Testament, rightly translated and interpreted, or to sing all the other parts of the service, in the Slavonic language: for He who made the three principal languages, viz. the Hebrew, Greek, and Latin, created also all the others for his own praise and glory."

'We are not to conclude, however, that the Slavonic was permitted to expel the Latin, or to occupy that place in the public service which had been allotted to it, and whereby a bond of union was kept up with Rome. Notwithstanding all the concessions made by the Pope, he brings in a restrictive clause at the close of his Bull, ordering the Gospel to be read in Latin in all the churches, *in majorem honorificentiam,* and, afterwards, in a Slavonic translation, to such of the people as did not understand Latin.' pp. 75—7.

The first *printed* edition of any part of the Slavonic Bible, is the Four Gospels, *Ugrovallachia,* 1512; the very year in which the first Greek Gospel appeared, and four years before the publication of the first edition of the Greek New Testament. It was undertaken by order of John Basaraba, Gospodar of Ugro-Vallachia. Two other editions of the Slavonic Gospels, designed for the use of the Servian churches, appeared in 1552 and 1562; the former printed at Belgrade, in folio, the other at Negremont. In the year 1553, a printing-office was established at Moscow by the Tzar Ivan Vasilievitch, for the express purpose of printing a corrected standard edition of the Slavonic Version.

'The direction of the work was committed to Hans Bogbinder, a native of Denmark, who was sent on purpose by his Danish Majesty, Christian III., during whose reign simultaneous efforts were made for furnishing that country with the Scriptures in the vernacular language. In 1564, appeared the first fruits of the typographical art in Russia, consisting of the Acts of the Apostles, the Catholic Epistles, and the Epistles of St. Paul. The volume is the folio size, and the typography tolerably well executed. The version is the Cyrillic.

'Although this primary attempt to put the Russians in possession of the word of God, through the medium of the press, was patronized by the highest authority in the empire, there were not wanting those who were hostile to its dissemination; and the printers, having been

accused of heresy and magic, were obliged to emigrate from their native country, and took refuge, the former in Leopolstadt, where he republished the Acts and the Epistles, in folio, in the year 1573, and the latter in Wilna, where he published an edition of the Slavonic Gospels, in 1575, also in folio.

'The first portion of the Old Testament printed in Russia, was an edition of the Psalms, which issued from the Moscow press in the year 1577, in quarto; and it does not appear that any measures were in contemplation for an edition of the whole Bible, in that metropolis; but about this time, Constantine, Duke of Ostrog, desirous of furnishing the inhabitants of the Polish provinces with the most effectual means of deciding the controversies then in agitation between the Greek and Roman Churches, formed the noble design of publishing, at his own expense, an edition of the entire Scriptures in the Slavonic language.' pp. 80, 1.

Anxious to obtain a correct text, the Duke assiduously collected all the MSS. he could find, besides many copies of the Bible in different languages and characters, which he ordered to be examined and compared. But such were the discrepancies and faults detected by collation, that the mind of this philanthropic nobleman was filled with anxiety and distress. Resolved, however, with God's blessing, to persevere, he wrote letters and despatched messengers to different Greek, Servian, and Bulgarian monasteries, to the patriarch of Constantinople, and to Italy, earnestly requesting that persons might be sent him, who were skilled in the Greek and Slavonic languages, and that they might bring with them correct and authenticated copies of the Sacred Text. His application was not unsuccessful. The collation went forward under the inspection of the learned men thus brought together; and at length, in the year 1580, was published, in 8vo., the first edition of the Slavonic New Testament, accompanied with the Psalms. In the following year, the *editio princeps* of the Slavonic Bible, in folio, left the Ostrog press. As this edition was compared with the Greek MSS. obtained from Greece, Dr. Henderson suggests, that, were it carefully collated, it would yield a rich harvest of various readings, some of which might prove of essential service to some future editor of the Septuagint. The New Testament contains at least three fourths of the readings which Griesbach has adopted into his text. The controverted passage, 1 John v. 7., is omitted, and 'in all probability, never 'formed part of any MS. of the Slavonic Version.' The second edition of the Slavonic Bible, which is nearly a copy of the Ostrog, was published at Moscow in 1663. No further steps appear to have been taken in the correction or printing of the Holy Scriptures till the reign of Peter the Great, who, in 1712, issued a ukase ordering the printed Slavonic text to

be carefully compared with the Septuagint, and rendered in every respect conformable to it. His death occurred before his design could be carried into execution; and the obstacles thrown in the way by the members of the Holy Synod, occasioned a further delay; till, in consequence of fresh orders issued by the Empress Elizabeth, appeared the edition of 1751, printed at St. Petersburgh, which forms the basis of all the succeeding editions. These were now more rapidly multiplied; and between 1751 and 1816, when the first stereotype edition printed by the Russian Bible Society, left the press, no fewer than twenty-one impressions of the whole Slavonic Bible, besides numerous editions of the New Testament, were put into circulation. Since 1816, no fewer than sixteen stereotype editions in octavo, and three in quarto, have proceeded from the printing-office of the Russian Bible Society; and together with 15,000 copies of the Bible, and 10,000 New Testaments, printed at the office of the Holy Synod, make a total of 205,546 Slavonic Bibles and Testaments issued by the Society, during the ten years of its active existence.

Notwithstanding the avidity with which copies of this ancient version were purchased, it was soon discovered, that 'numerous thousands must be debarred the privilege of acquiring a 'knowledge of revealed truth, except some measures were 'adopted to provide them with a translation in the vernacular 'Russ.'

'Such, however, was the veneration in which the Slavonic was held, and so serious were the prejudices which, it was conceived, the proposition of such a measure would necessarily excite in the minds of many of the ecclesiastics, that not even the most sanguine and powerful of the friends of the Institution dared to make it. Under these circumstances, nothing less than an imperial *ukase* could give birth to such an undertaking. And it pleased the Most High, by whom "kings reign and princes decree judgement," at this very juncture, to suggest the subject to the mind of the Emperor in so very powerful a manner, that he instantly gave orders that the translation should be executed. The President of the Society, having, in the beginning of 1816, presented his Majesty with a copy of each edition of the Holy Scriptures, published in different languages by the Society, he was particularly struck with the circumstance, that, while measures were adopting to prepare vernacular versions for several of the rudest tribes in the empire, simultaneously with the exertions made to translate the oracles of God into the languages of so many distant nations, *his own Russians* still remained destitute of the boon mercifully designed to be freely communicated to all. He therefore ordered the President to acquaint the Members of the Holy Synod with his wish, that a version of the New Testament should forthwith be undertaken in the modern Russ. This order was for-

warded to the Synod on the 23d of February, 1816; and on their part it was resolved, that, as the undertaking was calculated to be useful, it should be recommended to the Members of the Committee of Spiritual Schools, to select such individuals belonging to the Spiritual Academy of St. Petersburgh, as appeared most competent to the discharge of so important a task, and when the version was made, to submit it for revision to the Clerical Members of the Bible Society. Thus, to borrow the words of Prince Galitzin, the Emperor himself "opened the seal of a language, which, from its being less intelligible, had veiled from many Russians the Gospel of Jesus, and laid it open to children, from whom, not design, but the effects of time, had hitherto concealed it."' pp. 114, 15.

And here we cannot help pausing to congratulate the friends of the Bible cause, that at this moment the fanatical cry had not been raised in this country respecting the Apocrypha. Great as were the difficulties to be contended against in obtaining a new version of the Scriptures, they were nothing to what would have been created by an attempt to disturb the Greek Canon. It may be doubted whether even the authority of the Emperor would have been sufficient to carry such a measure into effect, had he been never so anxious to accomplish it. Any discrepancy between the Slavonic and Russian Versions would have been eagerly seized upon by the enemies of the Bible Society in Russia, as an occasion for exciting a clamour against its operations. There is yet time, however, for Mr. Haldane to try the efficacy of his eloquence in Russia, and we wish he would undertake a journey to Moscow. The New Testament and Psalter only have hitherto been circulated; and though the first volume of the Old Testament has been printed ever since 1824, it has not yet made its appearance, not having obtained the sanction and blessing of the Holy Synod; nor is it, we fear, likely soon to see the light. This volume, however, contains no apocryphal books; and if, as Dr. Henderson states, the version is done immediately from the Hebrew, it remains to be seen what course the translators and the Committee of Revision will adopt with regard to the spurious Scriptures. Till, however, they shall be excluded from the Slavonian Version, the Russian Bible Society will lie equally under the Papal ban and the anathema of the Edinburgh Committee. Not a copy of the 200,000 Slavonic Bibles would have been issued, if either Pope Leo or Mr. Haldane could have had their way.

From Moscow, Dr. Henderson and his companion proceeded to visit Kaluga, Tula, Orel, Kursk, Oboïan, and Bielgorod. At the latter place, they had the high gratification of presenting the Bishop with a copy of the Gospels, the Acts, and ten of

the Apostolical Epistles in modern Russ, along with the Slavonic text.

'His joy was so great, that he could not refrain from instantly imploring a blessing on it; and he solemnly declared, that, could he only grasp in his arms the whole of the Sacred Scriptures in his native language, as Simeon did the blessed Subject of their testimony, he would say, "Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." For upwards of thirty years, he assured us, it had been his anxious prayer that such a translation might be effected, as there exist so many passages in the ancient Slavonic Version that are perfectly unintelligible. In the seminary at this place for the instruction of the sons of the clergy are upwards of 700 students; and the total number attending the Spiritual Schools in this diocese, amounts to nearly 2000. In all these schools, the Bishop has recently ordered three chapters of the Bible to be read every day; one chapter of the Historical Books of the Old Testament; one of the Proverbs of Solomon; and one of the New Testament. So great was the destitution of the sacred oracles in this part of the empire, that, when an inquiry was recently instituted, to ascertain what number of copies would be wanted for the churches and clergy of the diocese, it was found that, out of 880 churches, about 700 required to be supplied.' p. 158.

From this place, the Travellers proceeded by Kharkof to Pultava, where the heroic madman of Sweden was stopped short in his ambitious career. The memory of the victory obtained by the Russians, is still perpetuated by a tumulus twenty five feet in height by a hundred in circumference at the base, which has been raised on the field of battle, to the north-west of the town; and hither the inhabitants annually repair on the 27th of June, to celebrate the victory, and to perform a mass for the souls of the slain.* In their route to this place, the Travellers just touched upon the grand southern steppe, which stretches without interruption to the Mœotis, the Euxine, and the Caucasus, and from the Austrian frontiers to the Ural mountains. Changing their route to the N. W., they now entered the fertile regions of Little Russia, and took Tchernigof in their way to Kiev. Thence, they proceeded to Jitomir, the provincial town of Volhynia, one of the most fertile of the Russian governments; and after visiting Lutsk and Ostrog, crossed the Bog, and entered the government of Podolia, 'the 'Devonshire of Russia.' This province contains a very con-

* In the village of Varnitza, near Bender, there was still alive in 1821, an aged peasant who used, in his boyish days, to carry milk to the fugitive king, when he found an asylum in that vicinity after the disastrous battle of Pultava.

siderable number of Roman Catholics, Greek Catholics, and Jews. At Kamenetz, they attended a meeting of the Auxiliary Bible Society in the Dominican monastery, at which the Roman Catholic Bishop assisted as vice-president, and Roman Catholics formed the chief part of the assembly. The population of this town consists of Poles, Russians, Armenians, Greeks, and Jews. Dr. Henderson gives by no means a favourable or pleasing picture of the Jews in the Russian-Polish provinces.

'The Polish Jew is generally of a pale and sallow complexion, the features small, and the hair, which is mostly black, is suffered to hang in ringlets over the shoulders. A fine beard, covering the chin, finishes the oriental character of the Jewish physiognomy. But few of the Jews enjoy a robust and healthy constitution; an evil resulting from a combination of physical and moral causes, such as early marriage, innutritious food, the filthiness of their domestic habits, and the perpetual mental anxiety which is so strikingly depicted in their countenance, and forms the most onerous part of the curse of the Almighty to which they are subject in their dispersion. Their breath is absolutely intolerable; and the offensive odour of their apartments is such, that I have more than once been obliged to break off interesting discussions with their Rabbins, in order to obtain a fresh supply of rarefied air.

'Their dress commonly consists of a linen shirt and drawers, over which is thrown a long black robe, fastened in front by silver clasps, and hanging loose about the legs. They wear no handkerchief about their neck, and cover the head with a fur cap, and sometimes with a round broad-brimmed hat. In their walk, the Jews discover great eagerness, and are continually hurrying towards some object of gain, with their arms thrown back, and dangling as if loose at the shoulder.

'They generally marry at thirteen and fourteen years of age, and the females still younger. I have heard of a Rabbi, who was disposing of his household preparatory to his departure for Palestine, that gave one of his daughters in marriage, who had but just completed her ninth year. As a necessary consequence of this early marriage, it often happens that the young couple are unable to provide for themselves, and, indeed, altogether incapable, from youth and inexperience, of managing the common concerns of domestic economy. They are, therefore, often obliged to take up their abode at first in the house of the husband's father, except he be in reduced circumstances, and the father of the bride be better able to support them. The young husband pursues the study of the Talmud, or endeavours to make his way in the world by the varied arts of petty traffic, for which this people are so notorious.

'Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them to agricultural habits, have proved abortive. Some of those who are in circumstances of affluence, possess houses and other immoveable property; but the great mass of the people seem destined to sit loose from every local tie, and are waiting with anxious expectation for the arrival of the

period, when, in pursuance of the Divine promise, they shall be restored to, what they still consider, *their own land.* Their attachment, indeed, to Palestine is unconquerable; and it forms an article of their popular belief, that, die where they may, their bodies will all be raised there at the end of the world. They believe, however, that such as die in foreign parts, are doomed to perform the *Gilgul Mehiloth* (גלגול מחילות), or trundling passage through subterraneous caverns, till they reach the place of "their fathers' sepulchres;" on which account, numbers sell all their effects, and proceed thither in their life-time, or remove to some of the adjacent countries, that they may either spare themselves this toil, or, at least, reduce the awkward and troublesome passage within the shortest possible limits. Instances have been known of their embalming the bodies of their dead, and sending them to Palestine by sea; and in such veneration do they hold the earth that was trodden by their ancient patriarchs, that many of the rich Jews procure a quantity of it, which they employ in consecrating the ground in which the bodies of their deceased relatives are interred.' pp. 224, 5.

'That a people generally inclined to yield unbounded credence to the doctrines of such impostors, should be in the highest degree superstitious, cannot excite the least surprise. In nothing, however, is this superstition more apparent than in their use of the amulets, which they wear next their bodies, and affix to the doors of their houses.

'These latter are generally inserted in an encasement, covered with glass, and are kissed by the Jews on entering or leaving the house. Such, indeed, is the importance they attach to them, that they firmly believe neither demons, ghosts, nor any power of magic can enter their habitations; and that, when they touch the small piece of glass, inclosing the Divine name, with the tip of their finger, and then stroke their eyes with it thrice, repeating the prayer, שדי ישמרני שדי יצילני שדי יעזרני, "The Almighty preserve me! The Almighty deliver me! The Almighty assist me!"—no harm of any kind can befal them. The name שדי *Shaddai*, or its initial ש, the Jews use as a talisman almost on every occasion. Even the butcher, when killing an ox, cuts this letter with his knife, in all the principal parts of the animal, to prevent any infernal influence from being exerted upon them before the purchasers have conveyed them to their houses.

'Many of the Rabbins gain their livelihood by writing talismans, which they sell at an enormous price to the deluded multitude. They also teach them the cabbalistic or hidden meaning of the Psalms, and how to apply them for the prevention or removal of different diseases with which they may be attacked. Thus, the first Psalm, written on parchment, and suspended round the neck of a female, while in a state of pregnancy, prevents abortion and premature delivery; the second is an antidote for the head-ache, &c.

'Dupes of the most absurd superstitions, and destitute of those principles which alone are able to curb human depravity, the Jews are naturally abandoned to the perpetration of crimes, the turpitude and demerit of which are modified or palliated by rabbinical sophistries, and the powerful impulse of cupidity and pride.' pp. 227, 8.

The most popular as well as numerous sect, is that of the Talmudists or Rabbinists. Of late, however, both in Russian Poland and European Turkey, the modern sect of the *Chasidim* or Pietists. has greatly increased, so as to outnumber, in some parts, the Rabbinists. Their extravagant gestures during their public service entitle them, Dr. Henderson says, to the appellation of the Jewish Jumpers. Their founder was a daring impostor, named Israel Baalshem, who first broached his doctrines in the year 1740. The representations given as to the depraved state of morals among this sect, by a Lithuanian Rabbi, have been called in question by Bishop Gregoire, but Dr. Henderson believes that they contain no exaggeration. In the government of Mohilef, there is stated to exist, however, 'a subdi-'vision of this sect,' who appear to be chargeable with no such extravagancies, but may not improperly be called 'Jewish 'Quietists.' They are distinguished by the name of Habadim. It is probable, that they are the genuine Chasidim, and that the heresy of the Jumpers has been grafted upon their original tenets. Another sect of the modern Jews, the Zoharites,

'so called from their attachment to the book *Zohar*, are properly to be regarded as a continuation of the sect formed by the famous Sabbathai Tzevi. Their creed is briefly as follows: 1. They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning. 2. They regard the letter of Scripture to be merely the shell, and that it admits of a mystical and spiritual interpretation. 3. They believe in a Trinity of *Parzufim*, or persons in *Elohim*. 4. They believe in the incarnation of God; that this incarnation took place in Adam, and that it will again take place in the Messiah. 5. They do not believe that Jerusalem will ever be re-built. 6. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh, and in this state atone, not only for the sins of the Jews, but for the sins of all throughout the world, who believe in him.

'This sect was revived about the year 1750, by a Polish Jew, of the name of Jacob Frank, who settled in Podolia, and enjoyed the protection of the Polish government, to which he was recommended by the Bishop of Kamenetz, in whose presence he held disputes with the orthodox Jews, and who was astonished at the approximation of his creed to the principles of Christianity. On the death of the Bishop, he and his adherents were driven into the Turkish dominions; and being also persecuted there by the Rabbinists, they resolved to conform to the rites of the Catholic Church. Frank at last found a place of rest at Offenbach, whither his followers flocked by thousands to visit him, and where he died in 1791. Their number does not appear to have increased much of late; but they are to be met with in different parts of Hungary and Poland.' pp. 236, 7

We regret that we cannot make room for Dr. Henderson's

very interesting account of the Karaite Jews, a colony of whom have been settled at Djufut-Kale in the Crimea for upwards of five hundred years: they have a tradition, that their ancestors came from Damascus. This sect, which is of high antiquity, has been supposed to have been originally the same as that of the Sadducees; but we are not aware of the evidence on which this opinion rests. They now form at once the most orthodox and the most virtuous and intelligent part of the Jewish nation. Their numbers are not very considerable. In Poland, there are supposed to be not above 2000; in Theodosia, 1200; in Persia, 600; in Algezira, 100; in Cairo, 300; in Damascus, 200; at Constantinople, 70; and at Jerusalem, 30. They are also found in different parts of Russia, Lithuania, Austria, Abyssinia, and India.

'The principal point of difference between them and the Rabbinists, or Pharisaical Jews, consists in their rejection of the oral law, and their rigid appeal to the text of Scripture as the exclusive and only infallible source and test of religious truth. It is on this account that they are called *Karaites*, or *Scripturists*, which name they glory in, as clearly and honourably expressive of the fundamental peculiarity of their creed; though, in all probability, as is the case with the epithets by which most sects and systems of opinions have been characterized, it was given them at first by their enemies. The reader will greatly err, however, if he supposes that, in their zeal for the exclusive authority of the Scriptures, the Karaites carry their enmity to the Talmud and other Jewish writings so far as never to consult them, or have them in their possession. This is by no means the case. On our visit to the principal Rabbi in *Djufut Kalé*, we found some of the ponderous volumes in his library; and the answer he gave to our expression of surprise was singularly characteristic of the moderation and good sense of the sect in general:—"We do not admit that the Talmud has any binding authority over our consciences, and there are many things in it which we cannot approve; but should we, on this account, reject what is good in it, and not avail ourselves of such statements as are consonant with the text of Scripture?"

'Another remarkable point of disagreement between the two sects, is their different methods of interpreting Scripture. While the Talmudist chiefly applies the Cabbalistical art to bring out recondite and mysterious meanings from the sacred text, the Karaite maintains that the Scripture is its own interpreter, and that the sense of a passage is to be determined by the grammatical meaning of the words, the scope and connection, and a comparison of parallel passages.

'The necessary consequence of this close attachment to the letter of the law is visible, in various ways, both in their personal conduct, and in their ritual observances. For example: it is commanded in the law of Moses, "Ye shall kindle no fire throughout your habita-

tions on the Sabbath day," Exod. xxxv. 3.; yet every traveller must be struck, on entering a Polish village during the night of the Jewish Sabbath, to find it completely illuminated by the profusion of candles that are burning in the houses of the Jews, all of which have been lighted a few minutes before the Sabbath commenced; and as to the keeping up of fires, every difficulty is removed by laying the emphasis on the word *thou*, concluding, that it is not unlawful for the Jews to get Christian servants to do these offices for them. In the houses of the Karaim, on the contrary, you will neither see a candle nor fire, from sunset on Friday evening till the same time the evening following. They eat nothing but cold meat during the whole of this period. The only instance of evasion on their part that I have heard of, is their leaning over the window to light and smoke their pipes; but my information was from a Rabbinist, and is therefore to be suspected.

'The Karaim also sanctify the Sabbath by rigid abstinence, and a close application of the mind to the duties of religion. At *Djufut-kalè*, the gates of the fort are shut at sunset on Friday evening, and never, on any occasion, opened till sunset on the evening of the Sabbath, in strict conformity with the ordinance Neh. xiii. 19. This was one of the privileges conceded to them by the Khans of the Crimea. The Rabbinists, on the contrary, in direct violation of Isa. lviii. "If thou turn away thy foot from the Sabbath—from doing thy pleasure on my holy day," convert it into a season of carnal delight, making it a day of feasting, conviviality, and sensual enjoyment.

'The *Karaim* are free from many of the superstitions to be found among the Jews in general, such as the transmigration of souls, the power of talismans, &c.; and, as might naturally be expected from their principles, the standard and tone of morals which their general deportment exhibits, is quite of a different stamp from those of the *Rabbinists*. In their persons they are tidy; their domestic discipline and arrangements are correct and exemplary; and their dealings with others are characterized by probity and integrity. It is one of their favourite maxims, that "Those things which a man is not willing to receive himself, it is not right for him to do to his brethren,"—a maxim literally corresponding with that which our Lord pronounces to be the sum of what the law and prophets taught as the duty of man to man, Matt. vii. 12. How far the *Karaim* act up to this principle, may be ascertained by the fact, that they are universally respected by all who know them; and I never yet heard any person speak ill of them, except he was a bigoted adherent of the Talmud. In the south of Russia, where they are best known, their conduct is proverbial: and I cannot place it in a stronger light than by recording the testimony borne to it by a Polish gentleman in Dubno, who informed me that, while the other Jews resident in Lutsk are continually embroiled in suits at law, and require the utmost vigilance on the part of the police, there is not on record a single instance of prosecution against the Karaim for the space of several hundred years, during which they have been settled in that place!

'By the *Rabbinists* they are held in perfect abhorrence. Eisenmenger relates that he was eye-witness of this in Frankfort on the Maine, where he found a *Karaite* in the Jews' street, to whom they had been kind at first, taking him to be of their own sect; but the moment they discovered that he was one of the "Sons of the Text," they hissed him out of the street with contempt. In the time of Rabbi Benjamin, there existed a literal wall of separation between them in Constantinople; and I was struck, when visiting them at Lutsk, to find that they lived in a separate quarter of the town, altogether distinct from the other Jews, who never spoke of them without contumely; and they even declared, that if they saw a Christian in danger of being drowned, it would be their duty to make a bridge of a *Karaite* in order to rescue him. In short, they carry their enmity to such a pitch, that they will not receive a *Karaite* into their communion until he has previously made a profession of the Mahommedan or Christian faith.

'The *Karaim*, on the contrary, though they execrate the traditions of the *Rabbinists*, never speak of their persons with contempt, but commonly give them the fraternal appellation אחינו הרבנים, "our brethren, the Rabbinists." '

The number of Jews inhabiting the Caucasus, especially its eastern regions, is stated to be very considerable. They maintain that they belong to the tribe of Judah; and the Author thinks it probable, that they may be 'part of those who re-'mained after the captivity, in the country bordering on the 'Caspian Sea'—as "the place Casiphia" (Ezra viii. 17) has been conjecturally rendered. Dr. Henderson estimates their numbers at 15,000

The length to which this article has insensibly extended, warns us that we must not attempt to follow Dr. Henderson in his journey through the Crimea and across the Caucasus. Some very interesting information occurs in this part of his narrative; but the volume will, we doubt not, be ere long in the hands of most of our readers. Together with the Researches of Mr. Jowett in the countries of the Mediterranean, and those of Dr. Buchanan in India, the present work forms an invaluable body of information relative to some of the most interesting fields of missionary exertion. The volume altogether does great credit to the talents and research of the Author, and entitles him to the warmest thanks of the Christian public.

Art. V. *Gaston de Blondeville;* or the Court of Henry III. keeping Festival in Ardenne, a Romance. St. Alban's Abbey, a Metrical Tale; with some Poetical Pieces. By Anne Radcliffe. To which is prefixed, a Memoir of the Author. In 4 vols. small 8vo. London. 1826.

WE can conscientiously affirm that we have long since given up mere novel-reading; but we will honestly acknowledge, that the announcement of a new Romance, with a well-sounding title, by the 'mighty magician of Udolpho,' awoke strongly in our minds the remembrance of those days of eager youth, when we gave sleepless nights to the breathless interest of the 'Mysteries' and the 'Italian,' and revived some faint portion of the enthusiasm which then led us to strange exertions and painful sacrifices in the endeavour to procure an early reading of those magical volumes. When, in maturer life, they accidentally came into our hands, we found no difficulty in accounting for the intense feeling which they awakened. The mastery of the wild, the mysterious, and the terrific, which they every where display, easily explained their supremacy over the youthful fancy. The very redundancy of their descriptive decoration was then attractive, for it was rich and new; and the improbabilities of the story, as well as the almost laughable inadequacy of the means by which some of the most appalling effects are produced, had quite escaped the generosity of youthful criticism;—but a cooler inspection, in days when illusions had faded before realities, shewed us many a flaw, where before all had been fair and bright. Still, we gave no reluctant admiration to these fine creations of a gifted mind, and paid tribute to the originality as well as brilliancy of a powerful and inventive imagination.

The surest test of the genuine vigour of Mrs. Radcliffe's mind, is to be found in the gradual and very extraordinary improvement of its productions. Unlike Miss Burney, the brilliant promise of whose earliest work degenerated into extravagance and insipidity, Mrs. R. failed miserably at first, and went on gaining ground at every effort, until she attained unrivalled eminence. 'The Castles of Athlin and Dunbayne' was little better than the worthless trash of Clara Reeve. The 'Sicilian 'Romance' was of a somewhat higher mood; but the 'Romance 'of the Forest' gave the first real evidence of the powers which, in their ripeness, produced Udolpho and the Black Penitents.

We have sometimes been outrageously vexed at the destruction of manuscripts perpetrated by living authors, as well as by the posthumous directions given to administrators, for the execution of a task too painful for parental partiality. We cease,

however, either to wonder or to complain, when we witness the sweeping indiscretions of survivors. The present publication, especially in its present state, bears ample testimony to a mercantile reliance on the 'whistling of a name.' We do not blame Mr. Radcliffe. His partiality is praiseworthy and well-founded, and he has, probably, been influenced by the opinions of others, quite as much as by his own rational admiration of genius and excellence. Neither is he to be suspected of rapacity, for, with singular and admirable delicacy, he has avowed his intention, under the sanction of most respectable names, of distributing the money received by him for copy-right, to charitable institutions. There has, however, been shrewd calculation somewhere, and the four volumes before us have not been filled up on a very severe principle of selection. In truth, neither the prose nor the poetry will add to Mrs. Radcliffe's fame. Detract from it they cannot, for her poetry, though occasionally interesting from passages of great descriptive beauty, never ranked high; and in the general estimate of her powers, the appeal will be, not to early failures, nor to posthumous obtrusions, but to such of her works as have passed the double assay of her own correction and of public criticism.

Gaston de Blondeville is an ill-managed ghost-story; not, as in Mrs. Radcliffe's former productions, a mere phantasmagoria, of which the machinery is afterwards explained, but a downright Christmas-tale, with a real apparition in the beginning, middle, and end. The ubiquitarianism of the spectre is almost ridiculous, and a very fair pantomine—Harlequin Spectre—might be manufactured out of the materials. The tale is of the olden time, and is ushered in with the usual detail of a MS. found and purchased by an amateur of illuminated parchments and black-letter. A Mr. Willoughton who, as may be guessed from his seemly name, delights in scenery, old castles, and old books, and a Mr. Simpson who, as his very worthy and citizen-like name, by a conventional joke, implies, prefers napping in his chaise, hot suppers, and snug beds, to all the gloomy vaults and dingy vellum in Christendom, are travelling together; and in an exploration of Kenilworth, stumble on an old man, who has become possessor of the MS. during a digging adventure, in which gold was the more substantial treasure in expectancy. All this is not very new, nor is it very interestingly told, though some good description is interspersed. The Tale itself is made up, first of a robbery and murder, committed some time previously to the opening of the story, by Gaston de Blondeville, a young Provençal knight, and his accomplices; secondly, of an accusation brought by Hugh Woodreeve, a merchant, the companion and kinsman of

the murdered man, a knight-hospitaller; thirdly, of the freaks of a spectre, who assumes different shapes, and dodges about in a very amusing manner. This aerial being, though his favourite exhibition of himself is in the shape of an armed man, condescends to appear as a jongleur or juggler, and to conjure up a pageant, in which are represented the different adventures of the murdered knight, and the scene of his assassination; all this to the great annoyance of Gaston and king Henry, who is determined to support his favourite against all enemies natural or supernatural. Woodreeve is thrown into prison as a false accuser, and his friend, the ghost, is determined to get him out, but the obstinacy of the monarch makes this a difficult matter. The spectre first looks over a gallery, then shifts to various places, appears at a tournament, kills Gaston, frightens the king in his chamber, inflicts sudden death on the Prior of St. Mary's, an accomplice of the Provençal, and at last, effects the liberation of the innocent merchant. Mixed with this, is much gorgeous description, some of it exceedingly good, of processions, sports, festivals, and jousts, as well as of halls, presence-chambers, oriels, chapels, dungeons and trap-doors, with a protracted and tiresome account of an attempt made by Woodreeve, to escape. We can afford only one extract, and that shall be the description of the spectral appearance in the king's chamber. Henry, roused from his ruminations on the awful death of Gaston, by the strains of the dirge which was then performing over his grave,

'went to an oriel-window, that looked towards the chapel, and heard the chant of the choristers swell with these words, "Eternal rest give unto him!" And then the faint response concluded with, "Rest in peace!" Then, the instruments sunk low into a murmur, and the voices were no more heard.

'Now, the tale goes, that, when his Highness distinguished these words of the requiem, he was overcome with the sad thoughts they brought forth, and he sat down in his chair, and even wept, leaning his arm upon a table, without noticing what lay there. When the king took his hands from his eyes, he beheld a sword—the very sword worn by the Baron de Blondeville, and which Woodreeve had claimed as the weapon of his murdered kinsman; the same, of which a resemblance had this day been raised up before the king by the Stranger-knight, in the field of tournament, who had there pointed it, with deadly power, against the Baron.

'On seeing this, his Highness was greatly amazed, marvelling how, and with what intent it had been conveyed. While yet he gazed, the blade became dull and cloudy, and large spots of rust began to appear, which turned to a bloody hue. Then his Highness, terrified by what he saw, and thinking it a work of sorcery, looked towards the anti-room, where lay the esquires of the body, with intent to call them,

and perceived some one, as he thought, passing along his chamber. The silver images, which had held lights, stood not there, and a gloom, nigh to darkness, spread through this spacious chamber, save just where some one seemed to watch. To that side the King directed his voice, and then rose up to learn the truth.

'Now, the hangings of this chamber were storied with the famous siege of Acon, where the first King Richard performed such valorous deeds, and the light so fell on that king on horse-back, that to the King Henry he seemed to be verily riding out of the arras, and the sword he held, to be gleaming to and fro.

'This was but a passing phantasie of the King's own mind, as was afterwards declared: but that which followed, was said to be no deceit of his fancy.

'He had risen to discover whether any person was in his chamber, where there had been that appearance of some one passing; he saw a gleam of light, like unto the glistening of Richard's sword, yet neither substance nor shape there. Again and nearer, that light appeared, and did not vanish immediately as before; and before it faded, it assumed a form and countenance; and the King again perceived before him the Stranger-knight. Having now lost all power to summon to him those who watched without, his Highness only heard these words, "The worm is my sister!"

'The King gasping in terror said, "What art thou?—Wherefore art thou come?"

'The voice answered, "Give me rest—the worm is my sister. The mist of death is on me!"

'The King again said, "Wherefore dost thou come?" to which the phantom answered, "Give me rest!"

'"How may that be?"

'"Release an innocent man."

'"How may I know him to be such?" said the King.

'"By the sword of justice, that lies before thee. A knight-hospitaller was slain by that sword; it has, this day, slain his slayer, Gaston de Blondeville. The Prior of St. Mary's was his accomplice. Punish the guilty!—Release the innocent!—Give me rest!"

'The King, as was said, had now sufficiently recovered from his surprise, to demand proof of the Prior's guilt, on which the vision answered, "I will call up one who may no more deceive."

'It is said, that the King's courage here failed, and he called out, "Forbear!"

'"Recall your warrant, then," demanded the vision solemnly, "ere it be too late to save an innocent man."

'At that moment the matin bell sounded.—"My time is short," said the vision; "if he perish for my sake, he shall not fall alone,—Be warned!"

'While these words still vibrated on his ear, the King again heard the chant from the chapel, and knew that they were performing the second requiem.

'"I am summoned," said the vision; "My bed is in darkness; the worm is my sister. Yet my hope———"

'The King, on looking up, saw only the dim countenance of the Knight; his form had disappeared; in the next moment the face too had passed away. But who may speak the horror of the King, when in its place he beheld that of the Baron, but as in death; an expression of solemnity and suffering overspread his visage, and the King heard the words, "My guilt was my doom; I shall behold you no more. The prisoner is innocent. The Prior of St. Mary's is gone to his account,—Be warned!"

'At these words, cold drops stood on the King's forehead, and his eyes remained fixed on the vacant air, where the countenance of the Baron had just appeared. At the same instant, these words of the requiem rose on his ear, "I go to the dark lane that is covered with the mist of death—a land of misery and darkness, where is the shadow of death and no order. The eye of man may no more behold me."

'Then the King lost all recollection; his ear was closed against every sound.'

The poetry of these volumes would have met with a more cordial welcome thirty years ago, than it is likely to obtain at present. The longest, 'St. Alban's Abbey,' is in the *manner*, but not in the *spirit* of Sir Walter Scott. It is deficient, alike in interest, in distinctness, and in compression. There is some good necromancing in the wizard-tale of Stonehenge. The fairy poem of Windsor Forest displays much fanciful and appropriate colouring, but, as in all the contents of these volumes, there is too much of it. The following stanzas are rich and playful.

'Climbing the spiky blades and stems,
Gathering dews, were Elves a million,
Diamond drops and crystal gems,
To fringe their Fairie Queen's pavilion.

'And see what flaming lights appear,
Flash'd through the foliage arching high!
What silver horn winds, sweet and clear,
As breathing from the lips of joy!

* * * * *

'———— an elfin-courier speeds
On grasshopper his forest ways;
Brushing the humble cowslip heads,
While each its trembling homage pays.

'And next, a winged beetle came,
Sounding deep his herald-horn,
The fairy sovereign to proclaim,
And evil sprites away to warn.

'There, whisked an Indian lanthorn-fly,
Quick flashing forth its emerald sheen;
Dancing low and dancing high,
In many a ring of fiery green.

'Then came a creeping, stilly breeze,
That made the crisped waters live,
That shivered all the sleeping trees,
And bade the leaves their essence give.

* * * * *

'And the whole wood-bank's flowery couch
Is sprinkled now with glimmering bands,
Waiting their tiny Queen's approach,
Her guards and lights to Fairie lands.

* * * * *

'And now a spicy, rare perfume,
Such as breathes from Indian dells,
Fills all the high-wood's leafy dome,
And the fine Fairie presence tells.

'And faint aërial strains are heard,
As through the rich, festooning ways,
The Queen in moonlit pomp appeared,
Amongst ten thousand dancing Fays.

'By gold and purple butterflies
Her rose-leaved car was drawn in air;
Above, two birds of Paradise
Arch o'er her head their plumage rare.

'While, far around her, dancing beams,
That with bright rainbow colours glow,
Strike on the gloom in transient gleams,
And all her elfin-escort show.

'All in the busy air around,
Pert eyes and little wings are seen,
And voices whisper, feathers sound,
Attendant on their elfin-queen.'

We have been exceedingly gratified with the Memoir of Mrs. Radcliffe, which is prefixed to these volumes. Not that there is any story, for her life was spent in domestic privacy, and in pleasant tours in search of the picturesque; but that it contradicts most effectually the idle report, every where prevalent, of her deplorable insanity. Without children, and in easy circumstances, Mr. and Mrs. Radcliffe seem to have lived for each other, and to have chosen, regardless of the world, their own quiet path of life. It will surprise some of those who know nothing more of this extraordinary woman, than their imagination may have framed from the perusal of her works, to learn that she was what is usually called, a pretty little woman. Her complexion was fine, and her eyes, eye-brows, and mouth, beautiful. She died, of an inflammatory complaint, at the age of fifty-nine.

Art. VI. *Poems Miscellaneous and Sacred.* By H. Rogers. F. cap. 8vo. pp. 144. Price 5*s*. London, 1826.

THE Author of this pleasing little volume is certainly a bold young man: he does not beard the Reviewers, and defy criticism, but he presumes to lecture his critics respecting their duty. This is being counsel for one's self, contrary to all rules of court; and he may thank our forbearance for being allowed a patient hearing.

'The poems of a young man of nineteen, even though they may contain considerable blemishes, must always, from the circumstance of the youthfulness of the writer, derive great claims upon the leniency of the critic; for, if there be any thing in them which may seem to give promise of future excellence when the faculties shall be more fully unfolded, and the judgement matured, it is the duty of the critic to give encouragement and advice, to cherish and foster the germ, and not nip it in the first moment of development. If, on the contrary, they betray no such latent power, he may kindly view them as a youthful indiscretion, and suffer them to fall into oblivion, unmocked by the obsequies of criticism. Such is the Author's plea for deprecating the severity of criticism.'

The number of deceased volumes of poetry which we have committed to the silent shelf without any such funeral rites as are here deprecated, is, we can assure our readers, very considerable; and sometimes, the long array of foolscap-octavos have seemed to turn their backs reproachfully upon us, as if to complain of being denied an obituary. Mr. Rogers does us only justice in supposing that kindness and leniency have governed our conduct in this respect. We know the heart of youthful poet too well, indeed, to imagine that our neglect can be more tolerable than the harshest censure, or that an honourable death at the hands of the critical foe would not be welcomed in preference to a slow and inglorious escape into oblivion. Still, when we find in a volume little to praise, and less to blame,—inoffensive, well intended efforts,—respectable but inefficient productions,—which yet may find their readers, and live their little hour of fame,—we cannot, with entomologistic barbarity, put out a rude hand to stop their flight.

We flatter ourselves that we have not been very wanting in the more delicate part of our critical duty, respecting which Mr. Rogers admonishes us;—and on the present occasion, we are happy to be able to give encouragement, at the same time that we administer what is always less acceptable, our advice. These poems are certainly very promising efforts. Had they been written by a man of thirty, we should augur differently; but the very faults with which they are chargeable, considering

the age of the Writer, are hopeful. In the first place, the ambitious and palpable imitation of Lord Byron, which appears somewhat too prominently, promises well; because a young man must dare in order to succeed, and must begin by imitating, in order to become original. In the next place, the carelessness which is betrayed, and which would be hopeless were the character fixed, warrants the expectation that Mr. Rogers will hereafter produce much better things by severer and more disciplined efforts. Lastly, it is not from the further unfolding of the faculties merely, that his future exertions are likely to fulfil the promise of the blossom, but from the development of the character, when life, with all its interests, relations, and sorrows, shall call into play those affections and emotions which are the living sources of poetry.

We listen to a man who tells us either what he knows or what he feels, what he has seen or what he has thought, or what others have felt and thought. A poet must have some thing to tell us, otherwise his verses, however musical, will soon pall. His theme may be epical or ethical, descriptive or narrative, biographical or autobiographical; but he must inspire us with the conviction that he knows what he is writing about. Prose and poetry are subject to nearly the same laws in this respect. If the poet describes a foreign scene, he must convince us that he has been there; and if he has not, he must make us believe it. The charm of Walter Scott's descriptions,—in a word, the charm of his poetry, which has scarcely any other merit,—consists in their being sketched from nature, so faithfully as well as so vividly, that his poems form an itinerary to the scenery. Childe Harold's Pilgrimage derives its main interest, as its Author drew his inspiration, from the same source. Mr. Rogers has a poem entitled 'Venice by Night.' We have no doubt he would have written some beautiful stanzas on the subject, had he ever seen Venice. Mr. Leigh Hunt has laid the scene of much of his poetry in Italy, which, at the time he composed it, he had never seen: the consequence is, he describes—Hampstead. Cowper lived at Olney; yet, by describing the seats familiar to his eye and heart, he has converted that unpicturesque neighbourhood into Arcadia. As Mr. Rogers has put this poem first, we shall, however, give it as a specimen of the skill with which he has grappled with a subject which it was impossible he should do justice to,—like a painter taking the likeness of a person by hearsay. It is, moreover, 'Venice in the sixteenth century.'

'Night over Venice; and for such a night
May joyfully be hail'd the fall of day.
How soft, but yet how brilliant is the light
Of yon fair stars strown o'er the heavenly way!

Twinkling and twinkling still with dubious ray,
Like beauteous eyes oft open'd and oft seal'd
Within their languid lids. O, bright display!
Welcome the night, since it hath thus reveal'd
This scene—this glorious scene—which light itself conceal'd.

'Night over Venice; and the brilliant star
Of evening shines amid the western sky,
Slowly descending in its golden car,
As if inclined to linger; while on high,
Her cup of light half fill'd, the moon floats by,
Looking e'en clouds to brightness, as through space,
They wand'ring, chance to meet her radiant eye.
Such is the night above, nor hath more grace
Than that which now is seen o'er earth's all-smiling face.

'Night over Venice, and each watch-tower light
From neighb'ring isle is streaming o'er the seas.
Look to the dark blue waves, reflected bright
(Within their depths unruffled by a breeze)
The stars are shining there; the scene agrees
With that above, a mimic heaven below;
And 'tis a night indeed when man but sees
Earth as a paradise, and feels a glow
Within his heart, which seems to make it so.

'And the soft sounds that fall upon the ear
Are well accordant with the lovely scene;
So soft that Silence is a listener,
And not disturb'd by them; yes, so serene,
That this low whispering of the wind, I ween,
Can scarce be call'd a zephyr, and the sound
Of murmuring in the sea, which comes between
The tones of distant music, falls around
Too gently for a wave. Thus sleeps the blue profound.

'Now look to Venice, rising o'er the wave
In all her pride and beauty, while the deep
Crouches beneath her, like an abject slave,
And bids its waves in murmurs round her creep;
Or if it rouses from its quiet sleep,
It rouses but to guard her proud domain;
Look now to Venice, seems she not to leap
(Amid those waves which seem to guard and chain)
Fair as the fabled halcyon on the main?

'Now look to Venice; flashing quick and bright,
Lights may be seen along her sea-girt walls;
And sounds of revelry and gay delight
Float from her palaces and marble halls.
And music too with dying cadence falls
Upon the sleeping waves. Instinct with joy
Seems Venice at this moment; pleasure calls
From all her gay resorts; the sole employ
Is now to hasten forth and snatch her proffer'd toy.

'And see, adown the waters, blithe and gay,
And buoyant as a feather, floats along
The frequent gondola; some, flashing spray,
With well-timed oars to lute and silver song;
While others o'er the current deep and strong,
Flit by like shadows, with their muffled oars.
But hark! e'en now from yon melodious throng
A stream of scarce-terrestrial music pours
Its tones along the sea, along the echoing shores.

'Such—such was Venice, when, with arm of pride
She curb'd the main; the self-same scene and sky
Still often beam around; but all beside—
Her glory—pomp, are faded; all swept by
Like all things else of human majesty.
How is her glory shadowed, since her prime,
When she stood forth, pre-eminently high
Amid the states of Europe; since the time
When she shed lustre on her beauteous clime!' p. 1—5.

The Pyramids of Egypt' is [illegible] successful failure. It is blank verse, which no young [illegible] are ever able to make; and the poet speaks of th[illegible] as 'pillars of the sky,' piercing the grovelling clouds;'— [illegible]uage which no license can reconcile to the actual appea[illegible]ce of the pyramids or of the Egyptian sky. But we shall now give a specimen of a very different kind, verses which do honour to 'the poet's lyre,' because they proceed apparently from 'the poet's heart,' and speaking of realities, come home to the feelings of every reader.

'TO A FATHER'S MEMORY.

'Lost to me ere my youthful mind
Could estimate thy worth;
Still with my heart-strings thou art twin'd,
My first, best friend on earth!
And what on earth shall e'er efface
Those scenes, which memory still can trace,
Still loves to picture forth;
The incidents of early years,
When thou did'st smile away my tears.

'A parent's love! we do not know
The blessing till 'tis fled.
I seem to love more fondly now,
My father, now thou'rt dead.
Oh! how unwearied was the care
Of love, which nothing could impair,
Though oft thy heart hath bled;
Thy love through every scene the same—
Unquenched—undimmed affection's claim.

'But I can never show thee more
The love I feel for thee—
A love I never knew before,
Till thou wer't reft from me.
Yet shall it be a sad relief,
A mournful solace to my grief,
To love thy memory;—
Oh! never shall thy name depart:
Thou hast a temple in my heart.

'And as remembrance keeps her watch
Upon thy sacred shrine,
Oh, that my wavering soul may catch
Those virtues that were thine!
To live thy life—to die thy death,
To triumph as I yield my breath—
Thy hopes of glory mine!—
Through every change—through every scene,
Only to be—what thou hast been.

'"My father! oh my father!" cried
Elisha, when to heaven
His only friend—his only guide,
On wheels of fire was driven;
And as the chariot swept the sky,
The sacred mantle fell from high,
And to his prayer was given!
The Prophet sought eternal rest,
But left below his mystic vest.

'My father! in thy cloudless sphere,
I know though canst not grieve,
Or dim thy radiance with a tear
For those whom thou did'st leave!
Yet if thy spirit still can tell
Those forms thou once did'st love so well,
To which thy heart did cleave,—
"My father! oh, my father!" shed
From heaven a blessing on my head.' pp. 26—29.

A pleasing little poem succeeds; it is a trite thought gracefully dressed.

'Oh! that I were an airy thing,
To float the ocean spray;
For ever, ever on the wing,
Still floating, and still wandering
Away—away—away!
Wild as the billows of the sea,
My ever-varying course should be.

'I'd travel on—for ever on,
No pause, no peace, no stay;
Now in the storm—now in the sun—
Nothing to seek—nothing to shun,
Away—away—away!
Where'er the drifting winds should blow,
Where'er the restless wave should flow.

'Why should the spirit be thus wild
That lives within this clay?
Oh! man, thou art a wayward child,
By every passing shade beguil'd,
Away—away—away!
Thy wanderings never—never cease—
Thou ever wagest war with peace!' pp. 30, 31.

The following has still higher merit.

'TO A SKELETON.

'I gazed upon the form of death—
(Without his fabled dart)—
That all now left, where living breath
Once warmed a beating heart.
A shapeless, fleshless, skeleton,
A ghastly wreck of crumbling bone:
And yet the only part
That man with all his pride bequeaths,
Of kingly crowns, or conqueror's wreaths.

'Thou wreck of man! and can it be
That thou wast once as I?
That gladness once beat warm in thee,
Or sorrow made thee sigh?
Dust of the earth, and nought beside,
Hath ever voice of man supplied
That tongueless cavity?
Dust of the earth! what can express
Thy less than utter worthlessness?

'And yet, perchance, thy voice hath said
What mine is saying now,
And moralised upon the dead,
With sorrow on thy brow!—
That brow which wears an air of stone—
Where apathy hath fixed her throne,
And nothing will avow!
Where eye of man can nothing see
But that same chilling vacancy.

'What was thy station—high or low
Upon the scroll of Fame?
And yet it little recks to know;
Methinks 'tis all the same!

Of ev'ry joy and sorrow reft,
This is the all that death hath left—
This shadow of thy frame!
Thou mockery of *living* earth,
Thy silence speaketh loudly forth!

'Yes—thou art ever eloquent!
Thy *silence* wins the ear—
The voice of words is idly spent,
Within a sepulchre!
Oh man, if ought can ever thrust
Thy proud—proud forehead to the dust,
It surely must be here!
No voice can ever seem so dread,
As this same stillness of the dead.

'"Go, tell the sage, who trims his flame
Till morning lights the sky,
Who breaks the link that binds his frame
For immortality!
Go, tell the studious suicide
That devastation waits his pride;
The ruthless worms are nigh!
First for his frame, untimely spent,
Then for his book-piled monument!

'"And tell the conqueror, who hath long
Trod o'er his brother worms,
And driven his scythed car along
Upon their mangled forms,—
That soon shall fall his tottering throne,
That soon his sceptre shall be gone,
His glory quenched in storms.
His powers must meet a lowly doom,
His only kingdom be—the tomb!—

'"Tell all—the king upon his throne—
The slave on bended knee—
The monarch proud—the captive prone—
The bondsman and the free—
Tell them, that all must come to this—
These are the only vestiges
Of low mortality!
A nameless clod of worthless clay,
Spurned by each scornful foot away!"' pp. 32—6.

It has seemed to us that Mr. Rogers has been more frequently at a loss for a subject, than for a rhyme. He evidently possesses that dangerous talent, facility: if he ever contents himself with such rhyming as *nosy* and *immensity*, it must be through sheer laziness. Such poems as 'the Wreath of Sorrow,' 'Harp of the Mourner,' &c. must have been written in that sort of reverie in which one is apt to make pen and ink drawings of

trees, churches, or ugly faces, on one's letter paper, to fill 'the 'languid pause' of thought. We can have no faith in the hopeless sorrows of nineteen, or in the poet's renunciation of 'this 'lower sphere.' But Mr. Rogers will outgrow all this, and will hereafter feel it more difficult to do justice to the theme of his verse, than he now does to find a theme for his song. Give him a subject, and he immediately rises into a higher style. For instance:

'THE MESSIAH WEEPING OVER JERUSALEM.

'The Persian monarch, when he led
To Greece, in proud array,
His thousand thousand warriors, shed
A tear—to think that they,
Ere one brief hundred years had sped,
Should all be number'd with the dead.

'He wept—then bade his army go
To fight with Greece again:
A few short months—and Greece laid low
His warriors on the plain.
Thus his ambition gave the lie
To his own false humanity.

'The haughty-minded Roman wept
At mighty Carthage' fall;
But still the scenes o'er which he stept—
Himself had wrought them all;
He wept o'er scenes his sword had bought,
He wept o'er ruin he had wrought.

'Not such as these were those blest tears,
Which from Messiah fell,
When in the view of coming years
His heart foreboded well
The misery of Salem's lot—
The desolation of that spot.

'O, they were foes for whom he mourn'd,
And foes he sought to save—
But they his pitying mercy spurn'd,
And all that mercy gave.
Such tears no human eye bedewed—
With God-like love they were imbued.' pp. 87—9.

But we must not pass over the Hebrew Odes, which occupy nearly a third of the volume. We by no means think that Lord Byron has either exhausted this class of subjects, or that he defies all imitation by his success. Some of his Hebrew Melodies, indeed, are exquisitely fine: Campbell alone could rival them. But, as a model, we think the noble Author a vicious one, both because he was himself too much a *mannerist*,

and the imitation of a marked manner is always unpleasing, and because he has not caught the genuine spirit of Hebrew poetry. In 'The last Plague of Egypt,' Mr. Rogers has closely imitated perhaps the finest of Lord Byron's Melodies,—

'The Assyrian came down like the wolf on the fold.'

But, though the poem is not without merit, the effect is that of a parody, and can please only those who are unacquainted with the original. We do not know what to make of 'The Chief of Israel:' if it be meant to refer to the subject of the foregoing stanzas, it is chargeable with very great impropriety, and it has no meaning in any other application. The following, we think one of the best.

'THE DEDICATION OF THE TEMPLE.

2 Chron. v. vi. vii. 1, 2, 3.

'Each pillar of the temple rang—
The trumpets sounded loud and keen,
And every minstrel blithely sang,
With harps and cymbals oft between.
And while those minstrels sang and played,
The mystic cloud of glory fell,
That shadowy light—that splendid shade
In which Jehovah loves to dwell.

'It slowly fell and hovered o'er
The outspread forms of cherubim;
The priests could bear the sight no more,
Their eyes with splendour dim.
The king cast off his crown of pride,
And bent him to the ground,
And priest and warrior side by side,
Knelt humbly all around.

'Deep awe fell down on every soul,
Since God was present there,
And not the slightest breathing stole
Upon the stilly air;
Till he, their Prince, with earth-bent eyes
And head uncrown'd and bare,
And hands stretch'd forth in reverend guise,
To heaven preferr'd his prayer.

'That prayer arose from off the ground,
Upon the perfumed breath
Which streaming censers pour'd around
In many a volumed wreath.
That prayer was heard—and heavenly fire
Upon the altar played,
And burnt the sacrificial pyre
Beneath the victim laid.

'And thrice-resplendent from above
The cloud of glory beam'd,
And with immingled awe and love
Each beating bosom teem'd.
They bowed them on the spacious floor
With heaven-averted eye,
And bless'd his name who deign'd to pour
His presence from on high.' pp. 122—4.

We have shewn Mr. Rogers that we think him worth being found fault with; which, in our younger days, we have had reason to consider as the most friendly and beneficial mode of praise. From other readers, he will receive, we doubt not, far higher compliments; and we hope that this notice of his volume will be the means of drawing attention to it, and extending the sale. Our verdict is, that it does 'betray latent power,' and therefore the Author is acquitted of 'youthful indiscretion' in issuing the same; and we wish him all possible success. But let him beware how he redeems the pledge he has here given. No plea of youth will avail hereafter, in the event of indiscretion, but he must prepare to endure all the pains and penalties of criticism.

Art. VII. 1. *London in the Olden Time:* or Tales intended to illustrate the Manners and Superstitions of its Inhabitants, from the Twelfth to the Sixteenth Century. Sm. 8vo. pp. 324. Price 10s. London. 1825.

2. *The Antiquary's Portfolio*, or Cabinet Selection of Historical and Literary Curiosities, on Subjects principally connected with the Manners, Customs, and Morals, Civil, Military, and Ecclesiastical Government, &c. &c. of Great Britain, during the Middle and Latter Ages. With Notes. By J. S. Forsyth. In two Volumes. pp. 784. Price 18s. London. 1825.

THERE is something very fascinating in the poetry of antiquarianism. We know of no better phrase to distinguish the imaginative pleasure arising from the day-dreams and romantic visions called up by old buildings, old monuments, and old manuscripts, from the genuine passion of the professional antiquary and palæographer. There is little enough that is poetical in the genuine F.A.S. He, intent upon matter of fact and chronology, knows better than to waste that time in idle fancies, which might be employed in copying an illegible inscription, recovering a lost pedigree, or verifying a date. 'A 'great admirer he is,' says Bishop Earle, 'of the rust of old 'monuments, and reads only those characters where time hath 'eaten out the letters.' He is a miser of literary pelf, and

lives upon the orts of the historian. He burrows in the past, and can see clear only in the twilight of history. Now, compared with such a man, what a mere trifler is Geoffrey Crayon, who saunters through Great Eastcheap or Little Britain, in search of some antique archway or 'quaintly carved project-'ing house-front,' that may serve as the key-note to some strange fantasy, or as the nucleus to a cluster of associations relating to the olden time! Yet, it is well, if those who are doomed to live in London, can by such means get away at times from its vulgar din and coarse realities into the distance of the past, and gather fancies from brick and stone,—as polar travellers are sometimes reduced to feed on moss and lichens. We can enter into the feelings described by the Author of these Tales. Time has been, when we have found it a luxury to turn from the glare and noise of Modern London with its well-dressed crowds and showy windows, into some quiet nook of the old city, where we could have fancied ourselves suddenly transplanted to a foreign scene,—the architecture, the narrow street, or spacious court, the general air of the whole, those of other days. Alas! these picturesque relics of old days are fast vanishing. Our fathers can remember when Aldgate, Bishopsgate, Moorgate, Cripplegate, Newgate, and Ludgate were yet standing,—before Queen Elizabeth's statue fled from Ludgate to St. Dunstan's;—when Temple Bar yet retained its human garnish of rebel heads, (one of which fell into a baker's basket,) and strong oaken bars marked the extent of the city liberties;—when the lighters still came up to Fleet Bridge;—when every house in Cheapside had its sign, and few shops had the luxury of glazed windows, while, instead of the flag stones, the irregular pathway was only distinguished from the road by a row of posts*;—when houses still stood on London bridge, on each side of the way, except in the middle, where there was an iron railing, which now encloses Bishopsgate church-yard;—when the Bank of England had not yet swallowed up St. Christopher and all his parish, and Gresham College had not been made to give way for the Excise-office;—when it was unsafe to cross Moor-fields

* When the streets were new paved, all these posts were removed, which gave occasion to the following epigram. The new pavement was at first called Scotch pavement: Lord Bute was then prime minister.

'The new Scottish pavement is worthy of praise:
We're indebted to Scotland for mending our ways.
But what we can never forgive them, some say,
Is, that they have taken our *posts* all away.'

after dark on account of the frequent robberies, and when rural delights were to be enjoyed in Marybone gardens. Such are some of the changes which have taken place since the middle of the last century—improvements, some persons may be disposed to consider them, but not so thinks the antiquary.

The present Author carries us a little further back.

'Could an inhabitant of this great and opulent city be transported back to the days of our first Henry, and behold the low and scattered houses, built of unhewn stone, and roofed with straw, the irregular streets, almost impassable from pitfalls, the churches, not rearing their sharp-pointed and delicately wrought arches, or supporting the airy spire or richly pinnacled tower, but constructed of rude materials, with the low, unornamented arch, the wooden steeple, and but scantily furnished with glass windows;—could he observe the rude but massive wall skirting the river, which, unfettered by embankments, unimpeded in its course save by the one fragile wooden bridge, bore on its ample current the osier-bound shallop, the unwieldy canack, or the high-decked galley of the Norman adventurer;—or when, turning to the north, his eye rested on the dark shadows of the forest of Essex and Enfield Chase, extending even to the eastern wall of the city*, where the red deer bounded in tameless freedom, and the boar and wild ox sought refuge from the spear of the hunter; and beheld the sterility around unbroken, save by the small portions of cultivated land that surrounded the little villages of Hochestone and Iseldune†, or the lately founded priory establishments of St. Mary Spital and the nuns of Clerkenwell; could the present inhabitants of London recognise in this rude scene,—the "lady of the kingdoms"—the modern Tyre?

'Yet, pre-eminent among the cities as she now stands, more marked was her pre-eminence at this early period; for, within the hallowed circle of her rude walls, liberty sought her first asylum from the stern genius of Norman polity. The burgher of London, even in these ancient times, boasted that "lyke and after the maner of olde Troye," the bondsman who remained a year and a day within her privileged walls, cast off for ever the yoke of servitude; and with proud exultation he pointed to the precious slip of parchment, conceded by the pitiless conqueror, which declared him "law-worthy,"

---

* This must be a mistake, as Stebben-heath (Stepney) intervened between London and the river Lea, which was the boundary of the forests of Essex.

† Cowley thus speaks of Islington, in apostrophizing 'the monster 'London.'

'Let but the wicked men from out thee go,
And all the fools that crowd thee so,
Even thou who dost thy millions boast,
A *village less than Islington* wilt grow,
A solitude almost.'

and which accorded to him the important rights of bequeathing his own property, and of being judged at his own tribunals. Humble, rude, unadorned, as yet, with gorgeous structures and towering palaces, London lifted her head, the city of refuge,—the sanctuary of liberty,—the privileged burgh,—whose high immunities the mightiest baron or the prowest knight, dared not to violate.'

In the Antiquary's Portfolio, some curious particulars are given, from William Fitz-Stephen, descriptive of London in the reign of Henry II.

'It has on the east part a tower palatine, very large and very strong; whose court and walls rise up from a deep foundation; the mortar is tempered with the blood of beasts. On the west are two castles well fenced. The wall of the city is high and great, continued with seven gates, which are made double, and on the north distinguished with turrets by spaces. Likewise on the south, London hath been enclosed with walls and towers, but the large river of Thames, well stored with fish, and in which the tide ebbs and flows, by continuance of time, hath washed, worn away, and cast down those walls. Farther above, in the west part, the king's palace is eminently seated on the same river; an incomparable building, having a wall before it and some bulwarks: it is two miles from the city, continued with a suburb full of people.

'*Gardens.*—Every where without the houses of the suburbs, the citizens have gardens and orchards planted with trees, large, beautiful, and one joining to another.

'*Pastures of the Londoners.*—On the north side are fields for pasture, and meadows, very pleasant; among which the river waters do flow, and the wheels of the mills are turned about with a delightful noise. Very near lieth a large forest, in which are woody groves of wild beasts; in the covers whereof do lurk bucks and does, wild boars and bulls.

'*The Fields.*—The arable lands are no pieces of gravel ground, but like the rich fields of Asia, which bring plentiful corn, and fill the barns of those that till them, with an excellent crop of the fruits of Ceres.

'*Their Wells.*—There are also about London, on the north of the suburbs, choice fountains of water, sweet, wholesome, and clean, streaming forth among glistening pebble stones: in this number, Holywell, Clerkenwell, and St. Clement's well, are of most note, and frequented above the rest, when scholars and the youth of the city take the air abroad in the summer evenings.

'Without one of the gates is a certain field, *smooth* both in name and situation (Smithfield qu. Smoothfield). Every Friday, except some greater festival come in the way, there is a fine sight of good horses to be sold. Many come out of the city, to buy or look on, to wit, earls, barons, knights, citizens, all resorting hither.....When that great moor which washes Moorfields at the north wall of the city, is frozen over, great companies of young men go to sport upon the ice. .....The citizens have authority to hunt in Middlesex, Hertfordshire, and all the Chilterns, and in Kent, as far as Gray-water.

'The only plagues of London are, immoderate drinking of idle fellows and frequent fires.'

To describe the manners of the Londoners of other days, is a more difficult task than to ascertain the state of the metropolis. The landscape may be a tolerably faithful picture: the figures must be filled up from fancy. The Author of these Tales has, however, executed his task with no ordinary grace and skill, and he has produced a very pleasing series of tales, eight in number, intended to illustrate different periods from the twelfth to the sixteenth century. The following specimen is from the tale entitled, For the Red Rose; the time, the fifteenth century.

'She is a sweet and goodly city, and a most ancient one too, replied the serjeant at law, for whom antiquity had far greater claims than beauty; for London, or Troynouvant, was founded by king Brut, 1170 years before the year of grace, being about the time that Gideon was judge over Israel. So ye said, master Wynchyngham, replied the citizen, in that famous speech ye made in the cause of Farringdon against the liberty of St. Martin's le grand; wherein ye set forth, how that London hath all—*This* was what I said, master Poynings, "that our city hath extant such dignity, liberty, and royal custom, as was from ancient time used and had," mark me closely, master Poynings, "in the great city of Troy." I mind it well, master Wynchyngham, a marvellous speech it was,—commend me to serjeant Wynchyngham, said alderman Landoise, for he doth not only talk about the rolls of Parliament, and the city charter, but he beginneth at the beginning, and sheweth how it was of old time, in the great city of Troy;—he's a learned man, quoth he. Why, truly, master Poynings, meekly answered the delighted serjeant, endeavouring to receive as humbly as possible the gratifying compliments of his friend,—it hath cost much labour, aye, and hard study; for Bracton, and Glanvil, and Britton, are not to be read like the Canterbury tales, or Sir Lancelot of the Lake, and such like; but great benefit is there in beginning, as alderman Landoise saith, at the beginning. Ye know people say they are free-born Englishmen, because of the great charter, or, perchance they say, because of the laws of king Edward the Confessor; now, my late honourable master, Sir John Fortescue (whom God assoil) sheweth the true reason of the Englishman's freedom to be—because it was a mixed government under king Brut, there being both Trojans and Italians therein. Commend me to ye for a good lawyer, replied master Poynings, delighted at the high antiquity of his franchises; well, should I get by any mischance into jeopardy, methinks I cannot but do well with so learned a man as ye to aid me.

'Conversing on various subjects, the travellers crossed the wide city ditch, and, passing under the strongly fortified and portcullised gate, above which, as one of the tutelar saints of London, St. Erkenwald, adorned with mitre and crosier, raised his hands as in the act

of bestowing his blessing on the passenger, they entered Bishopsgate-street.

'It was an interesting and picturesque scene that Bishopsgate-street exhibited at this period; the long lines of tall houses, their projecting stories supported by dolphins, or angels; their plaister fronts, adorned with quaint and fanciful devices; their low arched, but richly carved door-ways; their wide diamond paned casements, and their high pointed gabels yet bright with the rose tints of evening; and far above, the airy and richly pinnacled spires of the city churches gleaming with reflected light against the deepening blue sky, like lances of fire,—and, along the wide and neatly paved causeway, the fur-hooded citizen—the black monk of the holy Trinity—the "*frater sancti Crucis*," with his silver cross in his hand, and wearing the same sign in red cloth upon his mantle;—the fair city dame, her gown closed in front with studs of silver, with the mitten sleeve, the reticulated head dress, and the broad studded girdle almost concealed from view by her large mantle; or, the lay sister of St. Helen's, in her plain black hood and mantle, passed slowly along, or stopped to gaze at the unglazed shop windows so gaily adorned with pots of flowers; where the apprentices, holding their flat worsted knit caps in their hands, stood awaiting the summons of their customers.' pp. 213—216.

The following conversation takes place some time after, at the postern-gate of St. Helen's nunnery, the fountain-head of city news.

'Well, mistress Bassett, said sister Amy, addressing an elderly matron, the widow of a worthy draper, and aunt to master Poyning's apprentice, a few days after the last conversation—well, good mistress Bassett, what a world we live in! nothing stable—nothing certain—here to-day, away on the morrow—what shall we say to it?

'Aye, what indeed, mistress Amy: well, "'tis ill wind that bloweth nobody good;" I've just come from master Poynings, and there's he, and his daughter Constance, all in their best clothes in honour of the news—and master Wynchyngham, and that new friend of his, master Fitzhugh, methinks they call him, and there are the best tankards out as though it were Christmas time—and "St. George for queen Margaret"—"a long voyage to Edward"—and "the Red Rose," all washed down with cups of malvoisie;—they seem going right wode for joy of the news. Quentin, poor lad, is quite beside himself; there's he and the men drinking charneco, and singing "Robin Hood" and "Chevy Chase" till Candlewycke street rings with them. Quentin heard the tydings this morning when he was out in Finsbury-fields with his bow and arrows, to shoot at the pricks, as ye know it hath been commanded for prentice lads, on pain of their masters fining a noble—a fearful sum, truly! The boy's a good shot already, though he began but last Easter; well, away he runs home for joy of the news, and leaveth his good bow of witch-elm and his two arrows behind him. Master Fitzhugh was there before him, though, telling all about it, and Quentin saith he is sure he is some noble gentleman in disguise, for he knoweth every thing.

ell, what will my lady prioress do now, said sister Amy, mu-
; she will be pleased because master Poynings is; and, more-
king Henry is good and holy; whereas, in my simple opinion,
dward is more fit for this world than the next, but more fit for
gdom of Sathan than for either; but then, alderman Crosby
sorely cast down, and, methinks, the five hundred marks he
oward our church was out of thankfulness for the good fortunes
g Edward, and if so, we shall get no more.
ell, mistress Amy, perchance alderman Crosby will turn,—Lord
ick hath, and why should not he? Nay, nay, good mistress,
an Crosby will not turn for any man. But how will he do *now*,
he is sheriff,—and rides about with his fair collar round his
and commands all men to keep peace in the name of the king?
king Edward was king yesterday, and to-day it is king Henry;
f that learned gentleman, master Wynchyngham were here, I
make bold to ask him how it was in the time of king Lud, who,
ay, built the gate. Methinks, those times of king Lud must
een comfortable times for all Christian people, for there was no
g for red and white roses then.
ye, they were the good old times, I'll warrant me, returned mis-
Bassett, they had no foreigners among them then; and I heard
Wynchyngham say once, in Guildhall, that every one did as
eth. Well, mistress Bassett, this is a joyful day for master
ngs, but I should much like to know who that master Fitzhugh
is,' pp. 225—228.

zhugh is the hero of the tale. He is a partizan of Queen
aret's, and after the fatal battle of Barnet, he is en-
d with the charge of her jewels, which he deposits with
rusty citizen, Master Poynings. At the same time, he
with the worthy draper a seal-ring, intended as a present
s fair daughter Constance. This fatal gift is very near
ig Mr. Poynings a halter. His daughter would not wear
e therefore kept it himself, and one day lent it to a *friend*,
l a piece of vellum with. In consequence of this inno-
ict, the worthy citizen is dragged from his bed at mid-
, and committed to Newgate under the charge of high
n. It proves to be Lord Oxford's seal-ring wherewith he
l the proclamation.

would that King Edward had heard your sayings, master Crosby,
d the recorder,—what can be more edifying and comforting in
dangerous times than the sight of a hanged traitor? Poynings
his last meal to-night, for, by eight of the clock to-morrow,
ll be turned off. At eight to-morrow! exclaimed the thunder-
sheriff; what! when a band of masterless outlaws, and Falcon-
, who fights like any dragon, are even in Southwark! are we
anger the peace of this poor city to hang a worthy citizen?—
ust be hanged if ye get not a respite, coolly returned the re-
.—Our lady! we shall have enow to do to get bills, and parti-

zans, and pikes, and axes, for our men, and to see that the draw-bridges and portcullises are in order: well, my lady prioress shall send to the tower, though, alas! I trow it will be in vain:—what, hang a worthy citizen on such evidence? exclaimed the sheriff, mounting his horse, and spurring as though he rode for his life:—aye, it is such as ye, wolves in sheep's clothing,—cowards who love a halter because they dare not use a sword,—that have brought shame on our cause, and dabbled our stainless white rose in innocent blood.

'The exertions of the lady prioress were vain:—with her niece, Constance, she took her last sorrowful farewel of her brother, and returned to pass the night in fervent supplications for the eternal welfare of him, who, on the morrow, would cease to be; and the faint white light of day-break dawned on the flickering and dying tapers on the altar, and on the pale and care-worn features of the holy sisterhood, who, through the watches of the night, had been prostrate before it. As the morning reddened into day, the clang of armour, the neighing and tramp of horses, the harsh grating of the cross-bows, and the loud shouts of the crowd of men at arms, already assembled at Crosby-place, formed a strange and melancholy contrast to the silence of the adjoining church; unbroken, save by the solemn chant of the *miserere*, at intervals swelling into full harmony, and then dying away in sweet and mournful cadence.

'Our lady, and St. Helen, and all the saints in the golden legend, save us! cried sister Amy, rushing in and wringing her hands with as terrified a countenance as St. Anthony, when assaulted by all the legions of the evil one.

'No time for praying now, my lady,—masterless men,—fierce robbers,—outlaws and scatterlings, no one knoweth who, are assaulting the bridge!—here's old master Levenham, from the bridge-foot,—"truly," saith he, "my house, methought, would be about my ears. so I've e'en come hither;" and here's Mrs. Bassett holding up her two hands,—and here's master Rampayne with his chest of plate,—and master Hardell and his prentice with the best household stuff,—and old Mrs. Breton with her dog and two parcel-gilt cups,—all praying sanctuary;—though, truly, 'tis only a sanctuary in some sort, as being a religious house. Come, my lady, or by St. Helen, the gate will be battered in pieces,—for the great cross bar is all rust eaten, and the lock, like myself, Heaven save us! is growing worse and worse every day.

'The prioress arose, and, if indeed she felt alarm, it was undiscernible, for she pronounced the blessing with a firm voice, and, dismissing the holy sisterhood, took her way with a slow and steady footstep to the gate.

'Heaven save us, my lady! exclaimed master Levenham, as he entered; the bridge-gate shook as though mangonels were against it,—and there's alderman Joscelyn riding about with one of his men's sallets on his head, instead of that brave new helmet master Ambree of Coleman street made him,—and there's alderman Crosby in bright harness, making proclamation at the standard, in Cornhill, about our lord the king,—and about Aldgate; and, moreover, there are the

watch and ward men, not in their bright caps, but in old battered morions, with pikes and new bills,—and Miles Fordham, the blacksmith, and his men, with their great sledge-hammers for the portcullis. Aye, my lady, said mistress Bassett, anxious to throw her small quota of information into the general stock, there were two of lord Rivers's men at arms came galloping down past Leadenhall;—"The scatterlings are at Aldgate," said they, "five hundred or more of them—we must have some good bowmen, and a company of stout billmen. Come hither to the gate—to the gate,"—cried they.

'O my lady! we can let in no more, said sister Amy.'

* * * * *

'Our lady! 'tis well we closed the gate. Here's a company of stout fellows in buff jerkins, driving back Alderman Clopton's men,—I know them by the lion's heads on their sleeves; though, truly saith master Forde, methinks an ass's head would suit alderman Clopton better,—here is sore work. Sweet St. Helen! if there is not alderman Bassett, your husband's cousin-german, mistress Bassett, on a white horse, in a suit of brass armour, laying about him as though he were Judas Macabee, in the miracle play,—and there are men at arms behind him, with battle-axes at their backs, and short swords and bucklers;—here's alderman Crosby, noble gentleman! aye, he's not the man to fly away,—with his bright sword, like St. George when they saw him in the Holy Land, and he hath a pennon in his hand - he waves it,—what doth he say? good master Hardell, for your ears are younger than mine,—he is off, and they all follow like so many stag hounds. By the seven joys of Paradise, I marvel not that our youth love these wars and fightings, for the good company have set up a shout, and tossed up their caps, as though they were bidden to a Christmas banquet;—alack! here's father Benedict, with some brother of the holy Trinity, and Quentin, in the midst of the fighting, laughing as though 'twere a May game!—ah, ye young ne'er-do-good,—your worthy master hanged, and ye laughing as though breaking Christian men's heads were as good sport as the popinjay!

'Let him in, sister Amy,—he brings good news, doubtless, cried the aunt; while her petition within-side, was supported by a most peremptory knocking without. St. Helen save us, or we are clean undone!—hold,—hold—father Benedict! stay them—the gate will be in pieces, we cannot let in the rebels in buff coats, screamed the porteress. We had better let them in, or they will make way for themselves, said master Hardell, swiftly removing the various incumbrances that had been placed against it. Help! good people—alderman Crosby help! cried sister Amy, regardless of the anger of father Benedict;—what? not call for help, and this ancient and pious house of more than three hundred years standing, beset by rebels? good people, bid alderman Crosby come hither, for we are all in sore jeopardy of life! we are all undone!

'St. George! cried young Bassett, entering, commend me to a knight of St. Nicholas;—throw off the cloak, my good master, and tell them how bravely master Fitzhugh brought ye off. A wondrous deliverance hath, indeed, been wrought for me, replied master Poy-

nings, throwing back his hood,—where's master Fitzhugh? Here, replied he, laughing, I made bold to borrow a coat from one of alderman Bassett's serving men, and now I can go down to the bridge in safety;—hasten and bid farewell to my lady prioress and Constance, for in an hour ye must be down the river.' pp. 278—81.

Fourteen years roll away ere Fitzhugh returns; but it is then in the train of Henry the Seventh, as Walter de Vere, the heir of the Earl of Oxford: and Master Poynings's daughter, the lady Constance, on her milk-white palfrey, is at his side. And there was Master Poynings himself, 'welcomed, and 'welcoming his brethren of the fraternitye of the blessed 'Marie of the drapers.' And at a sumptuous feast given by the Lord Mayor at Grocer's hall, the health of the worthy citizen and his noble son-in-law are given by the civic monarch. We have not room for the neat speech in which he returns thanks for the honour, but in conclusion, after filling his tankard 'to the prosperous state of this our sweet land, and the 'wealth and great increase of this our good city,'—he adds: 'And suffer an old Lancastrian once more to shout *St.* '*George! for the red rose!*'

We think this upon the whole the best tale in the volume; but 'Mabel de Gysours,' 'The Involuntary Miracle,' and 'an 'Evening at York Place' have all considerable merit; and we shall be well pleased to see a second series. Some pleasing ballads in imitation of our early poetry, are interspersed. We must make room for a specimen, and we take the lines which serve as a prologue to the Tales.

'THE OLDEN TIME!

'The olden time! aye, the olden time!
Tho' wild the fable, though rude the rhyme,
Oh! dear is a tale of the olden time.
Those times of marvel and mystery,
Those times we never again may see;—
When life was a wild and gorgeous dream,
A meteor glancing with fitful beam;
When the knight prick'd forth with his lance in rest,
To far distant lands at his ladye's behest;
When the Templar rushed to the Holy Land;
When the Troubadour wandered with harp in hand;
When the rosy garland of gay Provence
Wreathed bloomingly round the warrior's lance;
When the outlaw dwelt 'neath the green-wood tree,
Chasing the red deer merrily;
And England' yeomen battled stour
On the fields of Cressy and Azincour.

'The olden time! aye, the olden time!
Though harsh the diction, tho' quaint the rhyme,
Oh! dear's the romaunt of the olden time!
For all was then bright, and strange, and new;
And nought was certain, yet all seem'd true;
And truth was fable, and fiction drest
Her witching phantoms in truth's own vest:
The goblin bestrode the midnight blast;
The shrouded ghost thro' the cloister past;
And forms of beauty surpassingly fair
Spread their gossamer wings on the viewless air;
And spirits from heaven and angels bright
Rose with dazzling sheen on the hermits sight;
And faery maids bore the brave knight away
To live in joyaunce and youth for aye.

'Yes, dear are the fables of olden time!
So sweetly witching, so rudely sublime
Are the strange, wild marvels of olden time.
For the sage would his mighty tome unfold,
While heroes, and sages, and monarchs of old,
And forms of unearthly beauty would pass,
Beaming in light o'er his charmed glass;
And his was the power that unlocked the store
Of knowledge and might, which the Magi of yore
Had snatched from the Demons; and his the skill
With pure gold, from rude dross, his alembic to fill;
While the chalice of immortality
Gleamed enticingly fair to his gifted eye;
While earth and ocean, and heaven and hell,
Lay open before the mighty spell,
And the stars in their courses kept watch sublime;—
Oh! high were the visions of olden time!

'But all hath pass'd,—and the half-erased stone,
The ivy-wreathed column nodding alone,
The oriel window's rich tracery,
The cloister's delicate imagery,
The pointless lance, and the rusted sword,
The crumbling parchment's cherished hoard
Of awful signs, rich with mystery
Of Cabala, or deep Alchemy,—
And the missal with fadeless colours still bright,
Or the time-worn scutcheon of once-famed knight,
Or the rude minstrel's half lost rhyme,
Is all to us of the olden time;
Save those visions so witching, so wild, and high,
That rise when we muse upon days gone by.

'And therefore, most dear art thou to me,
Old Troynouvant; for I ne'er can see

Thine ancient bridge, nor thy mystic stone,
Nor list the mellow and silvery tone
Of the bells of St. Mary Overy,
Nor that history-teeming structure see,
Thine age-bleached Tower, nor thy civic hall,
Nor the ruined fragments of thy wall,
Nor thy Templar's time-worn effigies,—
But pageants of elder days round me rise.
Romance resumeth her whilom reign;
Thine age-past glories beam bright again;
And the pride and the pomp of chivalry
In vanishing beauty fleet swiftly by.

'And as the minstrel in slumber bound,
Listed sweet music stealing around,
Awaking, essay'd to catch that strain
Of unearthly sweetness, but all in vain;
Yet, still with weak hands the chords would try,
Of that magic and heaven-born melody;
Thus, so sweet, but so matchless, to me appears
Thy faerie bright vision of long-past years:
And thus, though all skilless, with powers too scant,
Would I trace thy fleet shadows, old Troynouvant,
And shew thee, as witching, as vividly bright,
As thou risest at times to my eager sight.
Alas! alas! I may never braid
A garland well worthy to crown thy head:
Yet, tho' scant and tho' rude the offering be,
The best that I may would I bring to thee.'

The Antiquary's Portfolio is an entertaining compilation of anecdotes, letters, and extracts illustrative of the olden time. The venerable John Stow, and the right worthy John Evelyn, whose portraits face the title-pages, have furnished a large portion of the materials. The diary of Mr. Pepys and some other modern works, have also been laid under contribution. If, however, instead of the pompous display of authors quoted and works extracted from, Mr. Forsyth had acknowledged the sources to which he has been indebted for the several articles, it would have added to the respectability of the work. It is strange that he should not have given the title of Beckman's History of Inventions in his Catalogue. We have observed some errors and omissions, but we shall hardly be expected to criticise a compilation of this sort: it is an amusing olio.

Art. VIII. *Lexicon Græco-Latinum in Novum Testamentum.* Congessit Joh. Frieder. Schleusner; in Compendium redegit Joannes Carey, L.L.D. 8vo. pp. 429. Price 14s. London, 1826.

POOR SCHLEUSNER! The Glasgow and Edinburgh republications of his Lexicon, seem to have vexed him most outrageously and most unreasonably. We really cannot understand why books published in one country, may not be reprinted in another, provided that there be nothing special in the circumstances of the case. For instance, the reprinting of Schweighæuser's Herodotus always appeared to us an unjustifiable transaction, since the book was originally got up with a particular view to publication in this country, and a large sum had been paid for copy-right in reliance on its extensive and regular sale among English students. Though the price was somewhat high, we are not aware that it was unduly so, considering the inevitable expenses. Materials, workmanship, editing, freight, and duty, were all to be covered; and we are not aware that the booksellers who were the proprietors, added anything more than a fair profit upon this considerable outlay. In the case of Schleusner's book, however, the case was very different. His Lexicon had not merely been printed in Germany, but was in the hands of a German publisher, and was clearly designed for German readers, since the German language was occasionally employed in interpretation, without any translation for the accommodation of foreign readers. Moreover, there had been, during the war, considerable difficulty in obtaining books from the Continent; and we really cannot see why we were to be left to the chances of smuggling, in favour of the pecuniary interests of Mr. Schleusner and his bookseller, when there was a fair and obvious way of getting over the difficulty, by printing for ourselves. Add to this, that it was a doubtful speculation on the part of the Scotch booksellers, and that its success has gone further towards making Schleusner popular, than would have been effected by the slower processes of importation. Be this, however, as it may, the Lexicographer fumes and frets at a great rate in the preface to his last edition. He charges the Editors with being utterly ignorant of—*quid sit librum recensere*, since they have not made the slightest addition, nor removed all the errors of the German copy, but have added unpardonable blunders of their own. He finishes, after a contemptuous refusal to repeat a second time the names of these piratical gentry, by what is much more to the purpose—recapitulating the advantages of his new edition, both generally as much corrected and improved,

and specifically as being enlarged by the addition of sixty-six new words.

It is from this last and improved edition that the present handy and well-executed compendium has been got up; and, though we have no wish to see the original superseded, we are quite of opinion that the volume before us is a seasonable and convenient publication. The Lexicon in its complete state—by the way, nothing is more inconvenient than a *hand-book* in more volumes than one—consists of two thick octavo tomes, and owes a great part of its bulk to its quotations from profane authors. Now these, valuable as they are, and indispensable to the critical student, are of very little use to the general reader; and to persons of this class, a manageable compendium will be highly acceptable. In fact, there are very few readers of Greek who are always or often upon stilts, and disposed to hunt the meaning of a word through half a score folios; and we should suppose that a light manual, containing results and applications, without authorities, may be convenient for general use, while the other lies at hand for special reference. But our approval of this publication is chiefly founded on the hope that it may prove the means of making Schleusner a school-book. In its original shape, this was nearly impossible. The expense was formidable, the form inconvenient, and a school-boy never dreams of wearying himself with references to Plato and Ælian. Here is all that a tyro wants, and we trust that it will be extensively used in New Testament initiation.

The main principle, then, of this volume is, that it contains all Schleusner's lexicographical interpretations, together with his scripture references, and this without abridgement; while nothing is sacrificed but what, in a majority of instances, may be advantageously dispensed with.

We have compared portions with the original, and though we have found a very few instances, chiefly of proper names, in which the references to the New Testament have not been inserted, yet, in all important cases, we have found them fully and faithfully cited. Dr. Carey's name is a guarantee for correct impression, and we thank him for a book of which we shall ourselves make very frequent use, and which we cordially recommend to others.

Art. IX. *Christian Memorials of the Nineteenth Century;* or Select Evangelical Biography of the last Twenty-five Years. Collected and Condensed by Alfred Bishop. 12mo. pp. 376. Price 6s. London. 1826.

WE do not think that Mr. Bishop has given the best reason that he might have found, for undertaking a collection of this kind.

'The following collection owes its origin to the fact, that, amidst the multitude of biographical works which have of late years issued from the press, none, with which the Editor is acquainted, has limited its range to a precise period of modern history; but they have in general gone back to a remote antiquity for lives already familiar to the public; while those of more recent date have been either wholly omitted or superficially described. The illustrious examples of holiness and wisdom which are supplied by the records of past ages, cannot indeed be too frequently exhibited to the admiration of their descendants. But it is, at the same time, highly important to demonstrate, by instances nearer our own time, or even contemporaneous with ourselves, that, as the principles of evangelical religion are in themselves the same, the same in the nineteenth century as in the primitive age or in the glorious period of the Reformation, so, they continue to exercise an undiminished energy in elevating the character through life and in supporting under the final conflict.'

We are not aware of any advantage to be gained in reference to this object, by limiting the selection to so short a period as 'the first quarter of the present century.' But, in the number and value of biographical memoirs that have appeared within that period, Mr. Bishop might have found a more valid plea for a collection which aims at giving, in a condensed form, the substance of those interesting records of departed worth. The volume contains forty-one articles, viz.

'The Rev. John Erskine, D.D. The Rev. John Eyre. The Rev. E. D. Jackson. Mrs. Bishop. The Rev. E. Ashburner. Lady Ann Erskine. The Rev. Abraham Booth. David Dale, Esq. The Rev. J. Moody. The Rev. S. Lavington. The Rev. John Newton. The Rev. W. Kingsbury. The Rev. R. Cecil. The Rev. T. Spencer. Dr. Vanderkemp. Mrs. Newell. The Rev. Henry Martyn. Bishop Porteus. The Rev. Dr. E. Williams. Mrs. Graham. The Rev. T. Charles. The Rev. Dr. Buchanan. The Rev. Andrew Fuller. President Dwight. The Rev. J. Fawcett. The Rev. J. Brewer. The Rev. Dr. Simpson. J. Hardcastle, Esq. The Rev. Dr. Kollock. Arthur Young, Esq. The Rev. J. N. Toller. The Rev. Jos. Benson. The Rev. T. Scott. W. Venning, Esq. Dr. Boudinot. W. F. Durant. Dr. Bateman. C. Grant, Esq. Miss Jane Taylor. The Rev. Dr. Ryland. The Rev. Dr. Bogue.'

From the number of these articles, it will be inferred that many of the notices are very brief, consisting of mere obituaries; and it may also be anticipated, that both the length and the interest of the memorial would be determined less by the eminence of the deceased, than by the extent of biographical materials. But the rule of proportion is not always observed. Thus, while the life of Mr. Cecil occupies 19 pages, that of Mr. Jackson 14, and that of Dr. Bogue no fewer than 29,—only 5 pages are assigned to Henry Martyn, 10 to President Dwight, and 6 to the Rev. John Newton. With regard to the latter, indeed, (and the observation will apply to a few other names,) he cannot be considered as having belonged to the nineteenth century; and the reason assigned for the brevity of the memoir, would better have justified its omission. The chief fault we have to find with the volume is, that the articles are too many, and some of them unsatisfactorily short and scanty. The public, however, may be better pleased with the variety; and Mr. Bishop, we are aware, had some difficulties to contend with. On the whole, the volume, we make no doubt, will be both popular and useful. Among the names that ought to have found a place, are those of the Rev. David Brown of Calcutta, and the philanthropic Granville Sharp. Our readers will expect a specimen of the style and general execution of the work. We take the following entire notice on account of its convenient brevity, in preference to an extract from a longer memoir.

'THE REV. JEHOIADA BREWER,

OF BIRMINGHAM.

'Few men were more eminently endowed by nature and by grace, for a life of usefulness, than the late Jehoiada Brewer; and few ministers of the present generation, have been indulged with a larger share of success.

'He was born at Newport, in Monmouthshire, about the year 1752. His family was highly respectable. Having obtained clear and scriptural views of the method of salvation, under the ministry of the Rev. Mr. Glascott, who was preaching at the chapel of the Countess of Huntingdon, in Bath; he first laboured in the villages around that city, and afterwards preached, with remarkable popularity, throughout Monmouthshire and the surrounding counties. His intention, at this time, was to enter the national church; and he studied under a clergyman to recover his classical knowledge acquired at school, and to prepare himself for taking orders; but was diverted from this plan by the positive refusal of ordination, and compelled, if he would preach the gospel, on which his heart was set, to exercise his ministry among Protestant Dissenters. The grounds on which the bishop refused, were, that his sentiments were

Calvinistic, his spirit too methodistical, and his practice irregular, since he had already preached. It was the privilege of Rodborough, in Gloucestershire, to enjoy his ministrations for a few years. Here he was greatly beloved, and very useful. He afterwards raised a large and flourishing congregation, from a very small one, at Sheffield, where he spent thirteen years, and ultimately settled at Birmingham, where his ministry was numerously attended, and with increasing usefulness, even to its close. After a very gradual decline of health for two or three years, on the 24th of August, 1817, he gently died away, sleeping in Jesus.

'He possessed a strong and vigorous understanding, and a large share of firmness and decision of character. His feelings were quick and susceptible: in his friendships he was ardent and sincere. He was a man of strict integrity, of great moral worth: he had a high sense of honour, in its best acceptation, and was the decided and mortal enemy of every thing like duplicity and meanness. He was, —what his friends have often heard him admire and commend,—a truly honest man. This, too, was a leading feature of his ministry: he held forth the word of life in no equivocal or suspicious tones; he gave the trumpet no uncertain sound. He spoke as he believed; he believed as he spoke; for he ever aimed, not to please the corrupt fancies and depraved tastes of men, but to reach their consciences, and save their souls. The most stupid and careless could scarcely hear him without feeling, without trembling. His words were as goads, they pierced like arrows, and rankled in the heart. It was not either the beauty of his imagery, or the richness of his taste or language, which attracted and secured the attention of his audience, though his illustrations were often peculiarly striking, and his language was generally correct, strong, and nervous. No; it was the vigour, the fervour, the *directness* of his address, the solemnity and earnestness of his manner, which arrested the heart and conscience, and interested the feelings of the hearer, and made him sensible that he was the person intended and addressed. A favourite sentiment of his, and often alluded to by him, was this: "When a man preaches as he ought, he goes direct to the conscience, instead of stooping to trifle with the imagination."

'Perhaps much of the secret of that skill, that happy art, by which he produced such powerful effects on his congregation, lay here,—he consulted his own heart in the preparation of his sermons, and therefore seldom failed to get at the hearts of his hearers in delivering them. On one of the blank leaves of his pulpit Bible, he had inscribed the following very significant and striking extracts, which he adopted as his mottos, and to which, under a Divine blessing, much of the impression often witnessed in his preaching, may warrantably be attributed: "*Prius afficiamur ipsi, ut alios afficiamus!—Ardeat, qui vult incendere.—Si vis me flere, dolendum est.*"'

pp. 209—12.

In the following memoir, expressions are recorded as having been used in the immediate prospect of death, which, however

characteristic of the man, and, when interpreted by his character, significant of his faith and piety, should not have found a place in the present work: they border too closely on the ludicrous. We do not think that Mr. Benson's eloquence is very happily characterised at p. 257; nor will the remark convey any distinct idea to Mr. Bishop's readers, that he 'had 'little of Cicero and less of Isocrates in his composition.' A few blemishes of this kind, Mr. Bishop will, we hope, have an opportunity of removing in a future edition.

Art. X. *My Thought Book.* J. P. Thomas. 8vo. pp. 404. London. 1825.

A book of this kind might be made very interesting, but it would require a rare combination of effective talents of very different kinds. A mind exercised at once in deep thinking and imaginative excursion, possessed of ample materials in the way of general knowledge, and habituated to express its 'thick-'coming fancies,' or its severe ratiocinations, in various and appropriate language, might undertake such a task with fair hopes of success. To touch lightly and with spirit all sorts of subjects; to exhibit, with a few expressive touches, a vivid portraiture of truth or grace; to bring out the strong features of life and motion by a rapid yet skilful disposition of light and shadow; to give to the results of long and laborious study the appearance of bright and momentary suggestion;—all these demand, in their realization, not only great richness and elasticity of mind, but a power and tact of execution, as uncommon as they are delightful in their occurrence. With respect to the volume before us, we are sorry to say that we have been able to discover but few of those qualities which would be necessary to make a work of the kind either useful or attractive. It is neither particularly well-written, nor profoundly meditated. The Author mistakes flippancy for graceful vivacity, dogmatism for authority, and sententiousness for power. Let our readers ponder the following splendid aphorisms, and be grateful for so much wisdom and originality, clothed in so dignified a garb.

'A STRAW turns a scale.'

'ADULATION makes man vain.'

'A GNAT can bite a hero.'

'A MOUNTAIN is composed of grains of earth.'

'DEEP research and acute penetration are splendid proofs of intellectual vigour.'

'DEFENCE against unjust attacks is warranted by the laws of nature.'

'*THERE is an utterly indefinable and infinite void between possibility and impossibility!* To attempt *therefore* to approximate that which is extremely *improbable* to that which is actually *impossible*, is a solecism, and an absurd expression of imagery, devoid of reason and opposed to truth.'

We have ventured to put the more emphatic parts of this fine passage in Italics. Nothing can excel the magnificent truism of the first sentence, excepting the admirable specimen of the *non sequitur* conspicuous in the second. Again:

'Truth is like matter. She cannot be in two places at the same time. *What is contrary to truth cannot be truth!* Where Truth is, Error can not be.'

Enough, however, of this delectable *florilegium*; but, lest Mr. Thomas should accuse us of partiality in selection, we shall cite a passage which we are sure he thinks remarkably beautiful, and which is, we admit, uncommonly *fine*.

'Who can enter our metropolitan cathedral, without being fired with sentiments of honourable ambition? Who has so cold and insipid an eye, as to regard without emotion, the national memorials there erected to the memory of deceased heroes? Who can regard the chiselled monuments there deposited, decorated with the impressive beauties of art, in honour of virtuous glory, unswayed with the aspiring desires of emulative elevation? Who can observe the imposing sculptured representations of heroes falling in the battle of their country's cause, without experiencing the generous workings of tender sympathy, and exalted admiration? Who can, unmoved, pass by the marble image of the honest patriot, whose undaunted mind and whose impressive eloquence were devoted to the prosperity of his native country?—a patriot the general friend of human kind? Where is the fireless, where is the apathetic, where is the imbruted eye, which acquires not fresh lustre in contemplating the ornamental sarcophagi of the illustrious dead, illumined by the powerful, yet partial gleams of piercing light, which break through the solemn stillness of the interesting scene of soul-subduing grandeur? Such a man must be debased indeed—such a man must be destitute of all that is noble in human nature—such a being must be devoid of the grandeur of human intellect—such an eye may be fixed in human effigy, but it is unblessed with the brilliancy of human greatness.' pp. 249, 50.

Mr. Thomas aims at all sorts of game; how far he may be successful in his *battue*, is a different affair. Law, metaphysics, logic, theology, politics, morals, the arts, with a mob of minor varieties, employ his ready pen, but by no means with equal success. Some of his legal hints are valuable, and if he had confined himself to a small volume of *adversaria* on these matters, he would have stood a better chance for popularity and usefulness. On the Arts, he writes with much intrepidity, and

with a very knowing air; but his criticism is miserably vague, and has all those symptoms of the 'about it and about it,' that are so inexpressibly annoying on subjects which require unusual precision. What do we learn by being pompously told of Lionardi da Vinci, that he

'exhibited in his paintings, the most lively touches of fire and vivacity. Awfully bold, yet critically correct, sublimely grand, yet purely natural, he added the acute penetration of the philosopher to the experienced skill of the artist.'

'Sometimes our Author assumes an intense air of resolute originality, and avows, with praise-worthy intrepidity, opinions to which we should find some difficulty in finding opponents.

'I am not amongst those who rank his works as merely distinguished for their finely humourous *caricatura*; nay, I am so bold as to suggest that Hogarth was in his general works very seldom, if ever, a caricaturist.'

This is a cheap sort of boldness, inasmuch as it would be at the peril of any one's reputation as a man of taste and discrimination, to assert that Hogarth was a mere caricaturist. He was a *satirist* of the first order, and the distinction between satire and caricature is too obvious to need definition here. He introduced just so much of exaggeration, in other words of caricature, as was necessary to give full effect to his main design; but it was always employed upon his accessories, and the moral dignity of his satire was never, that we recollect, sacrificed to an inferior object. Compare the works of Hogarth with those of Gilray, and the difference will be obvious to the least practised eye. With all his undeniable talent, the latter sinks into a being of a distinct and inferior order. Even when Hogarth ventured on the lower office of the caricaturist, he appeared the humorous satirist, rather than the vulgar partizan. The *Gobbi* of Callot, and the whimsicalities of the Cavaliere Ghezzi, different as they are in design and execution, are alike caricatures; and a single glance at these will shew in an instant, the mighty interval between these humorous caprices, and the highly intellectual productions of our unrivalled countryman. But it is not our intention to prove what has never been reasonably questioned; and we let these observations stand, not as a technical argument, but simply as an illustration of opinion.

'Dr. Paley himself was bishop of one of the smallest sees in England.'

Paley a bishop!—of what diocese?

'He (Claude) feared rough boldness of delineation from a just sense of its danger, but yet he had not the stiffness of Albert Durer, who carried his apprehension of that danger much too far; and therefore imparted to many of his productions, a most disagreeable want of life and meagre conception.'

Now where is the evidence, internal or external, that Claude was influenced by timidity in the choice or the treatment of his subjects? Albert Durer is brought in *à-propos des bottes*; and as to his 'apprehensions of danger,' there is just as much foundation for the imputation, as in the instance of Claude. We suspect that Mr. Thomas is as imperfectly acquainted with Albert, as he evidently is with other painters of whom he writes very glibly. If he will look over some of this great artist's wood engravings, he will find no deficiency of vigour or 'boldness,' still less will he have to complain of 'meagre conception.'

Mr. Thomas, having coined a new compound from the Greek —Phil*an*cosmist, subscribes the following learned note.

'In the formation of this word, which is, I think, wanting in our language to express the term 'a lover of the world,' I have been guided by the word 'philanthropist,' and have therefore altered the Greek ος into *ist*; for the Greek κ, the first letter in κοσμος, I have substituted the English *c*, in imitation of Callistratus, Calliope, calligraphy, &c.'

This is all vastly well, and though we should have thought that 'Philanthropist' and 'Cosmopolite' might, between them, have answered the purpose, we will not object to 'Phil*an*cosmist,' if Mr. Thomas will tell us what business the second syllable has there. In 'Philanthropist' it is in its place, inasmuch as it is the commencing syllable of the second of the two words which make up the compound; but with 'Phil*o*cosmist' it has no affinity whatever. It is an additional objection to the word, that φιλοκοσμος signifies 'fond of ornament.'

'Expiation and revenge are often hailed as highly virtuous, when they should be condemned as vices. They arise from an excess of virtue in some few extraordinary instances, but their origin does not prove their goodness. Several cases occurred during the late war, in which innocent victims were inhumanly and unjustifiably sacrificed to the furious feelings of excessive momentary resentment. It may be on some extreme naval and military emergencies, necessary for the sake of justice and even of mercy, to execute military violators of faith, as an example to deter others. But such executions are not to be vindicated on the ground of revenge. The laws of nations are the laws of nature and of justice, applied to international affairs. It is a perversion of language to denominate an unfair act of cruelty

'expiation.' Expiation, according to Todd's Johnson, means 'reparation.' But what reparation for the faults of the guilty, can the murder of innocent persons, make? When the Spanish governor of La Guaira in the West Indies, refused in the year 1799 or 1800, to surrender to the British admiral on the station, the *Hermione*, which had been carried into the port by its sailors who had mutinied on account of oppressive severities, it was the extreme of cruelty, perhaps of injustice, to shoot two hundred Spaniards on her decks, on her being retaken, in order to avenge, as it has been said, 'an outrage on the laws of nations.' But I hope that I shall not subject myself to the imputation of appealing merely to the feelings, when I enquire what possible excuse can be supported, for the slaughtering of two hundred innocent men in cold blood, when their utmost crime had been to obey the commands of their properly-constituted officer, the governor of La Guaira? It is remarkable that the origin of this unhappy carnage was the mutiny of English sailors. And yet Spanish combatants were executed in this revolting manner, because they did not mutiny, but on the contrary, followed the orders of resistance given to them by their commander. This was an anomaly of the grossest nature, and as irreconcileable with the principles of justice, as with the exercise of moral sensibility. Of such a nature, are the miserable effects of the retaliative impulses of the present.' pp. 134, 5.

We are reluctant to believe this story, though Mr. Thomas, no doubt, asserts it on sufficient authority. That there was a tremendous slaughter, we are quite aware; but we cannot suppose that it was in 'cold blood,' or that the gallant Hamilton would thus tarnish the glory of his splendid achievement. The shore batteries were firing to the last, and we would hope that there was sufficient resistance on the part of the Spanish crew, to take off the atrocity of the act.

In a meagre sketch of Coreggio's life, we are twice told that he painted the Assumption in 'the cupola of the Duomo'—'the Cupola de Duomo'—without giving us the slightest intimation of what this 'Duomo' means, or where it stands. Is Mr. Thomas ignorant that it signifies 'Cathedral,' and that the edifice in question was at Parma?

We come now to a point which we have no particular disposition to meddle with, but, as we suppose that Mr. Thomas, if we quite neglected it, would attribute our forbearance to fear, we shall slightly advert to it. Mr. T. betrays throughout, a very sufficient share of the *odium theologicum* against fanatics and Predestinarians; but with this, as it is accompanied with ample demonstration of profound ignorance respecting the very state of the question, we should give ourselves no trouble, were it not for the rancorous personality contained in the following passage.

'It is not surprising, when we consider the peculiarly cold tenets

of a certain doctrine, that the disciples of a celebrated theologian, the founder of that doctrine, are generally such bitter and unpleasant companions. Every idea which derogates from the divine beneficence, must lessen not only the happiness, but the benevolence of the man who entertains such idea. And is not that creed a horridly repulsive one, which openly ascribes to the deity, an unjust, arbitrary, and capricious dispensation of final happiness, and which represents him as tyrannically consigning an immense majority of his own creatures to eternal wretchedness? That such disciples should be frequently disagreeable men, is far from unaccountable. It is natural for men to imitate the character of the deity whom they worship. Such is the conclusion to which the history of religion leads us.' pp. 169, 70.

We shall leave this paragraph to speak for itself. It illustrates, far more forcibly than any exposure of ours could do, the spirit, the temper, and the intellectual calibre of the man.

Art. XI. *Hints to Ministers and Churches.* By the late Rev. Andrew Fuller. 12mo. pp. 226. Price 4s. 6d. London. 1826.

NO man was better qualified than the late Mr. Fuller, to give hints, broad hints, and wise and useful hints, to both ministers and people. His views of the Christian ministry, the pastoral office, and the duties of church-members, were unusually clear and just, the dictates of strong sense and sage experience. The present volume lies under the disadvantage of a posthumous publication. It consists of outlines of sermons delivered at ordinations, some of which were addressed to the minister, some to the church, some to both; and they have been judiciously selected from the manuscripts of the Author, as specimens of his sermons, in preference to a miscellaneous volume. Some of them are more than outlines, —spirited etchings rather, not less striking than the finished compositions of many. They appear to us, for the most part strongly characteristic of Mr. Fuller's manner; and as the subject is one on which, as the Editor remarks, 'there is by no means an excess of instruction,' we should be glad to find that the volume obtained an extensive circulation. We subjoin a specimen.

'The end of your existence as a church of Christ, is to "hold forth the word of life." There are two ways of doing this, to both which I hope you will religiously attend; First, By supporting the preaching of the gospel; and Secondly, By recommending it in your spirit and practice.

I. By SUPPORTING THE PREACHING OF THE GOSPEL.—I scarcely need inform you, that to do this, you must support him that preaches it; and now give me your attention while I mention a few different

ways in which it is your duty, interest, and honour, to support your pastor.

'1. By *a diligent and constant attendance on his ministry*.—If possible, at all the services of the Sabbath, and in the week. And those who live in neighbouring places, may support the cause essentially, by receiving their minister at their houses, for the purpose of village preaching.

'2. By *a free and affectionate carriage towards him*.—Treat him as a friend and a brother. If, in his preaching, he should occasionally make a mistake, do not magnify it. Do not make him an offender for a word. You are as likely to mistake in judging, as he is in advancing a sentiment. If you perceive faults in his deportment, do not whisper them about; but kindly mention them to *him*. Do not give ear to every report concerning him. He has a right to expect this as a brother, much more as an elder. "Rebuke not an elder, but intreat him as a father." That is, an elder in office, and as such, he has an especial claim on your forbearance and protection. Ministers are the objects of envy; and if every report against them were encouraged, they would be unable to stand their ground.—Under *trials and afflictions* especially, you should manifest great tenderness towards them. God often afflicts ministers for the good of the people—that they may be able to comfort those who are afflicted: surely then, it becomes the people to be very affectionate towards them under their trials,——You that are officers in the church, should especially be concerned to bear up his hands, as Aaron and Hur stayed the hands of Moses.'

* * * * *

'6. By *not hindering, but helping him, in the exercises of his pastoral office*.—Be not of a touchy temper, so as to prevent him from freely giving you advice and caution, and even reproof. It would be to his dishonour to deal in personal reflections in the pulpit; but out of it, it will be to your dishonour to be offended with plain and close dealing. If you are of such a temper, that you cannot bear to be told of your faults, you will hinder him in the discharge of his office. Be, at the same time, also, willing to take your share in the exercise of discipline. In cases of personal offence, it may be well for your pastor, in some instances, to be excused; lest the parties contract a prejudice against him, and so prevent the success of his ministrations. But where he cannot be excused, be you always ready to join him, to stand by him, to sanction and encourage him in the execution of the laws of Christ; even though the offenders be among your relatives and acquaintance. Let the deacons in particular stand by him; and never let a church censure have so much as the appearance of being passed by the influence of the minister. The address of the elders of Israel to Ezra, in a most painful case of discipline, will furnish you with a good example: "Arise, for this matter belongeth unto thee: *we also will be with thee:* be of good courage, and do it."

'7. By *liberally contributing to the support of his family*.—It is to the honour of Protestant Dissenters, that what they contribute to their ministers, they contribute *freely*, without constraint; but it is a

greater honour still, if they contribute *liberally*. Consider your minister's salary, not as a gift, but as a debt; and not as done to him, but to Christ. Give liberally, or you will lose the liberal reward. Give it as due to the cause of Christ, or Christ will take no favourable notice of it. A generous and punctilious regard to God's servants, even in their temporal character, was a feature of the great reformation in the days of Nehemiah.' pp. 19—21.

Art. XII. *A Letter to a Friend on the Authority, Purpose, and Effects of Christianity, and especially on the Doctrine of Redemption.* By Joseph John Gurney. 12mo. pp. 70. Price 1s. 6d. London. 1824.

THIS little publication deserves to be noticed as a brief, compendious summary of the leading evidences and distinguishing features of Christianity. The calmness of manner and scriptural simplicity by which Mr. Gurney's writings are characterised, render them particularly adapted to gain attention from that large class of semi-infidels who, while professedly acknowledging Christ as a master, have never fled to him as a Saviour, or submitted to the righteousness of God. Among a portion of his own community, and still more extensively among the Protestants of France and Germany, a specious Theophilanthropism prevails, attended by a morbid dislike of theology, which it is very difficult to deal with. The principle of unbelief is the same in every heart, but its operations are almost infinitely diversified, and require to be met with a dexterous accommodation of the mode of argument or appeal to the prejudices and habits of the individual, in order "to save some." With one, a simple statement, freed from all technicality of phrase, like the present Letter, shall succeed in conciliating attention and awakening inquiry, where a more direct appeal to the conscience would fail; while with another, the full-toned explicitness of Mr. Wilberforce's "View," or even the homely tract, shall be best adapted to prevail.

In dealing with all sorts of unbelievers, the first thing is to ascertain what common ground exists between us, because, till certain premises are settled, all argument is useless. Perhaps it is not sufficiently borne in mind, that infidelity, though always connected with an irreligious state of heart, partakes more or less of the character of a mistake,—an awful as well as a guilty one, we admit, yet one which it may rest with us to confirm by injudicious treatment, or, by kindness and concession, greatly to remove.

Art. XIII. SELECT LITERARY INFORMATION.

In the press, Notes and Reflections during a Ramble in Germany. By the Author of "Recollections in the Peninsula," "Sketches of India," "Scenes and Impressions in Egypt and Italy," and "Story of a Life."

The Rev. John Fry has in the press, A New Translation and Exposition of the Book of Job. 1 vol. 8vo.

Professor Lee's Lectures on the Hebrew Language, are now nearly ready for publication.

In the press, Travels of the Russian Mission through Mongolia to China, and Residence in Pekin, in the Years 1820, 21. By George Timkowski. With Corrections and Notes, by M. J. Klaproth. In 2 vols. 8vo. illustrated by Maps, Plates, &c. &c.

In the press, A History of the Revolution in Ireland, in 1688, 9; partly from Materials hitherto unpublished, and with an Introductory Chapter. By John O'Driscol, Esq.

Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Some Account of the Life and Character of the late Thomas Bateman, M.D. F.L.S. &c. &c. 8vo. 7s. 6d.

Life of John Wickliffe, with an Appendix and List of his Works. Crown 8vo. 5s. 6d.

HISTORY.

A Collection of Fragments illustrative of the History and Antiquities of Derby. By Robert Simpson, M.A. F.S.A. M.R.S.L. 2 vols. 8vo. illustrated with Wood Engravings. 1l.

Historical and Topographical Notices of Great Yarmouth, in Norfolk, and its Environs; including the Parishes and Hamlets of the Half Hundred of Lothingland, in Suffolk. By J. H. Druery. Eight Engravings, crown 8vo. 12s. cloth.

MISCELLANEOUS.

The Little World of Knowledge, arranged numerically; designed for exercising the Memory, and as an Introduction to the Arts and Sciences, History, Natural Philosophy, Belles Lettres, &c. &c. By Charlotte Matilda Hunt. 18mo. 7s.

*** *The Title-page, Contents, and Index to Vol. XXV. will be given with the next Number.*

THE ECLECTIC REVIEW,

FOR SEPTEMBER, 1826.

Art. I. 1. *Second Review of the Conduct of the Directors of the British and Foreign Bible Society*, containing an Account of the Religious State of the Continent: in Answer to a Letter addressed to the Author by the Rev. Dr. Steinkopff. By Robert Haldane, Esq. 8vo. pp. 204. Edinburgh, 1826.

2. *Review of the Evangelical Magazine and Christian Guardian for May* 1826, *on the Apocrypha Controversy*. Extracted from the Edinburgh Christian Instructor. 8vo. pp. 34. Edinburgh, 1826.

3. *Review of the Letters by Amicus, in Defence of the British and Foreign Bible Society, and of the Eclectic Review, and Congregational Magazine, for April*, 1826, *on the same subject*. Extracted from the Edinburgh Christian Instructor for June 1826. 8vo. pp. 50. Edinburgh, 1826.

4. *Two Letters addressed to the Rev. G. C. Gorham on some Points of his "Statement on the Apocryphal Books,"* &c. By Leander Van Ess, D. D. With a Reply by George Cornelius Gorham, B. D. Fellow of Queen's College, Cambridge. 8vo. pp. 126. London. 1826.

THE publications on the Apocrypha controversy already amount to two tolerable-sized octavo volumes; the M.M. Haldane (uncle and nephew) and Dr. Thomson having contributed upwards of 600 pages to this interminable discussion. For the sake of the journeymen printers, we could earnestly wish them to persevere; the more bulky their pamphlets, the greater the benefit; and all that the warmest friends of the Bible Society can have to wish for, now that to convince or to reclaim them has become almost as undesirable as it always was, in our judgement, hopeless, is, that they would write on. We look upon Dr. Thomson indeed, as having become a most harmless adversary of the Society, having sunk into a personal libeller: he has, indeed, made so venomous an attack, that he

has deprived himself of his fangs. Silenced he cannot be, except by the Court of Session; but, whatever annoyance he may be able to give to individuals by that species of private warfare, in which he is the humble imitator of 'The Beacon,' Blackwood, and Cobbett, the Bible Society have little to fear from him.

We promise our readers to be as brief as possible in analysing the only one of these four pamphlets which demands attention from the friends of the Bible Society. The other three will require from us, notice of a different kind.

We cannot concede to Mr. Haldane the praise of uniform fairness, although he is incomparably the most guarded of our opponents; but at the 169th page of his present Review, he comes to the point in a manly manner.

'The question is, what is duty? *If it is not sinful to send the Apocrypha with the Bible, let the prejudices of the Continent be respected.* If it is in any manner sinful, let no man sin that he may help God.'

We wish that this question had never been lost sight of either by Mr. Haldane or by any other persons who have engaged in the controversy. All the wrangling about the rule of the Society, all the casuistry respecting the interspersed and the annexed apocrypha, all the perplexed and vibrating resolutions of the Earl-street Committee might have been precluded, had this alternative been fairly met. Our deliberate and conscientious conviction, as avowed from the first, is in favour of the negative proposition, that it is not sinful to send the Apocrypha with the Bible; and here we take our stand. Once let us be driven from this, and we must give up the defence of the Earl-street Committee altogether; nor can we conceive how any member or officer of that Committee holding the affirmative, that it *is* sinful, can honourably remain in connexion with it, after having been a party for ten, or perhaps twenty years, to the commission of a known sin. He may, indeed, plead past ignorance, and ascribe his change of mind to a sudden illumination; but still, such a man cannot be fit to be entrusted with so responsible an office. He ought to have known twenty years ago, whether it was or was not sinful to give away Bibles containing the Apocryphal books. He may say, I never liked giving the Apocrypha; but this reluctance, which every one of us feels, every Protestant Dissenter more especially, and which ought to give way only before the necessity of the case,—this feeling of reluctance or dislike obviously rendered it the more imperative on the individual that he should look into the ques-

tion,—the more inevitable that he should ask himself, Is it sinful, or is it not? Mr. Haldane asks:

'What can be expected of men who, instead of going out of the management of the Society, have, *contrary to their own convictions*, yielded to the public opinion in a matter of the highest importance, and have pertinaciously clung to their places in the Committee? Is this acting like men of principle?'

To this question we reply: From men who, though not feeling their past conduct to be either sinful or reprehensible, in giving away the Apocrypha, yet deem it proper that the voice of a majority of the subscribers to the Institution should govern their future proceedings, every thing may be expected that is at once upright and conciliatory. There is no intelligible reason—Mr. Haldane gives none, nor can he with all his ingenuity frame the shadow of a reason—why such men should go out of the management of a society; because it cannot be contrary to their convictions, *not* to give the Apocrypha; they give up no one principle, but simply submit to a restriction on their proceedings, which they deem unnecessary, and in its ultimate consequences injurious. But the case is altogether different with an individual, if such there be, who has been for a series of years acting against his convictions, and who now should profess tardily to yield, not to public opinion, but to his own reproving conscience. These would be the men, if they existed in the Earl-street Committee, we humbly submit, who should go out, and by a public confession attest the sincerity of their repentance.

Will Mr. Haldane bear with us if, merely for argument's sake, without any disrespect to the Church of Scotland and its inimitable Metrical Psalter, we put the Scotch Psalms instead of the Apocrypha, and suppose a Committee who should have been in the habit of expending the funds of the Public in printing that book, after solemnly pledging themselves to disseminate the Scriptures only, without note or comment; till at length, their conduct is called in question as at variance with their own rules and loud pretensions, and some unreasonable persons denounce the venerable composition itself as far from unobjectionable. Upon this, the Committee, instead of going out, yield to the public opinion, and consent to omit the metrical Psalms, pertinaciously clinging to their places. May they be Mr. Haldane's men of principle? They would perhaps say, We have ourselves no objection to continue the practice which we abandon; we see no impropriety in it, but we think it proper to yield the point. But what if a member of such a Committee should say, I am convinced that it was altogether sinful

for us to expend the public money in such a way, and to circulate such miserable doggrel as a translation of the sublimest compositions of the Inspired Volume, and I have always acted against my conscience in doing so? Would he be the man to deserve our confidence?

Every Church of England man deems it lawful, and in many cases advisable, to give away the Bible with the Book of Common Prayer annexed. If, however, contrary to his own convictions of the lawfulness of so doing, he yields this point, on becoming a member of the British and Foreign Bible Society, and, in a matter of so high importance, consents to be bound, as a member of the Society, to give away the Bible only, without the Prayer-Book annexed, he ceases, it seems, to act like a man of principle! Unless he hold it unlawful to give away the Prayer-book, he ought on no account to yield the point, or to abstain from so doing,—that is, if he would secure Mr. Haldane's good opinion, by a becoming measure of uncompromising Christian—obstinacy.

Mr. Haldane only requires at present, that Dr. Steinkopff and 'three fourths' of the Earl street Committee should be turned out;—the reverend Secretary, because somebody has told Mr. H., that he, Dr. S., said in 1821, that he would resign, if a stop was put to the circulation of the Apocrypha,—the committee-men, because 'their principles,' somebody else says, 'are such that it is a matter of indifference with them 'whether they circulate the pure Bible or the Bible and Tom 'Thumb.' We are wandering again from the main question, but our readers will not think it wrong if we advert for a few minutes to so grave charges as these, resting on the threefold authority of Robert Haldane, Esq. and his two London correspondents, the Messrs. Somebody.

We shall not pay Dr. Steinkopff the ill compliment of supposing that he stands in need of any defence on our part, against the ungenerous aspersions and haughty sarcasms of his present opponent. Wherever Dr. Steinkopff is known, the rude and supercilious treatment he here meets with, will injure only the reputation of his assailant. Not having had any communication with Dr. Steinkopff for some years, we do not know, nor should we care to inquire, whether he ever did make the declaration which Mr. Haldane says he is '*informed*' that Dr. S. made five years ago, and on the ground of which he asks: 'Why has he not resigned now? Why does he cling to 'office?' Dr. Steinkopff may, for any thing we know to the contrary, have entertained such an intention at the time referred to, and may subsequently have been persuaded to abandon it. But are a man's intentions, deliberate or hasty, whether

rivately or publicly intimated, to be adduced on hearsay five ears after, as the ground of a calumnious charge, as if he had ttered a falsehood or violated an engagement? We think iat Dr. Steinkopff, if he had suffered himself to be frightened om his post or to be bullied into resigning, would have dis-overed weakness of character, and that he has done well to and by his colleagues and by the Society, whatever may have een his intentions or his wishes. The religious public will, e apprehend, be of the same opinion.

But more is meant than meets the ear. Both Mr. Haldane id Dr. Thomson are very anxious to prove, that Dr. Stein-opff and every other officer of the Bible Society are influenced y the most sordid and disgraceful motives in their attachment the Bible Society. The former begins by insulting the oreign Secretary with all the purse-proud feeling of a man of ealth.

'*I* have moreover used some endeavours, as well as Dr. Steinkopff, circulate the Word of God, although *I* never received any pecu-ary aid from others to assist me in my journeys on the Continent r that end; nor do *I* enjoy a salary for that purpose. I find no ult with Dr. Steinkopff because the expenses of his journeys abroad e defrayed; but I do blame him for receiving 300*l.* a year out of ose funds which are collected by Bible Societies, (a great propor-n of them from the poor,) to multiply and disseminate copies of e Bible. That subordinate agents in a society, who quit their other cupations, and give up their time to its service, should be remune-ted and supported, is equitable and necessary. But that pastors of urches, who continue to be such, not being prevented by the time ey give to the business of the society from doing the duty of their ice, should accept of salaries from a religious society,—more espe-ally if, as *I am informed*, is the case with Dr. Steinkopff, they have competency of their own besides, appears very reprehensible. This rcenary spirit seems to be creeping into religious societies more and ore.' p. 117.

Dr. Thomson follows in his own peculiar style. We shall ve the first three of a string of twenty questions, the nature which may be judged of from the sample.

'QUES. Mr. Hughes; you were at the formation of the British d Foreign Bible Society, and at that period, you told the public, at the Bible Society was, "by circulating the Bible *only*, to circu-e *pure* truth, *pure* religion, *pure* morality, and to offer the hungry ltitude the finest wheat, without tares and without chaff." But u have since lent your aid as a Secretary of that very Society in culating *spurious* Bibles to an incalculable extent, and thus in cir-lating *impure* religion and *impure* morality, and mixing *tares* and *ff* with the *wheat*. Pray, what do you receive for these your vices?

'ANS. *Three hundred pounds a year.*

'QUES. Mr. Brandram; you are well known to be favourable to Apocryphal circulation;—you are honest, and do not conceal your predilections;—you are bold and fervent, and never cease to advocate the cause of Susanna and the Elders. The whole Committee are aware of this, and sometimes wish you were a little more prudent in your declarations. Pray, how much do you get for your being *another* of the secretaries?

'ANS. *Three hundred pounds a-year.*

'QUES. Dr. Steinkopff; you are the staunchest supporter of the Apocryphal proceedings that is to be found in the meetings at Earl-street; you have all along pleaded for giving Bibles on the Continent in that form which is most agreeable to the taste of your correspondents there; and *since* the famous resolution of November 21, which was professed by your Committee, and believed by your too partial friends, to be an Anti-Apocryphal resolution, you have published a pamphlet, one great object of which is to argue the necessity of still circulating the Apocrypha, and to press upon us the *Christian* duty of doing so as heretofore! You are *still another* of the secretaries; and how much do you receive for your official work?

'ANS. *Three hundred pounds a-year.*'

To expose the baseness of this malignant attack, it is only necessary to remind our readers, that, *for eighteen years*, the three secretaries of the British and Foreign Bible Society acted *gratuitously*. To charge such men with being 'mercenary,' is an act of such scandalous injustice, that we confess all the respect we have hitherto felt for Mr. Haldane is shaken by his mean and unworthy conduct. He must know, that his statement is altogether a disingenuous one, to use the mildest language. He knows that the time which the Secretaries give to the business of the society, *does* prevent them from occupying any stations that would involve constant pastoral labour; that it not only necessitates their residence near London, and debars them from accepting any offer, however eligible, that would remove them from the sphere of their labours,—but that it would be incompatible with the claims of either a large parish or a large congregation. He knows, therefore, that they are not less entitled than the 'subordinate agents' to be equitably remunerated. He knows, that the reverse of the mercenary spirit which he imputes to them, is the true character of the men he maligns;—that two of the three Secretaries served the Society without fee or reward for eighteen years; and that the late Mr. Owen sacrificed not only his time and his best energies, but his health and life to the service. He might have known, that both Mr. Hughes and Dr. Steinkopff long hesitated to accept of the proffered salary; and that the ground on which it was resolved to annex a remuneration to the vacant office was, that its duties were incompatible with

any clerical charge of a considerable kind. To have made one of the secretaryships stipendiary, while the others continued honorary, would have been in every point of view invidious; and on this account, it was resolved to annex, no excessive, but an honourable and equitable remuneration to the three. All this is matter, not of gossip or hearsay, but of notorious fact. The boast, coming from a man of opulence, that *he* never received any pecuniary aid to assist him in his journeys, placed in comparison with the gratuitous labours of eighteen years on the part of either Mr. Hughes or his colleague, becomes worse than ridiculous: it is heartless and contemptible. The most malignant enemy of the Bible Society, let him have been Papist or infidel, never brought a viler charge against the Institution, than that of mercenary motives as applied to individuals who have been from the first identified with either the foundation or the prominent management of the Society. Mr. Haldane's conduct can be considered only in the light of a deliberate attempt to injure the private reputation of men whose disinterestedness has been less ostentatiously displayed than his own, and, through them, the cause of the Bible Society.

What, it might be asked, has this to do with the distribution of the Apocrypha? Did either the Secretaries or the subordinate agents '*get*' any thing by concurring in its circulation? Did their salaries hinge upon the point which has excited so much controversy? Had they any private interest at stake? No, and for upwards of three years they have received their salaries without rebuke or protest on the part of Mr. Haldane and his friends; and so they might have done to the end of their days, had not his vindictive spleen been excited by their non-compliance with his extravagant requisitions. And now, in the *twenty-third* year of Mr. Hughes's secretaryship and that of his foreign colleague, the 'discovery is made,' that they are mean, mercenary men, who would not 'shut 'the doors or kindle a fire on the altar for nought;' that all their pretended zeal has been hollow, and their labours a farce; that they are paid from the heart-wrung contributions of the poor, for 'reclining on ottomans in Earl-street, reading the 'newspaper, and taking snuff!'

But it is a remarkable fact, that, in almost every charge which either Mr. Haldane or Dr. Thomson has brought forward against the Institution, they have been anticipated by some undisguised enemy of the Bible cause, and more especially by the Rev. H. H. Norris and Mr. Spry. It will be in the recollection of our readers, that the expense of conducting the Earl-street Institution was more especially made

the ground of the charge of 'dishonesty,' 'breach of faith,' 'extortion,' &c., in a memorable Letter addressed to the Earl of Liverpool, which was answered by the Rev. Mr. Scholefield.* Mr. Norris asserted, that the management expenditure of the Bible Society in one year, compared with that of the Christian Knowledge Society, was 'considerably above three to one, 'created chiefly by the heavy charge incurred by the por-'tentous system of *domestic and foreign agitation.*' The facts opposed to this assertion were: 1. That the whole expense of visiting Auxiliary Societies within the year was £719, while the contributions raised within the same period amounted to £53,314, the expenses being something more than 1¼ per cent. upon the whole. 2. That, deducting the expenses of the depository and the *extra* charges attendant on the Society's foreign operations, the management expenditure was not above double that of the Bartlett's Building's Society, its income being also nearly double.

But Dr. Thomson goes beyond Mr. Norris, charging the Committee with expending £8000 a year in salaries, 'gra-'tuities, *fine furniture,* &c. &c. &c. &c. all for converting the 'British and Foreign Bible Society into the British and 'Foreign Bible and *Apocrypha* Society, and upholding the 'mere framework' of the Institution. We know not on what document he founds this false allegation; but we presume that the Cash account for the year ending March 31, 1825, must be what he refers to. In that year, the Society's net payments, independently of the purchase of exchequer bills, &c., was £94,044; the receipts were £93,285. On the payment side, the cost and charges of Bibles and Testaments printed or purchased, and the sums voted to Foreign Bible Societies, the Bishop of Calcutta, and the Serampore Missionaries, amounted to £86,824; the salaries of the secretaries and foreign agents amounted to £3052;† and the expenses of the depository, insurance, repairs, poundage in collecting, and general disbursements were £4168. About one fourth of the

---

* See Eclec. Rev. Jan. 1823.

† To this, Dr. Thomson may contend, should be added £510 paid to the Rev. Leander Van Ess and Professor Kieffer for their Biblical labours, which is included in the above sum of £86,824, as properly belonging to the 'cost and charge of Bibles and Testaments 'printed and purchased on the Continent,' &c. But the sum voted to the Serampore Translators stands on the same footing. The addition of these two 'salaries' would not affect our statement, as it would leave the home management expenditure as it stands, and the total expenditure would still be only a trifle above 7¼ per cent.

latter item (£970) arose from travelling expenses in forming, aiding, and visiting Auxiliary Societies in England, Scotland, and Wales; the contributions from which, within the year, amounted to £37,475, being an expense incurred of about 2½ per cent.; a sort of poundage which will not be thought a serious or unnecessary drawback. The total expenses of management, *including* £443 repairs, and £544 insurance from sea risk and fire, was £7220, or, deducting the above two items, which properly form no part of the management expenditure, £6233, on a net expenditure of £86,824, being considerably less than 7½ per cent. on the whole. Of this £6233, upwards of a £1000 was paid to foreign agents; the travelling expenses form nearly another £1000; so that the home management expenditure, exclusive of the travelling expenses, come within *five per cent.* on the net payments. When it is considered that this includes the whole annual expense of the Depository, containing a stock which, we believe, has at times amounted to £80,000, we think that the Public will not be disposed to consider this management charge as very extravagant. As to the charges for '*fine furni-*' *ture*, domestic expenses, gratuities,' &c., our readers need not be told that they exist only in Dr. Thomson's pages,—that they are apocryphal additions; and we have sufficiently shewn how much credit is due to his round assertion, that the total expenses amount annually to £8000, when, including foreign agencies, they have not exceeded three fourths of that sum on so large an expenditure. We shall have no objection to see the management expenditure reduced, provided that it be not the result of what Mr. Haldane and Dr. Thomson are so anxious to see consummated, namely, such a contraction of the sphere of its foreign operations as shall supersede the necessity of either a foreign secretary or any Continental agents.

As to the question of salaries, however, these two gentlemen are not of the same opinion. Mr. Haldane admits it to be quite equitable and necessary, that 'subordinate agents 'should be remunerated and supported;' he only objects to the salaries of the reverend Secretaries on the ground of their being pluralists. Dr. Thomson, on the contrary, says: 'We 'do not say that *their* salaries are too large, considering the 'nature of their functions and the responsibility of their 'situation, though we are far from thinking them too small.' Now if they are neither too large nor too small, we should imagine that they must be pretty near an equitable medium. Dr. Thomson only wonders that London should not afford three idle men who would undertake the office for nothing.

And certainly if the Secretaries had nothing to do but to recline on ottomans, read the newspaper, and take snuff, their places might easily be supplied. But, continues the reverend Libeller,—

'It will scarcely be believed by those who have hitherto been accustomed to hear nothing but unqualified praises of the British and Foreign Bible Society, that, with the exception of Mr. Thornton, banker, who acts as Treasurer, all the officers throughout its wide establishment have large remunerations. With that solitary exception, there is not a labour of love in any one of its departments! Its object is characterised by the purest and most divine benevolence: Mr. Conder calls it "the noblest institution which God has ever been pleased to raise up and to honour." Men of every rank and character and condition have united in extolling it as worthy of universal support, and calling for the most disinterested sacrifices; and yet, none of its servants, from the highest to the lowest, will work without genteel wages!!!

Whether the vice-presidents of a Society are, or are not, its 'officers,' and the committee its 'servants,' we leave our readers to determine. From the language of the Third Edinburgh Statement, we should be led to infer that the latter were not only servants, but mere hirelings, or at least stipendiaries; for the Writer talks of '*dismissing*' them 'from the *service* of 'the Society.' It is only, however, by denying that the Vice Presidents, Librarian, and Committee are either officers or servants, that Dr. Thomson can escape from the disgrace of having printed a gross falsehood. Nor will this distinction avail him much. All the force of his sarcasm turns upon the supposition that, from the highest to the lowest, all who are engaged in 'working' on behalf of the Society have genteel wages for it. That the Committee are working men,—that their labours are not small,—that a very considerable portion of the business of the Society must of necessity be conducted by their gratuitous labours, no one who knows any thing about the Society can require to be informed. We should be glad to know what else than a 'labour of love' theirs has been. Besides the Earl-street Committee, many clergymen and others have laboured unweariedly in the service of the Society, —have undertaken distant journeys in the cause, or have assisted its secretaries at home, without the slightest remuneration. What has their labour been but a labour of love? Dr. Thomson, it will be observed, does not speak of the Earl-street Committee here, but of the Bible Society at large, as if the Auxiliary Societies throughout the kingdom were not wholly conducted by gratuitous officers—except that it is not our concern to answer for the Edinburgh Committee. What then is it

that the public are expected 'scarcely to believe?' It is this;—that the British and Foreign Bible Society employs a number of individuals in the capacities of assistant secretaries, accountants, clerks, depositary, warehousemen, and porters, who are all remunerated for their labour; which, Mr. Haldane says, is equitable and necessary;—and further, that the three Secretaries, two of them after having given their gratuitous services for eighteen years,—have, for the past three years, been receiving a salary which, Dr. Thomson admits, is neither too large nor too small;—the public, it seems, will scarcely believe all this, although these sums have regularly appeared in the Cash account of every Report, and no subscriber, therefore, can be unaware of the fact! The public will have more occasion to be surprised that Dr. Thomson should now bring this forward as an original discovery. It reminds us of the astonishment of a child on being first informed that the minister was paid for preaching, which he had innocently supposed to be a 'labour of love.' And is the clerk paid too? And the pew-opener? Why, then they all have wages!

The 'noblest of institutions' must be allowed, we conceive, to occupy, in this respect, the same elevation that it did; but a more serious charge is behind. The three Secretaries might be mere mercenaries and hirelings, and yet, the motives and principles of the Committee be irreproveable. But the principles of three fourths of them, we are told, 'are such, that it is 'a matter of indifference with them, whether they circulate the 'Bible or the Bible and Tom Thumb.' Of course we are to understand Mr. Haldane as meaning to affirm his belief, that they would be willing to bind them up together and to give away the Holy Scriptures printed in the same volume with Tom Thumb. One of them is stated to have *said so*. Why the individual's name is concealed, we cannot imagine, unless Mr. Haldane too is afraid of the Court of Session. Surely no misplaced tenderness towards the culprit can have led him, by concealing the name, to render twenty-three gentlemen obnoxious to the suspicion of being the offender. But, indeed, if the principles of three fourths of the Committee are the same, the spokesman would seem only to be the more frank and honest man of his party. Nor can we wonder that Mr. Haldane, giving ear to such silly falsehoods, should deem it high time that these men of no principle should 'go out.' We must take the liberty of suggesting, however, that a man who prints a calumny on the faith of a hearsay of this kind, would not, in any libel cause, be distinguished from the inventor of the slander. If Mr. Haldane had said, that, according to *his* own view of the principle on which the circulation of the Apocrypha is defend

ed, it would leave persons at liberty to circulate the Bible and Tom Thumb,—he would have shewn that he misunderstood their principle, but still, he would have had a right to express such an opinion. This, however, he has not done, but has imputed to three-fourths of the Earl-street Committee, a sentiment which they would indignantly disclaim, which it is impossible that they should hold, and which Mr. Haldane has ascribed to them, not only without proof, but without having before his eyes the ninth commandment.

Perhaps it may be deemed the best excuse that can be offered in this gentleman's behalf, that he has unfortunately taken up the idea, that the Bible Society itself is a very unwise and ill constituted institution, its Secretaries men of suspicious character, and its Committee very unprincipled men. Had Mr. Haldane's opinion been distinctly known from the first, we imagine that it would have given a somewhat different complexion to the dispute with the Edinburgh Committee. With regard to the majority of those who have joined in the No Apocrypha cry, we believe them to have been actuated by no latent hostility to the Society, but by a jealousy which we cannot but respect, while we regard it as ill informed, respecting the purity of the Sacred Canon. But let our readers judge for themselves whether, putting the Apocrypha apart, Mr. Robert Haldane can be considered as a friend of the Cause. The following is a brief catalogue of his objections to the Institution and its Directors.

1. He objects to the original constitution of the Society, as resulting from 'an error,' and therefore, naturally enough, he would wish to see it dissolved. He quarrels with that which has hitherto been deemed one of its most admirable features, its unity and comprehensiveness.

'I am convinced that it was an error to erect *one Society* as the only medium of the operations of all the Christians in Britain for this purpose. The idea so prevalent, that whatever has for its object the diffusion of Divine truth throughout the world, will be conducted to the best advantage by a single great Society, does not appear to be well founded.....Certain advantages have undoubtedly attended the plan, and, were human nature perfect, it might be in all respects the best; just as, if angels were our rulers, the most despotic power would best attain the ends of civil government. But, if certain advantages have attended this arrangement, it has also been accompanied with most serious disadvantages.' p. 22.

In this objection, Mr. Haldane has the merit of singularity. The early opponents of the Bible Society alleged, that *one* society was enough, and that therefore the new institution was rendered superfluous by the Bartlett's Buildings Society. Mr. Haldane

deprecates the British and Foreign Bible Society as a 'mono-'poly;' forgetting, or wishing his readers to forget, that the most formidable objection it has had to encounter, is that of rivalry. If it was an error, 'to erect one society of this kind,' instead of two or three, or two or three dozen, the fault surely cannot lie at their door who founded this one, but at theirs who did not erect others. How then came Mr. Haldane to remain so long quiescent without taking any steps to expose or to remedy the error? The Bible Society, however, is *not* the sole depository of Bibles to be issued to foreign countries, nor is it rightly described as a single great society. It is only the parent or sister of an assemblage of societies, domestic and foreign, with which it is at once in combination and competition; and every advantage of check and stimulus is obtained by this means, that could be realized by half-a-dozen hostile and jarring establishments. In fact, the Hibernian Bible Society is not an auxiliary, but a distinct Society; and the Edinburgh Bible Society has acted not less independently of the Parent Institution. Of the benefit arising from this separate operation, we profess ourselves to be ignorant. This, however, is quite clear, that the constitution of a society uniting in its management, members of different communions, secures all the advantages that Mr. Haldane would propose by his plan of sectarian subdivision. But, whether he is aware of it or not, it is clear that the catholic spirit of the Society is the real object of his repugnance. Union is, with him, compromise. He never has acted long together with persons differing in religious opinion from himself, and his new alliance with Dr. Thomson will be as short-lived as it is portentous. He tries to find reasons for his antipathy to an Institution which has done more, perhaps, to unite all the friends of religion in one great cause, than any society that ever existed,—to justify to his own conscience and to the world his being found in the ranks of its enemies; but those reasons are mere after-thoughts which betray by their weakness the badness of his cause. He knows not, we sincerely believe, what spirit he is of.

2. It is not merely with the Society as being one,—'a single 'great Society,' a glorious monopoly, that he is offended, but with its admitting of the co-operation of persons of different communions in circulating the Scriptures. Were there ten Bible Societies working together in full operation and counter-operation, this would not mitigate the evil in his view, were the Bibles 'delivered to the people' by 'unqualified persons.' On this ground he avowedly rests his sweeping condemnation of the whole foreign proceedings of the Society from the first year of its existence until now. The exclusion of the Apocry-

pha would not in the slightest degree affect this his main objection against the Society. Here, as we have shewn in a former article, he but adopts and reiterates the stale objection of the Papists, and of the Protestant High-churchman, against giving the Scriptures to the people through unauthorized hands. Mr. Haldane would not let an Arian sit on a committee of the Bible Society, or suffer the Bible to reach the community through so polluted a medium. Mr. Sikes makes the same objection to its passing through the hands of Calvinists or Quakers. The Church of Rome forbids its members to receive the holy Scriptures at the hand of any Protestant. Thus, in different ways, a misguided or pretended reverence for the word of God is made the plea for closing the channels of distribution. We are far from wishing to class Mr. Haldane with the men whose arguments and almost language on this point he has borrowed. His principle, however, though in his hands it assumes a more specious guise, is the same as theirs; namely, that the Bible given by a Dissenter will induce schism, by a Protestant, will promote heresy, by a Socinian, will teach Socinianism; that it becomes vitiated by the medium through which it passes, a mysterious influence following it from the hand of the donor to the mind of the recipient. Hence, the danger and criminality of co-operating in the distribution of the word of God, with any persons whose sentiments we judge heretical or schismatic. Such sentiments as these, when first urged by the early adversaries of the Bible Society, were considered as alike intolerant and presumptuous. Intolerant, for they go to the extent of erecting every similar association into a tribunal of character, instituting a religious test as a qualification for the lowest act of Christian charity, and rendering all extensive co-operation impossible. Presumptuous, for it is implied that the Bible requires a safeguard; that it is not to be trusted to speak for itself, but must be subjected, like goods imported from a suspicious quarter, to a sort of quarantine. Dr. Wordsworth objected to the novel union and combination of churchmen and dissenters. He would cordially allow of such a co-operation for the ordinary duties and charities of life, but would not admit it in any religious concerns. The answer made to his objection was this. 'The question is simply, 'whether the application of this rule should include the circu-'lation of the Scriptures among the ordinary duties and chari-'ties of life, or among such of its concerns as are strictly reli-'gious. We think this question is answered by deciding, 'whether a co-operation for this purpose involves any compro-'mise of principle. The limitation of a rule is to be ascer-'tained by the reason of the rule. Churchmen and Dissenters

'may and should co-operate without reference to their dis-
'agreement in religious opinions, so far as those opinions are
'not concerned. Religious parties disagree in their explana-
'tions of the Bible: they cannot co-operate here, without dis-
'sention on the one hand, or a sacrifice of principle on the
'other; here they should not co-operate. They agree upon
'the duty of circulating the Bible: here there is no room for
'dispute or compromise: here they should co-operate.'*

The differences between Churchmen and Dissenters are confessedly far less essential than those which distinguish the evangelical denominations of the Protestant Church from the Romanists or the Neologists of the Continent. But, if co-operation in circulating the word of God involve a sacrifice of principle in the one case, it involves it in the other: the only difference would lie in the degree, the more or the less that is compromised. The smallest surrender of principle, however, the least departure from integrity, will be viewed by the Christian as not less indefensible than the commission of the grossest delinquency. If to co-operate with a Socinian in circulating the Scriptures be a sin, Dr. Wordsworth was perfectly right in refusing to co-operate with a Dissenter: he would, with his views, have incurred criminality by the compromise. If it be wrong to co-operate with a Papist, for the like object, it must be wrong for the Episcopalian to coalesce with the Quaker, the Presbyterian with the Sandemanian, the Calvinist with the Wesleyan. And if they must not unite in this great charity, the distribution of the common charter of salvation, the laws of Heaven and the offers and promises of Divine mercy, neither can they, it seems to us, consistently or safely unite in any other schemes of charity or benevolence,—in the erection of schools or hospitals, or in the work of legislation. But waiving this; the present question is not, whether Dr. Wordsworth and Mr. Haldane are right or wrong, but whether the principle on which the Bible Society was founded, and on which its practice has uniformly been defended, be not as we have stated. Of this fact, any person may satisfy himself by a reference to the pamphlets which appeared on the subject. Such being the case, with what fairness or decency can a gentleman come forward at the end of three and twenty years, to arraign the Society for a line of conduct which it has pursued from the first, in strict accordance with its known principles? If Mr. Haldane disapproved of the Society, he was at liberty peaceably to withdraw; but his present attack upon Dr. Steinkopff, as if he and Dr. Pinkerton, more especially, had been clandestinely

* Eclectic Review. Old Series. Vol. vii. p. 285.

and treacherously linking themselves with all the infidels of the Continent, is so flagrant a piece of misrepresentation, so gross a perversion of truth, and so cruel a defamation, that it is grievous to think any good man should be in this instance the accuser of his brethren.

The Apocrypha serves very well for a watchword,—a topic to fall back upon; but the greater part of Mr. Haldane's pamphlet is occupied with other matter,—with attacking the Bible Society's versions, criticising their reports, and defaming their agents and correspondents. When the distribution of the Apocrypha is referred to, it is to supply fresh scope for invective. Thus, at page 168.

'The question still returns—Is it lawful to send the Apocrypha with the Bible? This question Dr. Steinkopff is careful not to discuss. But if this is not lawful, then it cannot be a prudent and honest means of conciliation, but *cunning*, *deceitful*, and *knavish* management.'

Take that, Dr. Steinkopff!—But what has the Apocrypha to do with the following passage, which our readers may possibly suspect to have been copied from the John Bull Newspaper?

'When a Bible Society is to be formed at a certain place, under the "fostering care of the Parent Society," a general meeting is summoned by handbills affixed in different parts of the town, at which the principal nobleman, or person highest in rank in the neighbourhood, is requested to take the chair; no matter what his moral, not to speak of his religious, character may be. What will be the fruits of this system may easily be foreseen. The following is a list of some of the most distinguished Presidents of Bible Societies, whose names I have now before me, and whose characters, as follows, are well known:—Lord ——— is an avowed Socinian, and was a very dissipated character in early life: he is, however, a great friend to religious liberty, and *never laughs* at religion, which his wife does constantly. The Earl of ——, who has figured in those notorious memoirs which have lately made so much noise. The Duke of —— is a gambler. Mr. C—— is generally believed to be an infidel. The Earl of ——'s family are notorious for their desperate profligacy. The Duke of —— is perhaps as bitter an enemy of Christianity as ever lived. The Duke of ——— is well known, and disbelieves the inspiration of Scripture; in short, is a German Neologian. Lord —— is a man who used to ride at races occasionally. The Marquis of —— is too notorious to need to be mentioned. Viscount —— is a man notorious for his outrageous profligacy, accused of ——, and was once in custody for this crime, a great encourager of boxing, prize-fighting, &c. This man presided at a Bible-meeting in the west of England, and made a speech which contained some very pious sentiments. The people (at least those who did not know him) were delighted. At the close of the meeting he was heard to call over the stair to a friend,—"Did you hear how nicely I diddled the Saints?" These are a few of the "truly enlight-

ened and respectable persons," presidents of the Bible Societies got up by the "Parent Society," and placed under its "fostering care!" pp. 113, 14.

This disgraceful passage is followed by an extract from a newspaper, in which Lord George Cavendish's having presided at a Bible meeting, is mentioned as the symptom of an approaching election. The Newspaper-Editor's comment, which Mr. Haldane deems very just and pointed, is: 'We blame not Lord 'George, but we do blame *the saints*.' But 'the most severe, '*because the most just* reproof that perhaps ever was given to a 'Society calling itself religious,' Mr. Haldane thinks, was the letter which appeared some time ago in the Newspapers, purporting to have been written by Lord Orford, in answer to an application made to him to become a president of the Norwich Bible Society. The letter bears all the marks of a fabrication, and we have understood that no such letter was ever received by the gentleman who made the application. It is not very credible, that his Lordship would avow that his character was infamous, or that he would pretend to be annoyed by having to communicate with a gentleman of property in the county, with whom he must often have come into contact. Could we suppose that Lord Orford himself drew up the letter as a newspaper squib upon 'the saints,' it would place his character in no very creditable light; but it would *not* prove that Mr. Gurney, in making the proposal to his Lordship, had given any just 'occasion to the enemies of God to blaspheme.' We should have imagined—and here we confess we are at issue with Mr. Haldane—that any magistrate or legislator in a Christian country, might without offence have been called upon to sanction the public distribution of the Scriptures. We are quite sure that the Writer of that letter, if as unfit as he professes to be, to give even the sanction of his name to such an institution, must be very unfit to discharge his political duties. And he would have been a very weak as well as a profligate man, to impute to hypocrisy or any sinister motive, an application which he must have known to be grounded on his local station and influence, not on his religious character. Yet, Mr. Haldane terms this letter a just reproof—a reproof upon the British and Foreign Bible Society; and on the strength of these newspaper paragraphs, he invokes the ruin of the Institution, unless it shall adopt another mode of procedure!

If, by the British and Foreign Bible Society be meant its Secretaries and the Earl-street Committee, it might be thought that they were responsible only for the character of the presidents of the Parent Institution. It is not true, that the local patronage of the various auxiliary Societies is '*got up* by the agents of

'the Parent Society.' The Earl-street Committee have no power to interfere with the local committees in this respect. Unless, therefore, Mr. Haldane's libellous catalogue is meant to include some of the Vice-presidents of the British and Foreign Bible Society itself, he and the newspapers are chargeable with gross unfairness. The Editor of the newspaper, who, in attacking the Saints, was labouring in his vocation, may be supposed to have been alike careless and ignorant of the distinction; but Mr. Haldane cannot plead ignorance of the constitution of these societies: he knows that they are under as distinct and independent management as the Edinburgh Committee itself. The application made to Lord O——, or to the Duke of ——, or to Mr. C——, may have been injudicious; for we cannot admit it to be a serious misdemeamour; but still, the British and Foreign Bible Society ought not to be held responsible for acts over which it has no control. The reproof, as regards them, is pointless.

But Mr. Haldane may allege, that his objections are against the system of inviting any but men of decided piety to countenance 'a Society calling itself religious.' This he seems to think very wicked. But what does he mean by a 'religious 'Society?' The Bible Society has a specific object, to which, apart from all theological and political distinctions, it confines itself,—the distribution of the Holy Scriptures. This object, though it may be considered as a religious one, is one which any man of general benevolence, believing in the truth of the Christian Religion, and in its tendency to advance the temporal as well as the eternal welfare of man, may be anxious to promote. It is not more peculiarly a religious object than many which come within the province of legislation and magistracy. Where then is the impropriety of inviting the co-operation of any class or description of persons, or of securing for such a Society the patronage of the civil government, the local magistracy, and the aristocracy?

The Bible Society is not an ecclesiastical body, not a theological institution, not a Propaganda College. If it were, it might be proper that its Committee should take orders, and all its members sign the Thirty-nine articles, or the solemn league and covenant, or at least give in a confession of faith. The words 'religious society' are associated naturally enough, in Mr. Haldane's mind, with a train of ideas relating to ecclesiastical discipline and the strict communion of the Scotch Baptists. But a Bible Society Committee must be, we conceive, of a less sacred character. Though its object partakes of a religious nature, its business is purely secular; as much so as that of a town council or of a hospital board. The questions that come

before it are of a commercial, not of a theological kind: they respect ways and means, collections and grants, translating and printing. The moment the Committee enter upon questions of doctrine or ecclesiastical polity, they exceed their province, and violate the compact by which they stand pledged to the various communions of Protestantism, not to agitate any topics on which they differ. This feature in the constitution of the Society, Mr. Haldane may consider as a serious defect. We regard it as its distinguishing excellence; and it is at all events, an essential and integral principle of the Institution. To this principle, the Committee have uniformly adhered, with the single exception of the theological controversy respecting the Apocrypha, into which they have now reluctantly been dragged. Their agents have faithfully abstained, alike at home and abroad, from mixing up the affairs of the Society with any ecclesiastical or theological differences, or with any other missionary and religious objects, however laudable. By so doing, they have provoked Mr. Haldane's unholy spleen; and not content with wilfully shutting his eyes to the principle by which they have been guided, he labours to impute to them the most unworthy motives. His objections to the proceedings of the Society at home and abroad, resolve themselves into these two; first, that the Society is constructed on a plan diametrically opposite to what he thinks it should have been; secondly, that its Committee and agents act in conformity to that plan, instead of acting, as he would have them, in opposition to it, and as might have been right, had the Bible Society been a totally different Institution. Is this reasonable?

3. Mr. Haldane's third objection, or rather class of objections, relates to the foreign operations of the Society.

'Instead of employing individuals as agents in the circulation of the Scriptures, which might have been done with the greatest effect, they have positively refused to do so, and have confined their exertions, in this way, to those *miserable Societies* which they have erected on the Continent.' p. 160.

The rashness of assertion which is exhibited in this statement, is marvellous. First, we are told that the Bible Society employs no agents in the circulation of the Scriptures,—Mr. Haldane means, we presume, on the Continent. But, even with this limitation, the assertion is the antipodes of truth. For, not to speak of the Rev. Mr. Leeves, the Society's agent in Turkey, Mr. Barker, their agent in Syria, Mr. Jowett and others connected with the Missionary Societies, who have been extensively employed in circulating the Scriptures,* Mr. Thomson,

* In the last Report, we have grants to the Rev. Dr. Morrison; to

whose letters from Colombia form so interesting a mass of documents in the Appendix to the last Report, and the Rev. Mr. Armstrong, the Society's agent in South America,—Professor Van Ess, the Rev. Mr. Gosner, and various other individuals have been employed in different parts of the Continent, as appears from the printed Reports.* Mr. Haldane cannot be ignorant, though he seems strangely forgetful, of this fact. His second assertion is, that they have positively refused to do so, which, as it stands, is equally incorrect. They may have refused to employ *certain individuals*, or may have declined, *in certain cases*, to employ any other channel than the foreign society with which they were in correspondence; and if all their reasons were known, the public might think they had decided wisely. For instance, they may have deemed it imprudent to commit the Society by employing as their agents, individuals identified with other societies, or persons obnoxious to the local government, or men of acknowledged piety but of acknowledged indiscretion. Some of Mr. Haldane's friends and correspondents may have drunk so far into his spirit, that they might have been disposed to avail themselves of such an 'agency,' for the purpose of openly opposing, counteracting, and defaming the Continental Societies. This is fairly supposable; and the 'positive refusal' of the Committee to lend themselves to such proceedings, will not prove that they are indisposed to avail themselves of any individual exertions where they can be safely and effectively directed.† No doubt Mr. Haldane will say, that their management in this respect, instead of being prudent, honest,

---

the Missionaries at Otaheite; to the Missionaries at Madagascar; to the Moravian Missionaries in Labrador; to Missionaries, &c. proceeding to other foreign countries; to the Society's agent at Smyrna; &c.

* In the last Report, we have grants to 'a gentleman at Vevey;' to 'sundry persons for circulation in Bohemia;' to the Rev. Mr. Gosner; to a clergyman near Munden; to the Rev. Dr. Van Ess; to Count Von der Recke; for sale or distribution in Transylvania and Wallachia; to sundry persons for distribution in Austria and in Bavaria; to a gentleman at Copenhagen; to correspondents at Breslau; to a correspondent at Warsaw; for the Vaudois in Piedmont; &c. &c.

† One of the *proofs* on which Mr. Haldane rests his misrepresentation, is the following extract from an anonymous letter: 'L—— 'has applied to the Society in London, for a supply of the Scriptures, 'but he has received a communication, stating that they could not 'grant Scriptures to *private individuals*, but only to societies.' p. 124. It would have been strange, indeed, had they returned any other answer to such an application.

and conciliatory, has been 'cunning, deceitful, and knavish.' He is welcome to his opinion, but he really ought to adhere a little more closely to fact.

His third assertion is to this purpose; that individuals might have been employed with the greatest effect as agents in the circulation of the Scriptures, instead of 'the miserable' Continental Societies. These 'miserable societies' are fifty-two in number, and we shall take a brief view of their proceedings. The first in order of institution is the Basle Bible Society, founded in 1804, which has circulated, with the aid of the British and Foreign Bible Society, no fewer than 146,670 copies of the Bible or the New Testament. We wish to know whether this is 'a miserable society!' The Wurtemberg Bible Society, instituted at Stuttgardt in 1812, has circulated 135,941 Bibles or Testaments. The Ratisbon Bible Society has circulated 65,000 Testaments; the Frankfort, 69,700; the Hanover, (since 1804) 35,000 German Bibles; the Prussian Bible Society, 200,000 Bibles and Testaments; the Saxon, instituted in 1814, 105,500; the Russian, 704,831; the Swedish, 223,870; the Danish, 86,000; the Sleswig-Holstein, 64,000; the Paris, 61,400. Altogether, the fifty-two European Societies are known to have circulated considerably above 2,302,274 copies of the New Testament, with or without the Old Testament; and we now appeal to the reader's heart, whether, if the Societies be miserable, this is a miserable result. In addition to these exertions of societies, three Catholic clergymen have published above 60,000 copies of the German New Testament.

Will Mr. Haldane pretend that the circulation of the Scriptures to the same extent could have been accomplished by individual agents? It is difficult to negative possibilities; and an hypothesis is not quite so easily dealt with as a tangible assertion. What *might have been done*, who shall say? What a pity that, three and twenty years ago, Mr. Haldane did not point out his more excellent way. At that time, every body thought that the Bible Society Committee had adopted the plan most direct, most prudent, most likely to be effective. Ah, but says Mr. Haldane, if you had but acted on my plan, what might you not have done? Doubtless, he could have found gratuitous agents and philanthropic booksellers in all parts of the Continent, who would have done the work cheaper, as well as better, and not an Arian or Neologist or Apocrypha-man among them. But what say you to Russia, Mr. Haldane? Does Russia form no part of the Continent of Europe? How comes Russia to be left totally out of the account in your *exposé* of the religious state of the Continent? Will your friend Dr. Henderson tell you that the miserable Russian Bible So-

ciety might have been effectively superseded by agents and booksellers? We admit that they are very Apocryphal in the Greek Church; but 75,000 Slavonian Testaments, and 75,000 of the Gospels in Modern Russ, clear of all Apocrypha, is an item worth consideration, in the endeavour to ascertain how far the work could have been accomplished by private agency. Some of the fifty-two societies have not done much, we admit; three in particular, those of Lausanne, Geneva, and Neufchâtel; but those cantons do not form a very large portion of the Continents of Europe. And we apprehend that, even by those 'miserable societies,' good has been done, that would not otherwise have been accomplished. A Correspondent of Mr. Haldane's asserts that, in Catholic countries, (Austria is instanced,) the Scriptures might be introduced, with or without the Apocrypha, through the booksellers. Whether they might be introduced is not the question, but by what means they could be put into circulation. Why does not Mr. Haldane, instead of abusing the Earl-street Committee, put these suggestions into execution? Why cannot he persuade the Edinburgh Bible Committee to send out or employ agents (gratuitous ones of course) to circulate Bibles throughout Austria, Italy, and Spain? For imbecillity and arrogance, however, the following paragraph from another of Mr. Haldane's friends, is perhaps unrivalled.

'Bible Societies form the most powerful engine which has ever existed for acting on the whole mass of mankind, and which must, sooner or later, alter the face of civil society. The original one in London will continue most useful for its own country and for heathen nations, *when its Committee has no means of exercising its own judgement*, but is of necessity *obliged* to act under the better judgement and information of Missionaries sent out by *other Societies*. To *the whole Roman Catholic world*, forming a far greater aggregate than all the other Christian sects together, it is, and *ever will be, nearly useless*. If it will, however, print, whether THROUGH ME, or others, the authorised copies of the New Testament only, and give them out liberally to the agents of all the other Societies which are now employed upon the European continent, and *not interfere with them itself*, it *may* do good; but the extreme want of prudence, and judgement, and information which it has hitherto shewn, will injure the cause, rather than benefit it, wherever its interference is suspected.' p. 159.

So, then, Bible Societies are at once the most powerful engine ever devised for acting *on the whole mass* of mankind, and, with regard to the greater part of Christendom, nearly useless! The 'original one' will, however, '*continue* most useful' for this country and for heathen nations, when those to whom its usefulness has hitherto been attributable shall no longer be able to use their judgement. To complete this admi-

rable recipe for managing the affairs of a society, means having been devised to bind a voluntary committee of gentlemen to act in opposition to their own judgement, under the obligation of some unimaginable necessity which deprives them of all alternative, nothing will remain but that they should be very liberal with the public money, taking good care never to interfere with its application. By these means, this very ingenious gentleman would doubtless contrive to render this most powerful engine very nearly useless. We agree with Mr. Haldane, that this paragraph contains 'certain truths which the supporters 'of the Bible Society would do well to consider.'

The pamphlet from which this is taken, was published in 1821. It excited little or no attention from the public, and it deserved none. It sounded, however, the first note of that warfare which has since been waged with so much pertinacity and so little good faith by Mr. Haldane and his party. The circulation of the Apocrypha by the Committee has *now* been made the head and front of their offending, as the charge most adapted to excite a popular clamour; but it must be pretty evident to our readers, that this is not the real ground of Mr. Haldane's animosity. Before it was known whether they would concede this point or not, here is a determination avowed, to *compel* the Committee to act under the better judgement of the missionaries sent out by *other societies*;—in other words, by Mr. Drummond, Mr. Haldane, and the Continental Society. Mr. Haldane says, he was not 'the first to accuse the Directors 'of connecting themselves with the leading infidels of the 'Continent.' This is true; it is observable, however, how he has not simply echoed, but improved upon the charge. Their conduct was at first intimated to discover only 'extreme want 'of prudence, and judgement, and information.' This was feeling the pulse of the religious public. Now, it is 'cunning, 'deceitful, and knavish management.' At first, only their conduct, now, their motives are arraigned. At first, a regard for his own reputation kept Mr. Haldane within bounds: now, backed by Mr. Gorham and Dr. Thomson, he comes boldly forward to denounce the whole frame-work of the Institution as an error, its whole proceedings as mischievous, its management as corrupt and dishonest, its policy as wicked, its secretaries as mere mercenaries, and its committee as men of little or no principle. But we have not yet got to the end of his objections.

4. It will not be supposed, that Mr. Haldane would pass over the subject of the foreign versions, anxious as he is that nothing should escape which he may convert into the matter of accusation. In the contents of Chapter III. we meet accordingly

with the following heads: 'Strasburg Preface. Lausanne 'Bible. Danish New Testament an unfaithful translation.' And in an appendix, is given a paper, furnished by 'a friend,' which 'opens a scene of the *most awful delinquency—the filling* 'up of the measure of every charge that has been brought against 'the Directors of the British and Foreign Bible Society.' 'Other 'accusations,' we are told, 'may be palliated;' but this monstrous wickedness admits of no extenuation. We hardly know how to put it into words. 'A *man*,' called Professor Lee, 'has 'published the most erroneous and dangerous principles on the 'very subject for which they engage his services,—he appears 'as the apologist of a false rendering of the Word of God on 'a point of the most essential importance,'—and the Committee, Mr. Simeon, Mr. Cunningham, the Bishop of the diocese, the University of Cambridge, are—*silent!!* Tell it not in Gath. We shall assuredly inquire into this business, and hereby summon Professor Lee to appear before us this day month: in the mean time, we shall take care to subpœna Dr. Henderson and all other requisite witnesses.

5. We shall throw together under the head of miscellaneous, Mr. Haldane's remaining objections. The Earl-street Committee have circulated the Apocrypha, and circulated Bibles with marginal notes; they give salaries to their secretaries and foreign agents, and pay their travelling expenses; they circulate too favourable representations of the state of the Continent—Mr. Haldane says, 'false representations;' and they permitted a French Protestant clergyman of heretical principles to speak at Freemason's Hall at one of their anniversaries. Finally, so little do they care about the Bible or its doctrines, so long as they can retain their very lucrative places in the Earl-street Divan, that, while they are 'erecting infidel socie-'ties on the Continent,' three-fourths of them would not scruple to convert the Institution into a Bible and Tom Thumb Society, by circulating, annexed to the sacred volume, Tom Thumb! We are not sure that we have arrived quite at the end of the series of indictments; but here are charges at least sufficient to 'stamp' for ever, 'as unworthy of the confidence of the 'Public,' either the Earl-street Committee or their Accuser. If Mr. Haldane and Dr. Thomson are right, the Bible Society is a moral nuisance, and ought to be abated as such. If their representations are false and injurious, they will be found to have been kicking against the pricks. Theirs is assuredly no enviable predicament; and had Mr. Haldane shewn the slightest regard for the feelings of the excellent men whose reputation he has laboured to destroy, we should deeply regret the mortification which awaits him. Former assailants of the Institution

have generally been able to find shelter and countenance under the fostering wings of an Establishment, and many of them, in some snug benefice or prebendal stall, have had their reward. But Mr. Haldane must bear his own burden, and the time is coming when he will find Dr. Thomson a miserable comforter. That he has meant well, we still believe; but never was a good meaning couched under a more complete disguise.

There are several other topics to which we wished to advert, but our limits restrain us. Another opportunity will present itself for taking notice of Mr. Haldane's remarks on the religious state of the Continent. It is absolutely horrible to find him dilating on the total extinction of evangelical light on the Continent, for the purpose of disproving the veracity of Dr. Steinkopff, who mildly asks, 'Is all covered with deep Egyptian darkness?' The state of things is sufficiently deplorable, and ought to be known; but not through the medium of Bible Society Reports. Could it be the province or the duty of the agents of the Bible Society, to publish their views and opinions on this delicate subject? Mr. Haldane says, they could not know the real state of the countries through which they travelled. All that they were employed to ascertain, however, was, the existing want of the Scriptures and the best means of supplying that want, and their mission had no other object. That there has been any deliberate attempt to conceal or to disguise the fallen state of the Continental churches, we do not believe. In our own pages,* we have again and again brought the fact before the attention of our readers; and we have ourselves heard, some years ago, from the lips of Dr. Steinkopff, representations entirely concurring with those of Professor Tholuck and others cited by Mr. Haldane. It is not to his statements on this subject that we object, except as they are too absolute, sweeping, and peremptory, so much as to the spirit in which they are made, and the unworthy purpose for which they are brought forward.

We are not sorry to have had this opportunity, though we deplore the occasion, of bringing under review the whole array of objections by which this noble Institution, as we shall still venture to call it, has been assailed from its first foundation. The greater part had been, as we hoped, left dead on the field long ago, although their ghosts might yet haunt the dark parts of cathedrals and chapter-houses: who would have thought

* See Ecl. Rev. N.S. Vol. IX. p. 1. Art. The Geneva Catechism. Ibid. Vol. XXI. p. 467. Art. Wilson's Letters from the Continent. and Ibid. Vol. XXII. p. 1. Art. Coquerel's Philos. Hist. of Christianity.

of their making their re-appearance from Scotland? But we are glad, we say, to have the opportunity of encountering them again in a palpable form in broad day-light; for this reason. A Society like the British and Foreign Bible Society can have little or nothing to fear from the tangible charges of open enemies. It has uniformly grown stronger from such attacks, and shone out with fresh lustre when the cloud of aspersion has cleared off. What it has chiefly to fear is, the secret disaffection and estrangement of its friends,—as the effect of surmises, misgivings, and suspicions which may spring up from various accidental causes, and which are the more to be dreaded, because they are indefinite, and cannot receive a reply or explanation. Irksome as it may be to have again to go over the same round of argument in the twenty-third year of the Society, by which its earliest friends had to combat the prejudices of their opponents, it will answer a good purpose, if it but serve to confirm and deepen in the minds of the religious public, a conviction of the validity and importance of the principles on which, as we conceive, the Bible Society was originally founded, and on which it still rests its claims. They may be thus stated.

First: That the circulation of the Holy Scriptures is a work in which 'persons of every description who profess to regard 'the Scriptures as the proper standard of faith,' may be invited to concur, and which demands the common support and assistance of Christians at large. Three things are implied in this principle, namely; the right of the people to possess the Scriptures; the duty, common to all Christians, to assist in circulating them; and the lawfulness of concurring with all persons who are willing to unite with us for this purpose.

Secondly: That the Holy Scriptures without note or comment, though not, under every circumstance, or in every point of view, the best shape in which they can be bestowed, is the only form in which Christians of all denominations can be expected to concur in circulating the sacred volume: the authority to interpret Scripture being that to which no church or body of men can be entitled, and it being impossible that Christians of opposite sentiments should agree as to such notes of interpretation. It is observable, that the words 'without 'note or comment,' as the original law of the Society appears in the First Report, were attached to the clause respecting the copies to be circulated in the languages of the United Kingdom; but the restriction was subsequently made general, the words being employed to characterize the *sole object* of the Society, viz. 'to encourage a wider circulation of the Holy Scrip-'tures without note or comment.' It was never intended to deny the usefulness or necessity of notes and comments on the

Scriptures, any more than to depreciate the necessity of the public ministry or the value of religious books. An extensive impression of Henry's Exposition in eight-penny numbers, was about that time, we believe, in the course of publication, under the editorship of one of the secretaries and original founders of the Bible Society. The idea that even marginal references were sinful, never entered into the mind of an individual. The wickedness of binding up with the Old and New Testament, the book of Common Prayer, the Apocrypha, and either Sternhold and Hopkins or the Scotch Version, was never mooted or imagined. But, in order to prevent all appearance of sectarian views, to exclude all ecclesiastical differences, to enable all who professed to regard the Scriptures as 'the proper standard of 'faith' to concur in the undertaking, it was resolved, that the authorized version only should be circulated in this country, and that all the versions circulated should be without note or comment.

Thirdly: That no existing religious Society, having other objects, could be adequate to a design of so comprehensive a nature, which demanded the exclusive attention of one Society, and which the combined exertions of the whole Christian community would be insufficient fully to realize. The 'liberal basis' of the Institution was therefore adopted, not as being proper for a Christian knowledge society, a missionary society, a tract society, or any other body of an ecclesiastical nature, but as the only one that admitted of an association co-extensive with the views and object of the Institution, and as one in which all parties might without danger or compromise unite.

Fourthly: That the circulation of the Scriptures by all persons who could be brought to concur in aiding their distribution, could not endanger or prejudice any cause or interest which received countenance and support from the Bible; that 'the Bible only' could do no harm to the Church of England, even though given by a Dissenter,—that it could not teach or foster heresy, even if given by a Socinian,—that it could not be made to uphold Popery, though given by a Roman Catholic,—that the motive or character of the giver could not, in short, vitiate the gift,—and that it was a great point gained, if persons of either a worldly, an heretical, or a sectarian character, could be brought to concur in circulating that sacred volume which is the sole judge of controversy, the proper standard of faith, and the only code of true morals.

On these four principles, the whole plan and frame-work of the Institution rest; and by these must the conduct of its Directors be tried. If these principles are sound and just, if they will bear examination, and if they have been adhered to, then

we call upon every believer in the Bible to rally round an Institution which, according to the confession of its enemies, is the most powerful engine ever devised for working on the whole mass of mankind. Errors of judgement may have been committed in the details of its management; Bible Society orators may have flourished away sometimes with more fluency than discretion; and its achievements may have been somewhat too pompously displayed. The imperfection and littleness of man will appear in every work, however wise the plan, and noble the object, which requires to be carried on by human agency. We are disposed to think, notwithstanding the vastness and complexity of its machinery, that the management of the Bible Society has been marked by fewer errors, less injudiciousness or impropriety of any kind, than any existing Institution with which it can be brought into comparison. But it is not on behalf of the men—not of the secretaries, though they have every claim to respect,—nor of the Earl-street Committee, of whom personally we know little,—that we have once more stood forward as the advocates of the cause. Our attachment is to the Institution, and to the principles on which it is founded; and these are the real object of the present attack. If any persons imagine that the opposition which has for some time been ripening, originated in the Apocrypha question, or that it will expire with it, they are under a complete delusion. Many years ago, a notorious heresiarch, the high-priest of antinomianism, yet holding a benefice in the Establishment, is said to have termed the Institution the Devil's Society. And there are other religionists, not precisely of this school, men of purer creed and better feeling, yet whose doctrinal eccentricities and party zeal render them scarcely less inimical to the irenical plan and catholic principle of the Institution. A party is springing up in the religious world, the progress of which will require to be closely watched and vigorously controlled; for they will not be content till they have remodelled every religious institution, and stamped them with their own features of intolerance. For this time, the experiment on the Bible Committee has *failed*. The Secretaries and three-fourths of the Committee have not gone out. But the contest is not over.

In the meantime, let us not be understood as indulging any anxieties about the ultimate issue of a cause which is not that of a mere human institution, but of Divine Truth. Our own sentiments and feelings on this point, we cannot better express than in the devout and beautiful apostrophe with which a minister of the Romish Church closed his address to the Christians of his own persuasion: 'O Lord! Redeemer of our 'souls! Shepherd of the small despised flock! Do with this

'work as may please Thee. Thy kingdom proceeds an incessant pace in a still, small way; and those who oppose it 'can do nothing against it, but become thy footstool, and contribute to the rest of thy feet in the peace of thy people.'*

And now we must beg our readers to give their patient attention a little longer, while we discharge as briefly as possible, the remaining part of our task, which is to reply to the personal attack made by Dr. Thomson and Mr. Gorham upon a Writer in the Eclectic Review. We feel extremely reluctant to occupy the pages of a literary and critical journal with matter of a personal kind; but on the present occasion, we have no option.

Our first article on the present controversy, our readers will have in recollection, appeared in the Number for September last, when we reviewed the first Edinburgh Statement and the publications of the Rev. Messrs. Simeon, Venn, and Gorham. That article was afterwards reprinted, with our permission, at the private expense of an individual, and very extensively circulated as a suitable reply to the Edinburgh and Clapham writers. Had the opportunity been afforded us, we should have wished to make some slight alterations in the article, prior to its receiving so much more extended and unrestricted a circulation than we could have contemplated; but they would have been chiefly of a verbal kind. Having had no communication whatever on the subject with either of the Secretaries or any member of the Earl-street Committee, having had no private channels of secret information, and writing simply as lookers-on, we acknowledge ourselves to have been mistaken on a few points, which mistakes we take this opportunity of rectifying.

In the first place, we expressed our belief—it was unfeigned, for we knew no better—that those who had taken the lead on either side in the discussion, had equally at heart the cause of truth and the best interests of the society. We gave Mr. Gorham more especially credit for the candour of his admissions and the manliness of his opposition; and because he felt that such expressions were undeserved, he wronged us by questioning whether they were sincere. As a *quondam* writer in the Eclectic Review, we had a kindly feeling towards Mr. Gorham, not as a man of brilliant, but of highly respectable abilities, a tolerable antiquary and bibliographer, and a conscientious, though somewhat opiniative man. We disliked his pamphlet, but we had no sentiment but that of respect towards himself. With regard, however, to the Edinburgh Resolutions

* Owen's History. Vol. I. p. 176.

(the 4th more especially), we ventured to express our astonishment that any respectable body could concur in sanctioning statements so incorrect and so extravagant,—an astonishment which remains to this moment unabated; and we intimated our suspicion that some agitator must have been at work. Well knowing that the framing of Resolutions is often entrusted to an individual, and that their passing a Committee does not always imply their being unanimously approved, we were willing to suppose that this was the case with regard to a Resolution which seemed to us to indicate any thing rather than a cool head and an honest heart in the author. Mr. Gorham ingeniously attempts to shew, that such an opinion was utterly inconsistent with our believing the leaders on either side of the discussion to have had at heart the cause of truth; whereas it was this very belief which drove us upon the supposition, that the Edinburgh Committee must have confided too much in some one individual. But who that individual was, we neither knew nor cared to know. We had not Dr. Thomson in our eye, nor any other person. We now learn with grief and surprise, that a clergyman of the Church of England, the Rev. Mr. Craig, drew up that Resolution, in which the Bible Society were charged with 'incurring the guilt of putting a most fearful 'fraud upon the world, and laying a deadly snare for the souls 'of men.' Assuredly, to that gentleman personally, we should never have thought of applying any expressions that would cast the shadow of a doubt on his integrity and piety, whatever we might have feared as to his coolness of judgement. Our opinion of the Resolution remains unaltered; but, for its contradicting our estimate of Mr. Craig's character, we are not responsible. He was, we apprehend, hurried too far by a pious zeal, which had received a tincture of a spirit not his own from some of his associates, and he assisted in kindling a conflagration which he would now be glad to quench. His eyes have since been opened, and he has withdrawn, together with the Rev. Mr. Grey, the Rev. Mr. Brown, and Mr. Campbell, from the Edinburgh Committee. And *now*, Dr. Thomson can speak of Mr. Craig in the following terms of bitter sarcasm.

'Let our readers know then that Mr. Craig himself has of late been the great cause of any strife that may have occasionally happened (in the Edinburgh Bible Committee). Almost the only instance of unpleasant misunderstanding which took place when the conference with the Deputation was going on, had its origin in a piece of rash and uncalled for interference on his part, by which he endeavoured to inflame the passions of the gentlemen who had come from London; and, at the same time, did what he could to compromise the character of the Committee; and for which he received as little

thanks from his friends as from his opponents. At a previous meeting he gave in reasons of dissent, which brought down upon him a severe but merited rebuke—because they *imputed most unworthy* motives to the Committee—and so ashamed was he afterwards of this transaction, that he withdrew the reasons of dissent, and said no more about it. At the last meeting he attended, he gave rise to some discussion, which his gentle spirit would, no doubt, deem *violent*, but which to every other person was merely ludicrous and entertaining; he proposed a motion which nobody could second, because it called upon the members of the Committee to stultify themselves, by finding that they had acted very improperly *in his absence*. And after being very industrious in assaying and fomenting those divisions which are now made the subject of complaint against the Committee, he took his hat and walked off, remarking that he had *no hopes of doing any good in his present connexion*, and would therefore *look to his brethren in the south*. There goes *one* resignation.'

As a proof that we had no reference to either Mr. Craig, Dr. Thomson, or Mr. Haldane, we need only refer to the mistaken supposition which we were led to entertain, that the unknown source of the irritation and vindictive feeling manifested by the Edinburgh Committee, might have some connexion with the angry feud between the Edinburgh printers and the English universities in reference to the exclusion of Scotch Bibles from this country. We might be wrong in throwing out the conjecture, and can only plead in mitigation, that the suggestion came to us from a gentleman decidedly anti-apocryphal, and moreover a Scotchman, who was anxious to find some excuse for the Edinburgh Committee; he was, however, misinformed. But we can scarcely regret having been in this particular misled, since it will convince our readers, that it was not any individual, but the public conduct of the Edinburgh Committee, against which our remarks were pointed; and that Mr. Gorham's attempt to convict us of personality in reference to the individual framer of the Edinburgh Resolutions, proceeds upon a total misrepresentation.

The only other passage in the September article, which we deem it necessary to refer to for the purpose of explanation, is that in which we intimate the *possibility* that 'our own Canon may include books not 'inspired.' It was through inadvertency, we confess, that we used a form of expression conveying any opinion of our own on the subject. Not that we could have the least hesitation openly to avow our sentiments, but because we should not have chosen to rest any argument upon the private opinion of the Reviewer, and because the force of our argument has been turned aside by the disingenuous artifice to which this sentence has furnished a handle. Our argument was this; that we are not justified in demanding from foreign

churches a surrender of their opinion on the subject of the Canon of Scripture, on the ground that it is sinful to circulate any uninspired composition as a part of the sacred volume; because Protestants themselves are not fully agreed as to the inspired character of some of our canonical books. We meant not to give an opinion, but to state an incontrovertible fact, which may be concealed, but cannot be denied. Our words were, in another part of the article:

'Many pious persons have doubted whether the book of Esther, in which the name of Jehovah does not once occur, can be regarded as an inspired composition, and others have had difficulties in admitting the inspiration of Solomon's Song.'

It may suit Mr. Gorham's purpose and that of Dr. Thomson, to impeach the piety or the learning of all who entertain such doubts, and to call the question settled; but it must be at the expense of truth and charity, that many of those to whom we allude are excluded from the ranks of the orthodox. Such persons would not wish to disturb the Canon, being fully satisfied that the books concerning which they scruple to predicate that they are inspired, are on sufficient grounds admitted into the sacred volume. The Canon, such as it is, has received the highest sanction; a sanction which, though tacit, is decisive as to the propriety of leaving the Old Testament undisturbed in the form in which we have received it from the Jewish Church, and which we consider as affording an unanswerable argument against either adding to it or taking from it. But whether that Divine sanction can be considered as implying the inspiration of every book in the hagiographa, is a question which may be entertained, and has been entertained, by men of the most orthodox opinions and exalted piety. The question is *not* settled; and though it has not of late occupied much public attention at home, on the Continent the case is widely different.

In affirming, then, the absolute inspiration of every book in the Jewish canon, as the ground of our proceedings as a Bible Society, it appeared to us that we should be occupying, as Protestants, very *unsafe* ground. It would be tempting the very controversy which it is deemed advisable not to agitate. We conceive that other ground ought to be taken in objecting to the insertion of the Apocrypha; that it is not merely as being uninspired matter, but as including some very objectionable books, that we ought to promote to the utmost its exclusion. We contended, that the whole of the hagiographa are of *undoubted genuineness and authenticity*, but that whether all of them can safely be affirmed to be indited by the Holy Ghost

and to form part of the rule of faith, 'is by no means so clear 'as to warrant our demanding an unqualified assent and agree-'ment on this point from all Christian men.'

The ground taken by the Anti-apocrypha party was, that it is sinful to bind up any uninspired compositions with the word of God; and they are responsible for the agitation of the theological question which such an assertion calls up, namely, on what ground we can maintain the absolute inspiration of every book which we receive as canonical. Mr. Haldane contends for the *plenary inspiration* of every book in the Canon.

'This view of the subject,' he says, 'stands opposed to that lax and unscriptural system, supported by the authority of writers who have introduced distinctions altogether unknown to the Word of God—as those of superintendence, elevation, and suggestion—distinctions which proceed on the supposition that the whole of the Bible is good, but that it is not all perfect. Some parts of it are even viewed as not belonging to the highest degree of Inspiration, because it is supposed that it was beneath the dignity of the Divine majesty to have indited them, and that therefore they cannot be the words of God*. By none of these writers, however, have we been favoured with a statement of the several parts to which each of these distinctions refers. *The subject of Inspiration stands closely connected with the question respecting the Apocrypha.*' p. 183.

This passage admits every thing that is necessary to justify our having adverted to the fact, and we hope that we shall not again hear it objected, Why moot the subject of the Canon? What! shall it be said that Protestants are afraid to look any subject of theological inquiry in the face? Is an implicit opinion on such a point that with which we ought to content ourselves? We agree with Mr. Haldane, that the subjects are closely connected; and if his views of Inspiration can be proved to be correct, we shall rejoice to have been instrumental in bringing them to the test of examination. Unfortunately, he appears to have a very limited knowledge of the real state of the question. Among the writers who have exposed the dangerous tendency of *his* notions, we have already referred to the learned and pious Doddridge, in whose works he will find distinctly pointed out the several parts to which the distinctions refer. Mr. Lowth, whom the veracious Mr. Gorham has the temerity to cite as having answered the stale arguments of the Eclectic Reviewer more than a hundred years ago, begins his work with the following sentence. 'I do not dislike our Author's division of 'the Scripture writings into prophecies, histories, and doctrines;

* Most of our readers are aware that this supposition is *not* the ground of the opinion, and that the opinion itself is here mis-stated.

'and I do so far agree with him, as to grant that all the holy 'books have not an equal degree of inspiration.' Mr. Haldane, following Mr. Gorham, persists in confounding together the widely different considerations of authenticity and genuineness. We must decline going further into the argument, but must inform him, that it is one thing to deny the authenticity of a book, and another thing, to believe that it 'testifies of Christ,' and is included among 'the oracles of God.'*

Our second article on the Controversy, inserted in the Number for November last, was in answer to Mr. Gorham's attack, and the anonymous Vindication of the Edinburgh Bible Society, ascribed to Mr. Haldane, jun. We endeavoured in that article, to contribute our modicum to the elucidation of the important question relating to the criteria of Inspiration. It has drawn forth from Mr. Gorham and Dr. Thomson a volley of invective, but their whole powers of argumentation are concentrated in vociferating the word heresy. There is a very characteristic difference, however, in their treatment of their opponent. Dr. Thomson boldly and roundly accuses the Reviewer of a fellow-feeling with Socinians and Neologists, classing together as kindred heresies, the doubting of the inspiration of Solomon's Song, and the denying of the miracles of Christ. Mr. Gorham, more subtle and wily in his attack, cites a garbled passage from Baxter, to intimate very charitably that those 'who have doubted of some particular books, *may* be saved.'

Mr. Haldane's First Review and The Second Statement of the Edinburgh Committee, compelled us to resume the subject in the Number for April in the present year; and it is this article which has drawn down upon our devoted heads the muckle wrath of Dr. Thomson. It is described as 'overflowing with 'the grossest scurrility that ever polluted a literary journal;' as characterized by 'a sort of Lycanthropy, which Johnson 'defines to be a kind of madness in which men have the quali-'ties of wild beasts;'—as consisting of 'nauseous and Billings-'gate ravings.' Its author is styled 'a pitiful scribbler of 'heresy and nonsense;' 'a composer of silly verses,' 'an ill-'natured, opiniative, and pragmatical *lad*, who should be sent 'back to school,' a 'literary scavenger,' 'a starved critic,' 'as 'sycophantish a creature as crawls the earth, &c.' His 'vulgar 'and insolent abuse of Dr Thomson' is represented as 'nothing 'else than the sense of discomfiture and disgrace, stinging him

* Dean Prideaux supposes, that the two books of Chronicles, Ezra, Nehemiah, and Esther, as well as Malachi, were not added to the Canon till the time of Simon the Just; 'and indeed,' he adds, 'these last books seem very much to want the skill of Ezra in their publication.' Part I. Book V.

'to madness, which has deranged the little portion of intellect 'he ever possessed, and given to his paper every feature of 'deep-seated malignity and revenge against an individual for 'some individual wrong.'

As soon as we had recovered our feet and our breath after this tremendous explosion, we turned with some eagerness to the article in question, to see what expressions had, by any possibility, escaped the pen of the Reviewer, that could have had this effect on Dr. Thomson's biliary system. We freely admit that he never gave us any personal offence, neither do we feel towards him the slightest personal hostility. And we shall now fairly put it to our readers, how far the following expressions savour of nauseous raving, vulgar and Billingsgate abuse, deep-seated malignity, and Lycanthropy. The sentence by which Dr. Thomson, we imagine, feels himself most aggrieved, is that in which, speaking of the Second Edinburgh Statement, we remarked, that 'its bold and incorrect assertions, 'its disregard of all the courtesies of controversy, and its vio-'lent and intolerant spirit, render it worthy of the pen from 'which it issues,—a pen accustomed to deal in acrimony, and 'which has been compelled to apologize for its own libels.' Now supposing that the pamphlet in question was correctly characterized as violent, intolerant, uncourteous, and incorrect in its assertions,—of which we think we adduced sufficient proof,—these epithets, we submit, cannot be justly referred to the vocabulary of Billingsgate; and the only point open to query is, whether we had a right to say that such a production was worthy of Dr. Thomson's pen. Had the circumstance to which we alluded been a matter of private history, the knowledge of which rested on hearsay, we should have scorned to refer to it. But we conceived that the libellous character of that publication justified our adverting to the notorious fact, that it was not the *first time* that Dr. Thomson's violence of temper had betrayed him into calumny. In the Edinburgh Christian Instructor for June 1812, appeared the following article, which we transcribe from a copy now before us.

'APOLOGY TO DR. GLEIG.

'I, the Rev. ANDREW THOMSON, one of the ministers of Edinburgh, and editor of this work, do hereby declare, in my own name, and in the names of the publishers, our unfeigned sorrow for having, on various occasions, expressed our sentiments in language calculated to wound the feelings of a respectable individual of a communion different from our own.

'From information on which we thought we might rely, but which has proved to be false, we ascribed, in No. XIII. a treatise entitled, "The New Scotch Presbyterian Eloquence, &c." to the Right Rev.

Dr. Gleig of Stirling, and were, in consequence, led to treat that gentleman with no small degree of unintentional injustice. On a just complaint by him, we inserted, at the end of No. XIV., an explanation adjusted betwixt us and the Doctor, disclaiming any improper intention towards him, and recalling every statement which might seem injurious to his reputation. This was done as an act of justice to a man who had never injured, nor attempted to injure us as a body, nor any one of us individually, but to whom, misled by erroneous information, we had given very great cause of offence. Dr. Gleig had the liberality to declare himself satisfied with the explanation given by us, together with the insertion, in the same number of our Journal, of a letter from himself, disclaiming all concern in the treatise ascribed to him.

'The matter ought undoubtedly to have rested here; but we conceived, that certain expressions in Dr. Gleig's letter implied a challenge to a theological discussion, which we were not disposed to decline. We therefore inserted in No. XV. of this publication, an answer to those passages in his letter which alluded to the points in dispute; but we are now sensible that we made use of language not calculated to invite a reply from him; and in our Nineteenth Number, we inserted a review, expressed in language still more improper, of a volume of sermons which he had published eight years before.

'In perusing anew these parts of our Journal, and particularly that which is last mentioned, we regret extremely to find that, in the heat of discussion, several unwarrantable expressions have escaped from us, tending to mislead our readers with regard to a man, who, though differing from us on various theological points, is, in his moral, religious, and literary character, highly respectable. To correct such mistakes, we therefore declare, as we declared on a former occasion, that whatever expressions in the Numbers above mentioned, or in any other Number of our work, may be construed "as injurious to the reputation of Dr. Gleig, as a man, or as a clergyman," are HEREBY RETRACTED; and we consider ourselves as indebted to him for his moderation in accepting of this apology, and for withdrawing an action for damages brought at his instance against us before the Court of Session.

ANDREW THOMSON.'

We offer no other comment on this curious document than this; that to confide the drawing up of the Second Statement to an individual, how respectable soever his abilities, who stood thus committed, was a very dangerous and unjustifiable step, and one which called, we think, for our obnoxious animadversion.

We acknowledge that our remarks upon the Second Statement were severe; and in one place, we laughed at the Writer's assuming a dictatorial tone which appeared to us to partake more of the mock majesty of the pedagogue, than of the holy courage of the great Reformer whose name we were led to place in juxta-position with his own.* But even though we

* We can assure Dr. Thomson, that we did not mean to intimate

should be thought to have treated Dr. Thomson with too little reverence in this respect, we are not aware of having used a single phrase which can be construed into a violation of the proprieties of controversy. That the article contains a scurrilous expression, a single 'bad name,' we challenge the Complainant to prove. Respect for our own character, if not regard for our opponent, would have restrained us from dipping our pen in his gall. The office of a Reviewer is alas! too correctly described, though the phrase is somewhat gross, as 'a literary scavenger;' and it is very difficult to keep one's hands clean in handling *some* subjects. We have occasionally to encounter a great deal of mud in the service of the public. But Dr. Thomson should not decry the profession: he works at the same craft as ourselves. If we are literary scavengers, he too handles the broom. If we have too rudely crossed his path in this instance, we shall endeavour hereafter to keep out of his way. Were he better acquainted with us, he would know that he has described a fictitious character. We cannot help being young, though we are not so very young as he imagines; we are not at all mad, and by no means ill-natured.

But seriously; had the Eclectic Reviewer been the only object of Dr. Thomson's vituperative eloquence, and the sole cause of his appearing before the public in an attitude so ill

---

that he was a pedagogue, by saying that he reminded us of the authoritative airs of one, or that John Knox was a martyr, though we spoke of him as displaying a martyr's courage. He is not the less welcome to his joke at our supposed blunder; and as he feels honoured by having suggested the image of the great Scottish Reformer, we will gratify him still further, by citing a passage from Dr. M'Crie's character of Knox, which may explain how we came to associate their names. 'Most of his faults may be traced to his natural temperament. His passions were strong; he felt with the utmost keenness on every subject which interested him, and as he felt, he expressed himself, without disguise and without affectation. The warmth of his zeal was apt to betray him into intemperate language; his inflexible adherence to his opinions inclined to obstinacy; and his independence of mind occasionally assumed the appearance of haughtiness and disdain. A stranger to complimentary or smooth language, little concerned about the manner in which his reproofs were received, provided they were merited, too much impressed with the evil of the offence to think of the rank or character of the offender, he often uttered his admonitions with an acrimony and vehemence more apt to irritate than to reclaim. The liberties which he took in censuring the actions of individuals of the highest rank, appear the more strange and intolerable to us, when contrasted with the reserve and timidity of modern times.' M'Crie's Life of Knox. Vol. II. p. 255.

adapted to promote his reputation or his usefulness, we should be more disposed to feel compunctious regret at having given him any provocation. But in the present pamphlet, he seems to be running a muck, and we are sure that he must feel sorely baited, to display such indiscriminate fury. It has been seen how he turns round on Mr. Craig. Mr. Grey, Mr. Brown, and Mr. Campbell come off little better. Amicus, 'unhappy crea-'ture,' though treated as if Dr. Thomson was half afraid of him yet, does not escape without being made out to be a simpleton, 'bad in his principles, weak in his reasonings, and 'gross in his misrepresentations.' The 'prejudiced, interested, 'time-serving Conductors of the Evangelical Magazine,' are reproved in the same style, for giving insertion to 'one of the 'most foolish productions we have ever had the misfortune to 'peruse'—a 'small-ware of absurdity and abuse.' The Christian Guardian is as 'ignorant as he is unfair.' But the treatment all these several parties meet with, is mercy and kindness, compared with the full measure of spleen and malice which he exhausts on the head of the unfortunate Congregationalist. To that Writer's secret instigation, he ascribes the ill-treatment which he has received at our hands. He knows, he says, that we were aided by him. It is utterly untrue. The Eclectic Reviewer and the Congregationalist had had no communication whatever on the subject. We will not transcribe the dark insinuations, the malignant slanders with which this gentleman's character is assailed. They admit of but one answer—a civil prosecution, which might possibly educe another retractation similar to that which has before adorned the pages of the Instructor. If any person, after reading the paragraph in question, should still think that Dr. Thomson has any thing to complain of at the hands of his opponents, without being compelled to do it, we will cheerfully retract any injurious expressions.

We had almost forgotten Mr. Gorham, who has devoted an Appendix, in the present Pamphlet, to 'Remarks on the Con-'duct of the Eclectic Review,' which it would be impossible to notice as they deserve, without personal explanations uninteresting to our readers and unsuitable to the pages of our Journal. We shall content ourselves with a very few remarks, having, in a former article, sufficiently exposed his ungenerous misrepresentations. First, he now asserts, that the whole argument of our first article '*implied* scepticism as to the 'Divine authority of eight books in the Protestant Canon;' and 'that the principle on which the Reviewer argued, includes 'two more, Job and Daniel.' We have only to meet this reiterated calumny with a positive denial, and leave our readers

to decide on both the integrity and the motives of the man, who not only persists in such a charge after our explicit disavowal, but takes the opportunity of circulating it where he thinks the refutation is not likely to follow it. Secondly, like his friend Dr. Thomson, he accuses the Reviewer of indulging in the language of reproach, calumny, and vulgar abuse, and he is happy not to have returned railing for railing. Here, again, we have only to refer to the terms of unaffected courtesy in which his pamphlet was spoken of, and to the proofs which we were under the necessity of subsequently providing, of 'faithless and 'ungentlemanly' dealing on the part of Mr. Gorham, in return for the lenity we had shewn him. We know of no expressions that we could employ to describe his conduct, more mild than those which he has compelled us to use. We have no wish to impeach his honesty or integrity in the ordinary affairs of life, but he has shewn himself a dishonest controvertist, and his references to alleged private conversations and extracts from private notes, would justify severer language than we choose to employ. To an exposure of his attempt to identify the sentiments of the Eclectic Reviewer with those of Le Clerc, he has deemed it *prudent to make no reference;* but has taken great pains to disprove a charge which was *never advanced,* and which, would not have been advanced, without being substantiated. But, in fact, as he relies upon impunity, only because the proofs of his dishonourable conduct will not find their way into the channels in which he is most anxious to circulate his attack on our Journal, we shall not trespass further on the patience of our readers. Mr. Gorham rejected with scorn our praise, bearing in mind, as he politely told us, the *laudari à laudato viro;* let him rejoice,—he has the praise and warm approbation of Dr. Andrew Thomson.

Art. II. *Histoire de la Revolution Francaise.* History of the French Revolution, from 1789 to 1814. By F. A. Mignet. In 2 vols. 8vo. pp. 1013. Price 1l. 1s. Third Edition. Paris. 1826.

THIS is, in all respects, a very singular book, and it appears to have awakened a very unusual degree of interest, in circles where it might have been quite as much to the satisfaction of the Bourbons, if it had been received less cordially. It is neither more nor less than an able, somewhat artful, and exceedingly eloquent pleading in behalf of the French Revolution in all its institutional forms; and at the same time, an exposure of the circumstances which made those eligible forms ineffective, and surrendered the vantage-ground of power and public

opinion to the various parties which successively presented themselves on the arena, combatants for influence and empire.

Although, however, we think highly of this spirited work, it has not, by any means, appeared to us so convincing as it has to some of our contemporaries. The Author is skilful in the use of generalization, but he not infrequently carries it too far. Nothing can be more convenient for the maintenance of an hypothesis, than to lose sight of those minor circumstances which go to the making up of leading events, but of which some, it may be, are more entitled to the notice of the historian, than the more conspicuous results to which they appear subordinate. Nothing can be easier, than to seize on certain commanding points, and then, by adroit management, to exhibit such a selection of interjacent lines and elevations as shall give to the combination almost any required shape and aspect. But, how easy and convenient soever this may be, it is not satisfactory. Even where the premises may be accurately stated, and the inferences fairly drawn, we find ourselves inquiring, whether there be not something in arrear, some reluctant but influential *minor*, that may be well nigh entitled to change places with its 'swaggering *major*,' or at least to have a more obvious and emphatic bearing on the *predicate*. On the whole, we have no doubt of the correctness of M. Mignet's views, perhaps because they so nearly coincide with our own; but we could have wished that he had, in certain instances, allowed more weight to details which he has either wholly neglected, or cursorily indicated. At the same time, all this is incomparably better than the error into which some historians of the Revolution have fallen, of ascribing all to circumstances, and allowing nothing for that regular march of motive and action, cause and effect, which may be distinctly traced throughout all in which the human hand and intellect are concerned. Some of these annalists seem to have referred every great occurrence to its distinct intrigue, and to have allowed nothing for public sentiment or popular energy as its expression. The different changes of scene are, in their view, little more than the startling but unmeaning transitions of a pantomime, in which, at the rap of Harlequin's lath sword, a three-legged stool starts up into a triumphal arch, a boiling kettle expands into a Geyser, or the Andes, with their caverns and their cataracts, dwindle into a farm-yard with its dunghill and its horse-pond. All this is miserably shallow, and M. Mignet is too accurate an observer and too profound a thinker, to give into this pedlar-like system: his errors are those of a vigorous mind, and they are neither frequent nor injurious.

Perhaps we are too much in the habit of considering the

French Revolution as an enormous and uncompensated mischief. Horror-struck at the scenes of blood and devastation which mingled with its early stages, alarmed at the circumstances of civic disorder which followed these, and at the struggles of armed parties which preceded and prepared the splendid though oppressive administration of Napoleon, we are too apt to lose sight of *what France was,* and *what she now is.* 'Young men 'and foreigners,' says Madame de Stael, 'who knew nothing 'of France before the Revolution, and who see at the present 'time, the people enriched by the division of property and the 'suppression of tythes and the feudal regime, can have no idea 'of the situation of this country, when the nation had to bear 'up under the weight of the privileges of the nobility. The 'partizans of slavery in the colonies have often said, that a 'French peasant was more wretched than a negro. This might 'be a good argument for relieving the whites, but not for 'steeling the heart against the blacks.'

'The Revolution,' writes M. Mignet, 'has not only modified the political power; it has changed the whole interior existence of the nation. The social forms of the middle ages were still retained. The soil was divided into provinces at variance with each other; men were divided into rival classes. Though the nobility had lost all their powers, they preserved all their distinctions; the people had no rights, royalty had no limits, and France was given up to the confusion of ministerial despotism, of distinct and conflicting systems of administration, and of corporational privileges. For this abusive state of things, the Revolution has substituted another, more conformable to justice and better suited to our times. It has replaced what was arbitrary, by the law, privilege, by equality; it has delivered men from the distinctions of class, the soil from the barriers of province, industry from the shackles of corporations and companies, agriculture from feudal subjection and the oppression of tythes, property from the trammels of substitutions; and it has combined all in one state, one civil code, one people.'

Without engaging in that most absurd and mischievous of political speculations, the *per contra* of sufferings incurred and blessings secured, we shall say, that a beneficial change like this may well be balanced against some at least of the miseries endured in the transit, and that another inquiry will then remain to be made, before we can venture on a general estimate —How much of the wretchedness actually inflicted, is to be attributed to the natural course of things, and how much to mismanagement?—to ministerial indiscretion, to royal tergiversation, to irritating opposition from within, and to exasperating and sanguinary menace from without? We have no wish to extenuate the excesses of the French Revolution; we

would not take upon ourselves the responsibility of purchasing its blessings by the smallest fraction of its personal inflictions; but we must own that, when a series of events, some of them revolting to every good feeling of our nature, has actually taken place, we are not sorry to find that lasting good has been the result.

'To effect such a mighty reformation, the Revolution had many obstacles to overcome; and this circumstance occasioned temporary excesses to accompany lasting benefits. The men of privilege strove to hinder it; Europe endeavoured to put it down; and, forced to the contest, it could neither measure its efforts, nor moderate its victory. Internal resistance led to the sovereignty of the multitude, and external aggression to military domination. Yet the end was obtained, in spite of anarchy, and in spite of despotism; the ancient state of society was destroyed during the Revolution, and the new one became settled under the empire.'

'When a reform has become necessary, and the moment of accomplishing it has arrived, nothing hinders, every thing subserves it. Happy then were men if they would come to a mutual understanding, if some would yield the overplus of their possession, if others would content themselves with the concession of their exigencies; revolutions would be amicably adjusted, and the historian would not have to record either excesses or calamities: it would be his task to exhibit humanity become wiser, more free, and more fortunate. But down to the present time, the annals of nations offer no example of this prudence in sacrifices:—those who are called upon to make them, refuse; those who require, impose them; and good, as well as evil, is affected by means and with the violence of usurpation. As yet, there has been no sovereign but force.'

M. Mignet has had in view the double object of unfolding the progress of the Revolution, and of explaining the different crises which interrupted the regularity of its course. Both of these he has accomplished with singular ability, but, as we have before intimated, with too little regard to special circumstances. It is curious to observe the various forms in which writers exhibit, and the inflexible tenacity with which they maintain, their hypotheses on this important subject. Madame de Stael is of opinion, that if her father, M. Necker, had been maintained in his first administration, the Revolution would never have occurred. Bertrand de Moleville seems to think it an affair of intrigue from beginning to end. And M. Mignet makes it out to have been a regular succession of wise constitutions, as regularly violated and rendered null by *coups d' état.*

'We shall see by whose fault it was that, after opening under such happy auspices, it degenerated so violently; in what manner it

ed France into a republic, and how, on the wreck of this, it
l the empire. These different phases were almost compulsory,
was the irresistible power of the events which produced them.
uld, however, be rash to affirm that the face of things might not
been changed; but it is certain, that the Revolution, with the
s that originated it, and the passions which it roused or directed,
not but have such a course and such an issue.'

ıe French Revolution was no sudden ebullition of popular
ıg. It was the work of centuries, and would lead us back
the darkness of the feudal ages, were we to undertake its
ınation. From its very outset, the monarchy of France
been a wavering and undefined power. Elective under the
races, hereditary in feudal times, it gradually increased
it had absorbed both the legislative and judicial authori-
and only had recourse to the assembly of the States Gene-
when the necessity for subsidies became urgent. But this
, which might have been made the nucleus of a fixed and
tive constitution, was itself so ill-constructed and so in-
ient as scarcely to deserve the name of a constitutional
oration. Made up of three distinct classes, nobility,
gy, and Third Estate, deliberating in different chambers,
giving in their conclusions separately, the former two could
ys outvote the latter. Hence this body never took a de-
d character, nor occupied a commanding station. The
liaments were originally nothing more than conservators of
privileges of their respective provinces, as they were suc-
ively annexed to the crown; but they gradually absorbed
judicial authority, claiming the additional right of giving
withholding a legalizing sanction to taxes imposed by the
g. Now, although it might have been possible to make a
stitution out of these chaotic elements, yet, it will, we ap-
ıend, require some hardihood to maintain, even with Burke
an authority, that they actually composed one. We would
ommend the perusal, on this subject, of Madame de Stael's
a discussion of the question—'*Y avoit-il une constitution en
rance avant la Revolution?*' In all this, the *Tiers Etat*, the
ly of the people, the nation itself, went for nothing. Events,
wever, were continually occurring, to remind it of its power;
l during the eighteenth century, the progress of knowledge
ong the popular classes had dissipated the delusion which
igned privilege to a few, and endurance to the rest. The
:uniary embarrassments of the court were intolerable. The
ıausting wars of Louis XIV., the profligate excesses of Louis
V., had thrown the finances into almost irremediable disorder,
d the desperate charlatanism of Calonne rendered an appeal
the people indispensible. Louis XVI. seems to have acted

under a fatal spell. His first choice of a minister was his own act, and the frivolous and selfish Maurepas, on whom he fixed, began the career of half-measures and systematic inconsistencies. Turgot, Malesherbes, and Necker were called into action by this intriguing courtier; but the moment in which they became obnoxious to Maurepas, was the last of their official existence. After the death of this aged minister, the queen appears to have assumed the management of the king, and the direction of affairs. Calonne ruined every thing; he created an enormous *deficit*, convoked the assembly of the Notables, and was compelled to resign. All was now in confusion. The convocation of the States-General seemed the only remedy, and this first movement of the Revolution took place on the 5th of May, 1789. In all these transactions, nothing could be more absurd, nothing more impolitic, than the conduct of the court. Instead of either resisting firmly, or yielding graciously, every point was contested, and every concession so reluctantly made, as to have all the appearance of being given up only to force. Incessant opposition irritated the people, while their constant success in the end, made them presumptuous and exacting. Even in the instance before us, the convention of the States, in lieu of acceding cheerfully, and adopting every possible measure for rendering it at once acceptable and effectual, invention seems to have been exhausted in the accumulation of petty insults and restrictions. The clergy in high costume, with cassock, mantle, and square cap, or with the purple gown and rochet, walked first in the procession. Then came the nobles in black, with cloth-of-gold waistcoat, lace cravat, and hat ornamented with white plumes. Last followed the Third Estate, in plain black, short cloak, muslin neckcloth, and hat without feathers or loop. All this small-minded affectation of distinction and etiquette, clearly shewed on which side victory would ultimately range.

Perhaps no body of men was ever placed in more difficult circumstances, or contained a larger proportion of highly-gifted and pure-intentioned men, than the Constituent Assembly. Of its great leader, however, although too much cannot well be said in eulogy of his genius, eloquence, decision, and tact, it must be conceded, that he never for a single instant lost sight of self; and yet, we are willing to believe, that in all his views he contrived to identify, to the satisfaction of his own political conscience, his own aggrandizement with the well-being of France. Unquestionably he saw distinctly, and with a precision that no one else could approach, the fearful tendencies of things; and it must for ever remain an insoluble enigma, whether his powerful intellect and unhesitating or-

dacity would have succeeded or failed in the attempt to arrest the tremendous impulse which had been given, chiefly by his instrumentality, to the great political machine. Death cut short all his designs, and the man who, when he first entered the hall of the States-general, was gazed upon and shunned as a semi-demon, was followed to his grave by the tears of his country.

'He was a man,' writes M. Mignet, 'who wanted nothing but opportunity to be great. At Rome, in the bright days of the republic, he would have been one of the Gracchi; in its decline, a Catiline; in the squabbles of the Fronde, a Cardinal de Retz; and in the decrepitude of a monarchy, where a being such as he could only find room for the exercise of his immense faculties in scenes of agitation, he had made himself remarked by the vehemence of his passions, by the visitations of power, by a life passed in committing disorders, and suffering their consequences. This prodigious activity required employment, and the Revolution furnished it. Accustomed to the struggle against despotism, irritated at the contempt of a nobility so much his inferior, and which utterly rejected him, able, audacious, eloquent, Mirabeau felt that the Revolution would be his work and his life. He fully answered the principal exigencies of his epoch. His sentiments, his voice, his action, were those of a tribune. In perilous circumstances, his master spirit hurried away the assembly; in difficult discussions, he would terminate them by a single stroke; with a word he quelled ambitions, silenced enmities, disconcerted rivalries. This powerful mortal, at ease in the midst of commotion, abandoning himself sometimes to the energy, sometimes to the familiarities of strength, exercised a sort of sovereignty in the assembly. He speedily obtained an immense popularity, which he preserved to the last.'

We shall not entangle ourselves in the interminable inquiry, whether the constitution of 1791 was, or was not, the best suited to the peculiar circumstances of France. M. Mignet contends for the affirmative. Madame de Stael pleads energetically, but rather dogmatically, for two chambers and the English constitution. Whichever of these two great authorities may be right, one thing is clear; that an hereditary house of peers, made up of such persons as then formed the majority of the French *noblesse*, would have held obstinately with the court; and in that case, we can see nothing that could have prevented a fierce and bloody struggle for power, under circumstances of the greatest possible disadvantage to the popular side. That a sanguinary contest, or rather, that scenes of unexampled horror, did actually occur, cannot be taken as an invalidation of the wisdom of the assembly in this respect. Events over which they had no control, intervened, and rendered their labours nugatory. One enormous and incredible fault, however, they

unquestionably committed. From motives of erroneous disinterestedness, they passed a self-denying ordinance, excluding themselves from eligibility to seats in the assembly which should immediately succeed them, and by this absurd regulation, left the field open to inexperience, rashness, and ambition. Bitterly must they have repented their mock heroism, when they witnessed the ferocious struggles that in their result deluged France with blood, and swept away all the securities of domestic peace, as well as every legitimate source of national elevation.

The Legislative Assembly commenced its sittings on the 1st of October 1791; and it is not a little surprising that, after the sequestration of so much splendid talent as was comprised in the first representative body, so large a proportion of superior men should have been at hand for the new elections. The great leaders of the Assembly in the first instance, were the members forming the party usually termed, Of the *Gironde*: and of these, the most eloquent, perhaps the most so of all the revolutionary orators—was Vergniaud. Unhappily, however, these men were little more than speakers, and among their more thorough-going antagonists, there were men of action, before whose decision and sanguinary energy, the men of words were compelled to give way. The cardinal error of the Girondists lay in their constant trimming to the popular gale. Instead of a firm reliance on their talents and their good intentions, they engaged with their adversaries of the Mountain, in a fatal rivalry for the good graces of the low democracy of France. The men who should have formed and guided public opinion, truckled to the clamours of the mob. Their conduct on the trial of Louis XVIth was imbecility itself. They wished to save him, and voted for his death. They endeavoured to effect his liberation by half-measures. In lieu of a manly and decided appeal to the principles of virtue and honour, they had recourse to 'policizing;' and the result of all this was, what it has ever been and will ever be, disgraceful defeat. Some of these patriotic men, however, conducted themselves with consummate courage and integrity: Lanjuinais, in particular, maintained that high-minded attachment to liberty and justice which has marked every step of his admirable course.

M. Mignet's classification of the events of the Revolution is, if not satisfactory, at least highly ingenious. The events connected with the storming of the Bastille, in July 1789, he considers as the insurrection of the middle class of society against the privileged orders; and the assault of the Tuileries, with the massacre of the Swiss, on the 10th of August 1792, as the insurgency of the multitude against the middle class. At all

nts; it sealed the fate of the unfortunate Louis, whose fa- ure was immediately decreed, and reduced the Girondists, he inevitable consequence of their impolitic abandonment the constitutional king, to present nullity and subsequent truction. La Fayette had previously made a hazardous but uccessful attempt in favour of the constitution, and he now tted France.

In our times, few lives have been equally pure with that of La ette, few characters more nobly consistent, few popularities more ing and more honourably acquired. After having, side by side h Washington, defended liberty in America, he was anxious, like , to establish it similarly in France; but our revolution afforded opportunity for the display of such a character. When a people ks for liberty without internal disunion, and with no enemies but n without, a liberator may be found, such as in Switzerland a Wil- a Tell, in the Low-Countries a prince of Orange, in America a shington; but when that high object is pursued in the teeth of osition at home and abroad, in the midst of factions and battles, h a state of things can only produce a Cromwell or a Bonaparte, o make themselves the dictators of revolutions after the struggles l exhaustion of parties. La Fayette, active in the first epoch of crisis, pledged himself with enthusiasm to maintain its results. became the general of the middle class, both at the head of the ional guard during the Constituent Assembly, and of the army ler the Legislative. With this class he rose, and with it he could but fall. It may be said of him, that if he took some false steps, had never but one end, and that was liberty: he never used but mean, and that was the law. The manner in which, while still ng, he devoted himself to the liberation of the two worlds, his rious conduct, his invariable constancy, are his claims to the admi- ion of posterity.'

The massacres of September 1792, were the work of Danton, irst-rate *revolutionnaire;* ferocious and sanguinary when his ms required the effusion of blood, but capable of milder sen- ments when the crisis had passed away. Believing that there s in France a majority of royalists, and apprehending, or ecting to apprehend, that they would take the opportunity rising in insurrection while the allied armies advanced upon e capital, he proposed and perpetrated those deeds of horror, way of intimidation and repression, while the republican *ée en masse* advanced to the frontier. The able manœuvres Dumouriez baffled the invading force, and the political rties of France were at leisure to prepare for their 'keen en- ounter' in the National Convention, which succeeded the gislative Assembly on the 20th of September 1792. Of this riod of history—the reign of terror—the reading would be arcely endurable, were it not for the poetical justice which

successively overtook the principal agents in the different transactions of this dreadful season. After having availed themselves of the aid of the Girondists to sacrifice the king, the *Mountain* succeeded in arresting and sending to the scaffold the leading members of that party. Then came a struggle for superiority among the victors, and Robespierre sent in succession to the guillotine, Hebert and his gang, the Dantonists, who had dared to talk of mercy and a milder *regime*, together with all who stood in his way, and all whose death might tend to strike terror into the people and to confirm his iron rule. At length came the ever memorable 9th of Thermidor, and his career of blood closed in blood. But by this time, the public mind in France seems to have undergone a considerable change. Parties had so often been broken up, and such strange shiftings, divisions, and coalitions had taken place in the political scene, that a gradual fusion and amalgamation had been imperceptibly effecting, and a tendency to royalism had gained ground to a considerable extent. The new constitution—that which established two Legislative Councils and an Executive Directory—though framed by men who were moderate republicans, in the hope of a definitive organization of power, was an approach, though a distant one, to aristocratical, if not to monarchical forms; and the more active royalists had resolved to avail themselves of this favourable concurrence of circumstances, by obtaining a decided influence over the elections. Their plans were, however, effectually defeated by a counter-manœuvre of the Convention, which decreed that two thirds of the new Councils should be chosen from its own members. This decided measure determined the conspirators on immediate action, and having at their command the armed sections of Paris, forming a resolute and well disciplined body of forty thousand men, they instantly organized the formidable insurrection of the 13th Vendémiaire. The conventional troops, principally regulars, scarcely amounted to a sixth part of the insurgents, but they were commanded by Bonaparte, who made such effective use of his artillery, as to decide the victory almost without the employment of any other arm.

'The convention lasted three years, from the 21st of September 1792, to the 26th of October 1795 (4th of Brumaire in the fourth year of the republic). It followed several directions. During the first six months of its existence, it was agitated by the struggle between the legal party of the Gironde, and the revolutionary party of the Mountain. The last was dominant during the period between the 31st of May 1793 and the 9th Thermidor, year 2 (26th of July 1794). The convention then obeyed the government of the committee of public safety, which first ruined its ancient allies of the municipality

and the Mountain, and which ultimately perished by its own divisions. From the 9th Thermidor to Brumaire, year 4, the convention triumphed over the royalist party, and endeavoured to establish a mitigated republic in spite of either party.'

Though the extract will be somewhat long, we shall here translate part of the *resumé* which M. Mignet pauses at this point to make. It gives a brief but spirited character of the different phases of the Revolution, and its citation will sufficiently illustrate his modes of thinking on the subject.

'The French Revolution, which had destroyed the ancient government, and ruined to its very foundations the ancient system of society, had two very distinct objects; that of a free constitution, and that of a civilization carried to the highest perfection. The six years that we have passed through, exhibit the efforts of each of the classes which made up the French nation, to establish its own scheme of government. The partizans of privilege were anxious to establish their *regime* against the court and against the class of citizens, by the maintenance of separate orders and of the States-general; the citizens aimed at establishing theirs against the men of privilege and the multitude, by the code of 1791; while the multitude endeavoured to establish its own against all the other classes united, by the constitution of 1793. None of these governments could be consolidated, because all were exclusive. But during all these efforts, each class, having the ascendancy for a time, destroyed in the more elevated orders, all that was intolerant and that opposed itself to the progress of the new civilization.

'At the moment in which the Directory succeeded the Convention, the conflict of the different orders had greatly relaxed. The more violent of each formed a party that still strove for the possession and the form of government; but the mass of the nation, which had been so thoroughly agitated from 1789 to 1795, was now anxious for rest and a quiet arrangement according to the new order of things. This epoch witnessed the close of the movement towards liberty, and the origin of that towards civilization. The Revolution assumed its second character, its character of order, of foundation, and of repose, after the agitation, the immense labour, and the complete demolition of its early years.

'This second period was remarkable, inasmuch as it appeared a sort of abandonment of liberty. The different parties, finding themselves no longer able to possess it in a manner at once exclusive and durable, became discouraged, and seceded from public into private life. This second period divided itself into two epochs: it was liberal under the directory, and at the beginning of the consulate, military at the close of the consulate and under the empire. The Revolution went on daily materializing more and more: after having made a nation of sectaries, it made a nation of labourers, and afterwards a nation of soldiers.'

The Executive Directory was at first made up chiefly of efficient and decided men, and their efforts to raise their country

from the sunk and enfeebled state in which they found it, were crowned with success. They broke up the jacobin conspiracy of Babœuf, and the more formidable efforts of the royalist party, led by Pichegru and a majority of the councils, were rendered ineffectual by the energetic but unconstitutional measures of the 18th Fructidor (3 August, 1797). The interference of the army enabled the Directory to triumph. The royalists were now completely driven from the field, and the conflicts which afterwards took place, were between the Directory and the democratic party. The whole scene, however, of party squabble was effectually terminated on the 18th and 19th Brumaire (9th and 10th of November, 1799), the days on which Bonaparte dissolved the directorial government, and commenced the consulate.

We have now given, up to a point quite recent enough for specific recollection, a general view of the leading events of the French Revolution, on the general principles of the present Writer.* Our general opinion of his ability has been already given, and we have only to add, that when he comes down to more dangerous times, he does not in any degree abate of the firmness of his tone. He describes the present system of administration as 'the government of a party against the charter,' and affirms boldly, that this 'retrograde movement must have 'its course and its term.' Henceforward no ruling power can attain stability in France, without the concession of genuine political liberty, and the disposition to foster and protect the utmost possible improvement of the social system.

Art. III. *A Dissertation on the Seventy Weeks of Daniel the Prophet.* By the Rev. John Stonard, D. D. Rector of Aldingham, Lancashire. 8vo. pp. 492. London. 1826.

THE argument from prophecy must be allowed to rank high among the evidences of Revealed religion. Of the varied and accumulative force of this kind of proof, and of the several purposes for which the argument is available, it were not difficult to furnish numerous and satisfactory examples. Biblical Expositors and Theologists have very assiduously and very successfully cultivated this department of sacred study; and, by their elucidations of the philology of the Scriptures, and

---

* We have been somewhat particular in marking dates, as they may be useful in the absence of more detailed documents. Much confusion in recollection and statement sometimes arises from want of attention to these important definitions of periods and events.

their applications of the recorded facts of history to its predictions, they have rendered an important service to the Church, in the means thus provided for the instruction and confirmation of mankind in the verities of the sacred Oracles.

It must, however, be confessed, that the study of the prophecies of Scripture is, in many particulars, difficult and perplexing; and instances might easily be produced, of interpretations so unsubstantial and so conflicting, as to induce an entire distrust and rejection of them. The obscurity of the terms in which those ancient predictions are conveyed, and the inadequacy of the means which we possess for obtaining in every case a correct and comprehensive understanding of their import, are, in part, assignable causes of the various and discordant expositions which have been offered of their design and fulfilment. Other causes of difference and of failure are to be found in the prepossessions of interpreters, in their mistakes, and in the influence of hypotheses and system upon their various schemes of illustrative adjustment. The support of a particular hypothesis has sometimes proved not a little ensnaring to a writer in the direction which it has given to his inquiries.

The Seventy Weeks of Daniel have furnished employment to Biblical commentators and critics of both ancient and modern times; and writers of great ingenuity and profound learning, of enlightened zeal and ardent piety, have devoted their time and talents to the elucidation of that important prophecy. A summary of their opinions would exhibit not only diversities, but contrarieties of interpretation. The proposal of one explication has generally been preceded by the examination and rejection of another; and each succeeding writer has endeavoured to obtain credit and currency for his own production, by enlarging on the errors, and exposing the unsatisfactory conclusions of his predecessors. The volume now offered in explanation of the prophecy, assumes the insufficiency of all preceding attempts to interpret and apply correctly the language in which it is delivered. The pains which the Author has taken to arrive at satisfactory conclusions, have not been in vain as regards his own convictions; and as they are, in some particulars, of a novel cast, his success, even though the reader may not acquiesce in all his reasonings and deductions, is adapted to encourage the hope, that calm, unprejudiced, persevering study of these difficult verses may divest them of the obscurities which have gathered round them, and place their design and accomplishment in a satisfactory point of view. It is only by the most patient research and the closest comparisons, that an inquirer can obtain the means of understanding the subjects comprised in some of the prophecies of Scripture, which, scarcely appearing to a superficial reader to need any comment, are

found, on examination, to be replete with difficulties; to be complex in their structure, and perplexing in their applications. The prophecy of the Seventy Weeks is precisely of this kind. It is not exhibited in types, nor set out by symbols. It is furnished with chronological notes, to guide the interpreter to the knowlege of its relations. But it is still among the passages of the Bible our knowledge of which is too imperfect to allow us to desist from the investigation of their terms and meaning, and in respect to which, they who offer us useful aids are entitled to our gratitude. The volume now before us cannot fail to assist the student of the prophecy to which it relates, even though it may not obtain his approval in every particular of the discussion which it comprises.

Dr. Stonard is already known to our readers as an expositor of prophecy, by his Commentary on Zechariah, which was noticed in our twenty-second volume. His qualifications for this office in respect to learning, and patient and extensive research, as well as with regard to purity of intention and polish of manner, are not less apparent in the present, than in the former work. The 'Dissertation' is exceedingly elaborate, and for the distribution of the materials of which it is composed, and the order and fitness of the discussions which it includes, is entitled to high praise as the work of a scholar. It is divided into five chapters, of which the first is employed in settling the original text of the prophecy; the second contains the Author's translation of the verses which include the prophecy; the third is devoted to the description of certain preliminary positions which are intended to fix and regulate the interpretation of the prediction; the fourth chapter is employed in explaining the prophecy, and shewing the accomplishment of its several particulars; and the fifth is recapitulatory and conclusive.

In determining the reading of the Original Text, which is transcribed from Vander Hooght's edition, Dr. Stonard has examined with minute diligence the alterations proposed or adopted by Dr. Blaney and Mr. Faber, and has very successfully defended the general integrity of the passage. The changes and interpolations which are suggested or sanctioned by those scholars in the compass of so small a number of sentences, are neither few nor unimportant; and are introduced either on insufficient authority, or violently, and for the support which they are found conveniently to yield to the hypothesis which they are employed to establish. The spirit in which Dr. Stonard conducts his criticisms, in opposing the readings adopted by his predecessors, is marked, not less by the courtesy which may be claimed for accomplished writers, than by the superior deference which is due to truth. The justness of his strictures will not be

disputed by those who are qualified to determine the propriety of their application, and the fulness of proof which he produces, before he pronounces a reading to be erroneous and inadmissible, is very satisfactory evidence of his diligence and fair proceeding. In this case, as in many other instances, the temerity of some Biblical critics is but too apparent; and a real service is rendered to the cause of sacred literature by such writers as Dr. Stonard, who, apart from the prejudices of masoretic systems, and with the aid of enlightened erudition, oppose the corrupting of the genuine text. That essential benefits have been derived from the collation of MSS. and Versions by modern scholars, is not to be denied. It must, however, be confessed, that they are but too frequently chargeable with the want of sobriety and cautious vigilance in the use to which they have applied the results obtained by this process. The school of Lowth has risen to high celebrity, and many of the disciples of that accomplished master have honourably distinguished themselves by Biblical labours; but its influence has not steadily and uniformly been directed towards the promotion of judicious and sound Hebrew criticism. It has abundantly excited the spirit of ingenuity, and stimulated its exercise in respect to the readings of the Holy Scriptures, which have been rejected and admitted by its pupils with very extravagant licence. They are censurable for the very excess of emendatory criticism. Corrections, transpositions, and conjectural alterations, arbitrary selections and arbitrary arrangements, are by far too frequently occurring in the works of these critical scholars. The admirable and elegant Version of Isaiah, by Lowth, is not by any means faultless in these respects, but his followers have furnished many examples of a bolder licence.

From the text of Vander Hooght, Dr. Stonard has formed a translation, which he has inserted, accompanied by the corresponding passage from the Authorized Version, and the translations of Dr. Blaney and Mr. Faber. These several versions, in the order in which Dr. Stonard has arranged them, we shall transcribe.

'BIBLE VERSION.	'STONARD.	'FABER.	'BLANEY.
'24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.	'24. Seventy weeks are the determined period upon thy people and upon thy holy city, to put a stop to the transgression, and to seal the sin-offerings, and to make reconciliation for iniquity, and to bring in the righteousness of the ages, and to seal vision and prophet, and to anoint an holy of holies.	'24. Weeks seventy are the precise period upon thy people and upon thy holy city, to complete the apostasy, and to perfect the sin-offerings, and to make atonement for iniquity, and to cause *him who is* the righteousness of the eternal ages to come, and to seal the vision and the prophet, and to anoint the Most Holy One.	'24. Weeks sufficie have been termine (or completed) u thy people and u thy holy city, to ch the revolt, and to f an end to sins, an make atonement for quity, and to br again the righteous of ancient times, an seal (that is, authe cate) the divine or and the prophet, an anoint (that is, sanc anew) the most h things.
'25. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks, the street shall be built again, and the wall, even in troublous times.	'25. Know therefore and understand, from the going forth of the word to rebuild Jerusalem, until Messiah shall be leader, there shall be seven weeks, and sixty and two weeks it shall be rebuilt, the street and the lane, but the times will be with straitness.	'25. But know and understand, from the going forth of an edict to rebuild Jerusalem unto the Anointed One the Prince shall be weeks seven and weeks sixty and two; it shall be rebuilt, with perpetual increase and firm decision, even in the short space of the times.	'25. And thou sh know and understa that from the go forth of a decree to build Jerusalem a the Messiah the Pri shall be seventy a seven weeks, and th score and two years shall be rebuilt still larging itself, and coming more and m considerable, even midst times of distre
'26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.	'26. And after the sixty and two weeks Messiah shall be cut off, and no one will be on his side; and he shall destroy the city and the sanctuary with the leader that cometh; and his end shall be with an inundation, for until the end shall be the war, the determined judgment of desolations.	'26. And, after the weeks seven and the weeks sixty and two, the Anointed One shall cut off by divorce, so that they shall be no more his, both the city and the sanctuary. *For* the people of the Prince that shall come shall act corruptly: but the end thereof shall be with a flood; and unto the end of a war firmly decided upon shall be desolations.	'26. And after t times seventy-seven threescore and two, h siah shall cut off h belonging to him the city and the sanc ary; the Prince t shall come shall dest the people; and the ting off thereof shall with a flood; (that with a hostile invasio and unto the end o war carried on with pidity shall be dec tions.
'27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.	'27. Yet will he confirm the covenant unto many one week; but in the midst of the week he will cause sacrifice and meat-offering to cease; afterwards upon the border of abominations shall be the desolator, and that until he shall be consumed, and the determined judgment shall have been poured upon the desolated.	'27. Yet he shall make firm a covenant with many for one week. And in half a week he shall cause the sacrifice and meat-offering to cease (for upon the border shall be the abomination that maketh desolate) even until an utter end, and that firmly decided upon, shall be poured upon the desolator.	'27. But he sh confirm a covenant make a firm covena with many for one we and in the midst of week he shall cause sacrifice and meat-off ing to cease; and abomination of des tion shall be upon border; (that is, compassing and pr ing close upon the and the temple;) an utter end, even a spe one (or, even until utter end, and the speedy one) shall poured upon the d lated.

In the preceding extract, the reader will perceive the numerous and singular variations which occur in the compared versions. The several translations are examined by Dr. Stonard with great minuteness, and in every instance in which his own version is at variance with the versions of his predecessors, or deviates in any manner from their renderings, he has assigned his reasons for rejecting their constructions and meanings, and defends his own. Critically to review the contents of the sixty-four pages which he has employed in this examination and vindication, would subject us to such an enlargement of the present article as would be altogether inconvenient. We shall refer those of our readers who feel interested in the subject, and who are competent to the examination of these critical differences, to the work itself, reserving one or two observations on the Author's criticisms and interpretations, for a subsequent page; and proceed to detail as clearly, and with as much brevity as possible, the interpretation of the prophecy given by Dr. Stonard. Before we do this, however, we shall notice the variations which exist in the printed English Bibles, in the 25th verse, as the punctuation of that verse is of great moment in the discussions which have been raised from the passage. The following variations occur in Bibles of the Authorised Version before us, and are both different from Dr. Stonard's quotation.

'—from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times.'

'—from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, shall be seven weeks; and threescore and two weeks, the street shall be built again, and the wall, even in troublous times.'

In his third chapter, Dr. Stonard lays down fifteen preliminary positions, on which his interpretation of the prophecy is constructed, and which he proposes as tests by which the various expositions of its several parts may be examined. These are as follow:

'*The* PRELIMINARY POSITIONS.

'I. The principal term of SEVENTY WEEKS has respect, not to time past, but to time to come.

'II. The SEVENTY WEEKS are weeks of years, each consisting of seven years; and those, proper or solar years.

'III. The term of SEVENTY WEEKS begins with the complete restoration of Jerusalem and the Jewish polity, and ends with the dissolution of the same.

'IV. The six particulars specified in the 24th verse, are all matters of good tidings.

'V. The six particulars are comprehended within the term of the SEVENTY WEEKS, and must be brought to pass at, or before its conclusion.

'VI. The six particulars are to be accomplished within the last nine weeks of the term.

'VII. The term of seven weeks, mentioned in the 25th verse, is separate from, and prior to the term of SEVENTY WEEKS, and concludes at the point where the other commences.

'VIII. Either the seven and the sixty two weeks must be separated, according to the last position, and the former be considered prior to the commencement of the latter and of the term of SEVENTY WEEKS, or the end of Jerusalem and the Jewish polity must follow within one week after the cutting off of Messiah.

'IX. The leader that shall come, mentioned in the 26th verse, is a different person from Messiah the Prince, in the 25th verse.

'X. The 27th verse is not progressive in the prophetic history of the SEVENTY WEEKS, but merely supplementary thereto.

'XI. The week in the supplementary verse is not the last week of the term of SEVENTY WEEKS, nor yet a week superadded to them, but comprehended among them.

'XII. The use of that particular week is to announce, that Messiah, after shewing himself as leader, will really act as such for a certain term, and reign to the benefit of his peculiar people the Jews.

'XIII. Sufficient reasons may be assigned for separating the aforesaid week from the seventy, and for placing it, as it is found, in a supplement.

'XIV. The word *until*, in the 25th verse, cannot be understood to refer to Messiah's birth, but to the period when he first acted, or shewed himself, as leader.

'XV. The word *after*, in the 26th verse, must be taken, not for *immediately after*, but with a latitude, so as to comprehend all the remainder of the term of SEVENTY WEEKS from the sixty second week.'

The first of these positions is opposed to Dr. Blaney's interpretation of the weeks, by the rendering of the adjunct 'sufficient,' and to his retrospective reference of the terms to the Babylonian captivity, and is very briefly stated. The second position is supported against Wintle, who considers the expression as denoting 'weeks of days,' and against other expositors, who explain it as including lunar years of three hundred and fifty four days, or Chaldaic ones of three hundred and sixty. In his illustration of the third position, Dr. Stonard enlarges on the difference of the expressions in the prayer of Daniel in reference to the Jewish state, and those of the angel in the same connection. 'Daniel had prayed for the Jews and 'Jerusalem, as being the people and city of God: the angel 'speaks of them as the people and city of Daniel.' This

change of terms he considers as designed, 1. To correct the notions of Daniel as to the people and city of God.

'Daniel's people were Israel according to the flesh and the earthly Jerusalem; whereas the people of God are his faithful servants, not of Israel only, but of all kindreds, nations, and tongues; even all the children of God, wheresoever scattered abroad, when collected into one body, having one Lord, one faith, one God and Father of all; and His city is the new and spiritual Jerusalem. Now upon these, certainly the seventy weeks were not determined. The period therefore is declared to be determined on the people and city, not of God, but of Daniel, thereby excluding the former from it, and confining its application to its proper subjects, the latter.'

2. These expressions are considered as confirming his expectations of the restoration of the Jews and of Jerusalem. 3. As intimating a future rejection of them from being the people and city of God. 'No man,' says Dr. Stonard,

'can suppose, that the people and city of Daniel, expressed with such emphasis, could be meant of the Jews and Jerusalem in their then woful plight, the one in exile, the other in ruins: in which while they continued, they could hardly be considered as a people or city at all, and from which he had most fervently implored their speedy deliverance.'

He therefore considers the expressions, 'thy people,' and 'thy holy city,' as comprehending Jerusalem with its walls and fortifications, as well as its habitations, and the people under their proper national laws and government, with a priesthood duly celebrating all the sacred rites of worship; he places the commencement of the Seventy Weeks at the point of time when Jerusalem was rebuilt, and the Jewish religion and polity restored and established; and the period of their termination, at the time when the Jews and Jerusalem, having already, on their rejecting of the Messiah, ceased to be the people and city of God, ceased to be the people and holy city of Daniel on the final catastrophe of the nation. As the message of the angel was intended to console Daniel, the six particulars are for that reason regarded by Dr. Stonard, in his fourth position, as being the matter of good tidings, but as having no other relation to the term of seventy years (Position Vth), than as they were destined to take place during its continuance, not extending throughout it, so as to measure the term, or the term them. The proof and illustration of the sixth position are comprised in the following paragraph.

'VI. The six particulars are to be accomplished within the last nine weeks of the term.

'The first sixty two weeks are marked only by the existence of

the Jews as a political body, and of Jerusalem as a defenced city, sanctified and adorned by its temple dedicated to the worship of the true God, and inhabited by a people governed according to the laws of Moses. This truly is the sum total of the good tidings, so far as relates to the sixty two weeks previously to the coming of the Messiah; and excepting only the straitness of the times, it amounts to a full and favourable answer to the previous petition of Daniel. But not one word is said, or hint given, in the 25th verse, that can be construed to relate to the six particulars, or to any one of them; and thence we may conclude, that they were not appointed to take place before the commencement of the sixty-second week. Again, we learn from the words in which the term of seventy weeks is first announced, that the same course of events as proceeds during the sixty two weeks, is to extend to the end of it. But the division of the term during some part of the sixty-second week, and that expressly for so important a purpose as the introduction of Messiah, plainly intimates that a new and greater order of things is thence to have its beginning, in the transcendent importance of which it would be unnecessary and almost impertinent to draw the attention to the external welfare of Jerusalem. Now, since it is evident, that, the six particulars are in their nature, not only different from and much above the events allotted to the sixty two weeks, but are exactly and eminently adapted to the order of things that might be expected to ensue on the appearance of Messiah; since, too, they are such as no other person can be supposed either able or worthy to effect; and since they are the very events, of which, in other prophecies, he is predicted to be the Author—there cannot be the least doubt, that they are to be referred to his times as being the distinguished acts, the graces and ornaments of his beneficent and blessed reign. But according to the prophecy, he is not to come, at least not to make his appearance as Messiah, and consequently, the first of the six particulars cannot begin to take effect, until the sixty-second week; and the last, as hath been before shewn, must be completed before the close of the seventy weeks; therefore some period within the last nine weeks must be that destined for their accomplishment.'

The arrangement of the seven weeks of the 25th verse, is the subject of the seventh position. 'If,' says Joseph Mede, 'these 'seven weeks could be well bestowed, the chiefest difficulty 'were taken from the prophecy.' As the seventy weeks are considered by Dr. Stonard as referring to Jerusalem and the Jewish state in the character of the people and holy city of Daniel, and beginning therefore with the period of their being completely restored, and as the sixty-two weeks are considered by him as being in construction with 'rebuilt,' in relation to their restored and established state, those terms are regarded as having the same date for their commencement; and as the seven weeks are dated from a period antecedent to such a state of the people and city, prior even to the very act of beginning to bring them into such a state, he concludes, that the term of seven

weeks is not only separate from the term of seventy weeks, but is also prior to it. The consequence of not distinguishing the terms in this manner, is placed as a separate position, and is the eighth of the series. Dr. Stonard's ninth position is levelled directly against Mr. Faber, who contends, that the prophecy would be chargeable with obscurity, if another person were introduced under the very same title as the Messiah, without any regular specification that another person is intended. This identity of title he disputes, and alleges the diversity of the terms as justifying another application of the expression, 'leader that 'cometh.' The 27th verse he considers as supplementary, because the end of the seventy weeks is, in the 26th verse, declared to be attained; and as the confirming of a covenant is one of the objects included in the transactions of the week in the supplementary verse, and the subsisting of the covenant is necessarily implied, the time of its being confirmed cannot be referred to either the concluding week of the seventy weeks, (which, being the season of desolating judgements, supposes the previous dissolution of the covenant,) or to any subsequent week in which, the Jewish state and polity being concluded, the covenant no longer existed. The supplementary week, therefore, must be comprehended among the seventy weeks, and cannot be exterior to them. As the excision of the Messiah is the particular which, in the 26th verse, follows the prediction of his appearing as leader in the 25th, without the interposition of any particulars descriptive of the exercise of his office, the supplementary verse is considered by Dr. Stonard (in Position XII) as intended to supply that deficiency, and to prevent any erroneous suppositions that might arise from the prediction of the Messiah's introduction being immediately followed by mention of his death. The proper place in the prophecy for the insertion of the particulars in the 27th verse, being, therefore, between the 25th and 26th verses, and the consequence of this arrangement being to involve the prophecy in obscurity, the Author endeavours (Position XIII) to assign the cause of this apparent disregard of method, and to discover the reasons which may satisfy the inquiring mind, as to its propriety and fitness, perhaps even its necessity. The last two of the Positions are employed in settling the import of the adverbs 'until,' and 'after,' the use of which is, in the latter instance particularly, of considerable moment in the explanation of the prophecy.

In his fourth chapter, Dr. Stonard details very copiously the interpretation of the Prophecy which he apprehends to be the true one, with proofs of its accomplishment. This portion of the work is distributed into six sections, of which the first relates to the main term of the seventy weeks; the second, to the

six particulars; the third, to the term of seven weeks; the fourth, to the predictions of Messiah's excision and the destruction of Jerusalem; the fifth, to the supplemental week, or week of the covenant confirmed; and the sixth, to the remaining part of the prophecy.

In settling the beginning and end of the seventy weeks, or 490 years, Dr. Stonard first proceeds by the inverted course, fixing the date of their expiration, and reckoning backward to that of their commencement.

'In the present instance, the point of termination is one of the most conspicuous events in the records of time, and it took place with the force and suddenness of a single blow. Jerusalem was all at once destroyed, the temple was burnt, the forms of its religious services were abolished, the frame of government dissolved, and the people scattered abroad; so that the literal and the figurative city sank together in a common ruin. These events took place in the month of September, in the year of our Lord 70, according to the vulgar era. Here then we find the seventy weeks terminated, and hence consequently must their beginning be reckoned by a retrograde calculation to a point of four hundred and ninety years distant from it, that is to say, to the year B. C. 420. Then, if ever, we shall find the instant of time, when the holy city of Daniel in a restored state, corresponded to his expectations and its own name; when it was not only a city of habitations, but a defended and fortified city; when the temple worship, the priesthood, and the whole polity of the Jews, both civil and ecclesiastical, were thoroughly reformed and resettled.' pp. 205, 6.

The pages of this section which follow the preceding extract, are employed in determining the commencing point of the prophetic years, from an examination of the historical evidence in the ascending series. Great skill is manifested by the Author in adapting the facts of history to the object of his inquiry. His details are too copious to allow of our following him step by step, and they are too closely connected to admit of any part of them being separated from their related particulars. We must therefore satisfy ourselves and our readers by stating the results of his inquiries.

From the promulgation of the decree of Cyrus in the first year of his reign, B. C. 536, by which permission and encouragement were given to the Jews to return to their country and to rebuild the temple, the renovation of the capital of Judea proceeded slowly, and was greatly obstructed and interrupted in its progress. The temple was not raised and completed for the sacred service for which it was designed, before the seventh year of the reign of Darius, and the twenty-second year of the return of the exiles to their native country. The desolations of

Jerusalem in great part continued during the administration of Ezra; and in this state the holy city was found by Nehemiah in the twentieth year of Artaxerxes, B. C. 445, when, on his own petition, he was deputed as governor to the place of his fathers' sepulchres. After a superintendence of twelve years, Nehemiah returned from Jerusalem to the Persian court, and sometime afterwards resumed his government. The interval between his return and his second visit to Jerusalem, is uncertain; but Dr. Stonard is of opinion, that the assigning of seven or eight years for his absence is not an unreasonable proceeding, which he supports by argument, and therefore dates the return of Nehemiah in the year B. C. 424. Allowing four more years for the further progress and completion of Nehemiah's reformation, the year 420 before Christ is obtained as the date of the restoration of Jerusalem, and of the commencement of the seventy weeks.

The six particulars included in verse 24th are explained by the Author in the following manner. 1. 'To put a stop to the 'transgression.' By the teaching and preaching of the Messiah, such a stop or check would be given to transgression as would seriously impede its progress, narrow its range, and in the end lead to its total suppression and extirpation. 2. 'To 'seal the sin-offerings, or the sin-offering.'—'By the all-sufficient sacrifice of the Son of God, the sin-offerings of the law 'were sealed, ratified, accepted, and confirmed, but at the 'same time closed and concluded for ever.' 3. 'And to make 'reconciliation, or atonement for iniquity.' As the former particular relates to the act of the Messiah in offering himself as a sin-offering, this is explained as relating to the beneficial consequences of that transaction. 4. 'To bring in the righteous-'ness of the ages,' including the entire principles and agency by which Christians are justified and sanctified, personal and practical holiness. 5. 'To seal vision and prophet:'—to ratify, to accomplish previous Divine announcements in all their variety as related to the Messiah, and to conclude the series of the Divine dispensations. 6. 'To anoint a holy of holies,' is referred by Dr. Stonard to the consecration, by Divine unction, of the Christian church, 'the spiritual temple, in which the holy of 'holies is heaven.'

In the third section of chapter 4th, the additional term of seven weeks—the subordinate term of sixty-two weeks—and the appearance of Messiah, as leader, in the sixty-second week, are the subjects explained. The seven weeks, being prior to the seventy, and concluding exactly at their commencement, begin forty-nine years before them, and are therefore dated from the year B. C. 469. The word which then went forth, was not an edict of any human governor, but a command of God, issued

to the holy angels, commanding them to look to the rebuilding of Jerusalem, (p. 200), but followed by an act of royal favour on the part of Xerxes towards the Jews in 469 B. C. From this point, seven weeks, or 49 years, are dated and allotted to the work of restoring the Jewish people, and of rebuilding Jerusalem. In their restored and rebuilt state, they were to continue sixty-two weeks, or 434 years, until the coming of the Messiah, and seventy weeks, or 490 years, when they were destroyed; both these periods commencing at the same point, the termination of the seven weeks.

'Until Messiah shall be leader,' is, says Dr. Stonard, expressive of a period, when he shall act, or at least shew himself qualified to act, up to the importance of that office. This period cannot, he remarks, be applied to any point of time posterior to the first occasion on which he may have so appeared. The coincidence of this period with the facts related in the gospel concerning Christ, he endeavours to prove in the remaining part of the section; and, as the result of his examination, he fixes on the twelfth year of Christ as the related period, when he was found in the temple during the celebration of the passover, 'sitting in the midst of the doctors, both hearing them and 'asking them questions.' The twelfth year of Christ's age corresponds to the year A. D. 8, and coincides with the first year of the sixty-second week.

The word 'after,' in the 26th verse, is understood as extending to all the events noticed in the verse, from the sixty-second week to the end of the period of seventy weeks; comprising the cutting off of Messiah in the thirty-fifth year of his age, and in the thirty-first year of the vulgar Christian era, coinciding with the third year of the sixty-fifth week of Daniel—the rejection of him by the Jewish people,—'no one will be on 'his side,'—and the retribution inflicted upon them by him in the destruction of their city and sanctuary, and in the total devastation of their territory by a vast inundation of foreign invaders. In this part of the prediction, the 'prince that 'cometh,' has been understood by some as denoting the Messiah, but generally as referring to Titus and the Roman armies. Dr. Stonard explains the expression in relation to the civil and ecclesiastical rulers of the Jews.

'Messiah will destroy the city and the sanctuary WITH THE LEADER THAT COMETH. The polity, both civil and ecclesiastical, under which the Jews had lived and been ruled according to the Mosaic institutions, was destined not to survive the final ruin of the city and sanctuary, but to perish by the same irreversible sentence, in the same utter and irretrievable destruction.' p. 366.

The single week of the 27th verse, which Dr. Stonard con-

siders as supplementary to the prophecy, and included in the seventy weeks, (though not an integral one of their number, but compounded of parts of separate integral weeks,) the week of the confirmation of the covenant to many,—is explained as beginning in the autumn of A.D. 27, in the sixth year of the sixty-fourth week, when Christ was baptized, and carried on till the passover of A.D. 31, the third year of the sixty-fifth week; during which time his personal ministry subsisted, and continued by the Apostles to the autumn of A.D. 34, the sixth year of the sixty-fifth week; making in the whole one week of years, compounded of parts of the sixty-fourth and sixty-fifth weeks.

The subordinate term of one week, is subdivided into two minor terms, of half a week each. In the former of these and at its close, at the passover of 31, the sacrifices and meat-offerings of the Mosaic law ceased virtually; and till this date, the covenant was confirmed to Jews alone. The latter term of half a week, commencing at the close of Christ's personal ministry, is allotted to the confirmation of the covenant, after the cessation of the Mosaic offerings, by the Apostles, but to Jews only; till the expiration of the term was signalized by the conversion of the Apostle Paul, when the restricted ministry of the Gospel to the Jews alone virtually ceased.

We have thus furnished a summary of the contents of Dr. Stonard's Dissertation, as ample and comprehensive as the nature of the several subjects discussed, and our limits, would permit. We have interposed scarcely a passing remark on the agreements or incongruities of the interpretation of the prophecy which he has advanced, because we were anxious that our readers should be in possession of the principal parts of that interpretation, unaccompanied by any objections or criticism of ours. We have, however, prepared them to expect some notice of particular points as open to animadversion, or in respect to the admission of which it may be proper to pause. To the Author's learning and ingenuity, every reader of this volume will be disposed to offer his tribute of acknowledgement, and he must receive pleasure from the spirit of genuine piety which pervades it, although it may not on all points prove satisfactory as an elucidation of this difficult part of Holy Scripture. Dr. Stonard's exposition appears to us to be grounded, in some instances, on unsubstantial bases, and to contain more of a subtile spirit of refinement, than is admissible among the qualifications of a Biblical interpreter. We shall notice as briefly as possible, some passages in which we apprehend these defects or errors to be discoverable.

We question the propriety of Dr. Stonard's distinction in the meaning of the expressions, 'people and city of God,' and, 'people and city of Daniel.' Of this distinction, he makes frequent

and important use; but we confess that, in our view, the varied import which he assigns to the expressions appears to have no reality. 'Thy people, and thy holy city,' Dr. Stonard assumes to be descriptive of Jerusalem and the Jewish polity in a state of established prosperity. But were they not the people and the city of Daniel in their lowest state of depression and affliction? Is it not to this state that the expressions are applied, when they are in apposition with the divine name? Jerusalem is the city of God, and Israel is his people. The examples of this usage are too numerous to leave the meaning and application of the terms doubtful. It might not be hazarding too much, to state, that the difference which Dr. Stonard considers as so firmly established, is not intended to be understood from either the compared passages in Daniel, or from any portions of the Bible. In whatever state Jerusalem might be, it was Daniel's city, and the Jewish nation were his people under every variety of their fortunes. The circumstances, therefore, which Dr. Stonard assumes as measuring the seventy weeks, and fixing the points of their commencement and conclusion, are evidently obtained by an application of the language of the prophecy which is not warranted by the known usage of the sacred writers. The seventy weeks were determined upon Jerusalem, and upon the Jewish people; and the terms in which that announcement was made to Daniel, appear to convey no intimations of the kind on which the Author has so much enlarged. If, as he urges, 'no man can suppose that the city and people of Daniel, expressed with such emphasis, could be meant of the Jews and Jerusalem in their then woful plight,' neither can any man suppose that they could be denominated the city and the people of God in that state. But the intercessory prayers of the prophet Daniel, not to speak of other instances, are presented with the fervent plea derived from that relation: 'Open thine eyes, and behold our desolations, and the city which is called by thy name—for thy city and thy people are called by thy name.'

To Dr. Stonard's rendering, 'until Messiah shall be leader,' and to the interpretation which he has furnished of the passage, it will not be difficult to oppose very strong objections. The words in the prophecy are, 'until Messiah *nagid*;' which last expression signifies, *dux*, leader, chief, or prince. But the clause does not contain the proposition which Dr. Stonard's translation exhibits, 'until Messiah shall be leader;' the words 'shall be' being supplied by him. The use of the expression is simply to fix the time of the coming or manifestation of Messiah, and not to state that Messiah should be leader, or to refer to any acts of his as verifying the appellation. This translation, and the exposition which accompanies it, represent Jesus as manifesting

himself to the Jewish people as Messiah and leader, nineteen years prior to the time of his entering upon his public ministry. But it is to this latter period that his appearance as Messiah is assigned by all expositors; and the whole current of representation and argument in the New Testament would seem to disallow any other time as the date of his manifestation in that character and office. We cannot approve of Dr. Stonard's version and interpretation of the 87th Psalm, which seems to him, plainly enough, to describe or allude to the early leadership of Messiah.

Dr. Stonard's referring 'the leader that cometh' to the Jewish rulers and the entire ecclesiastical and civil polity of the Jewish people, is a novelty in his exposition which will surprise some of his readers.

There are other particulars which we might notice in the work before us; but, on the whole, we feel bound, both on account of the interest, importance, and difficulties of the subject to which it relates, and of the manner in which it is executed, to recommend it to our theological readers as highly deserving of their attention.

Art. IV. *Le Literateur*.....Choice Extracts from the best French Writers, preceded by a Treatise on Pronunciation and a Treatise on Versification. By E. Munsart. 12mo. pp. 216. London. 1824.

IT should seem that to put together such a series of extracts from the great writers in any language, as should at once exemplify their respective talents and the powers of the particular medium in which they expressed their ideas, must be a very simple and easy process. Judging, however, from evidence, nothing can be more difficult, since most of the attempts that have been made in this way, have failed either in arrangement or discrimination, or, in some particular department, have admitted something that has injured the general character of the compilation. One of the best executed works of this kind, as far as English poetry is concerned, that we have met with, must be irretrievably banished from every respectable library, for its admission of some of the most licentious tales of Prior; and another, of considerable popularity, is contaminated by the nauseating grossness of Somerville. We do not refer to these more particularly, because we have not the present means of consulting the books in question, and we are unwilling to give implicit trust to memory, where the interest of others is at stake; but we feel it right thus far to put our readers on their guard in a matter peculiarly important, since it is by young persons that these collections are principally used. With Dr.

Aikin's publication, we are but slightly acquainted; the plan appeared to us deficient in comprehension, and not sufficiently miscellaneous; but he was a man of sound taste, and his name is a security against either obscenity or physical impurity.

After all, when we consider how many qualifications go to the making up of a thorough and well-compacted critic, and how much knowledge and effective criticism are requisite in the construction of a *florilegium* that shall be at once popular and instructive, answering both the purposes of reference and light reading, we cease to wonder at the inferiority of our average selections; and though we think we could lay down a plan which should comprise a larger and better distributed array both of our prose and poetical riches than has yet been exhibited, it would require in its execution so much care and tact, that we despair of witnessing its accomplishment.

With respect to the volume before us, there is something almost ridiculous in prefixing to it this grave preface, since it is a mere *bagatelle*, requiring little skill, and manifesting less than that little in its compilation. It is absurd to give this handful of scraps as a '*recueil*,' adequate to the exhibition of 'the beau-'ties of the French language, as well as the genius and the 'style of the authors who have given it celebrity.' How long have Colin d'Harleville and Danchet been among the classic authors of France?

The only French 'Elegant Extracts' on a large scale that we have any acquaintance with, is the '*Bibliothéque Portative*.' The first edition, by Maysant, was indifferently executed, but the second, by Levizac, is a very respectable work. Some twenty or thirty years ago, there was a small square closely-printed book published under the title of the *Petit Parnasse*, which, as far as we remember, was excellently adapted for a school-book, as containing a collection of French poetry, excellent in quality and by no means deficient in quantity. This, however, contained nothing but verse, while the Bibliothéque, like the volume before us, gave both verse and prose.

A very foolish puff of the high and various excellencies of the French language, quoted by M. Mansart from the *Journal de Trevoux*, compliments his countrymen on their possession of a poetical dialect. They had one in former days, but they have lost it. Their old poets, and especially their old dramatic writers, used a language essentially poetical, and characteristically differing from their prose; but all this has been gradually pared and trimmed away, until nothing remains but a harsh and sterile substitute, a forced and inharmonious accommodation of prosaic terms to poetic forms. Some of their great writers have, by consummate art, concealed, if not conquered this deteriorated

quality of the language. But these rare instances are the exception only; they do not invalidate the rule; and even these, every now and then, break down in their rugged and difficult track.

Art. V. *Outlines of the World.* By A. Arrowsmith, Hydrographer to His Majesty. Imperial 4to. London, 1825.

THOUGH in a few points the science of Geography may be stationary, yet, on the whole, it has been, at least in an equal degree, participant in the general advance of the scientific branches of human knowledge. Accurate surveys have given precision both to local positions and to the great outlines of the globe. Documents of the highest value have been secured by individual enterprise, and enlightened application has, by dint of persevering inquiry and skilful adaptation, given a probable form and bearing to regions as yet unexplored by European activity. Perhaps one of the finest specimens of this kind of construction is to be found in the invaluable map prefixed to Mr. Elphinston's embassy to Caubul; and we might enumerate a long series of charts, geographic and hydrographic, that reflect the highest credit on the able and enterprising men who obtained and arranged the materials.

How is it then that, with all these advantages, our general map-makers are still so deficient, and that, so far as history is concerned, we can scarcely mention a set of diagrams that will enable a reader to trace the progress of events upon their face. How is it that even of Europe, of which nearly the whole surface has been militarily surveyed, we can hardly take up any average section that will serve as a reading companion. A good map, large or small, ought to have a threefold reference—to chronology, to history, and to geography. As far as possible, the changes effected by the lapse of time should be indicated; and this is practicable to a much greater extent than the indolence of routine artists may be willing to allow. Without, however, at present laying any stress on this point, we would advert strongly to the necessity for attention to historical detail in the construction of maps, as a feature of primary importance. For instance, the central parts of Germany have been, to say nothing of less marking, though possibly not less important circumstances, the conspicuous theatre of two great struggles; the invasion of Gustavus Adolphus and its consequent events, and the wars of Frederick of Prussia. Now a sheet map of Germany should be so constructed as to give a minute picture of those active and influential conflicts; and a small one might be so managed as to give distinctly their principal localities.

s, are ourable specimens of execution, but a considerable tion of the remainder is of inferior interest. And yet, ort of hyper-criticism is hardly fair: when we recollect how is given, and of very respectable quality, for so low a we are rather inclined to wonder at the general excellence work. Four, generally well-chosen, subjects are given Number, and the letter-press contains full and interesting tion concerning the individuals represented.

The British Constitution; or an Epitome of Blackstone's ies on the Laws of England. By Vincent Wanostrocht, vo. pp. 825. London, 1823.

an be no question that the history of our own should be matter of early attention; and it is that a general knowledge of its laws and institu- ispensable ingredient in a due cognizance of the rcumstances and actual situation of any nation No investigations can be more interesting than strange to say, there are none more neglected. prisingly few who have any accurate acquaintance s of British story; and the noblest as well as most ve among the various objects of an Englishman's ked up by shreds and fragments, and postponed and acquisitions of little comparative moment. A ss in the world as highly accomplished, who has versance with this matter, than he may have ob- casual reading, newspaper references, or the peru- meagre and unsubstantial summary. It is high ore rational practice should obtain among us, and the least neglected parts of education should con- rly and continued application to the details and re- native story.

ks as the manual in our hands may be extremely he academic stages of the course we have recom- It would be altogether absurd to put Blackstone o a boy's hands, and yet it is highly desirable that possess a clear view of much that Blackstone has nd commented on. We have not compared this ab- the original, but, as far as we can judge without uest, it is a comprehensive and intelligible compen- pains appears to have been taken in the reduction bout the sacrifice of matter. We shall give a short example.

ntionary power of the court-martial is indeed to be directions of the crown; which, with regard to military

But what manufacturer of charts, unless employed to copy a military draft for the express purpose of illustration, ever troubled his head about this matter? How few, in fact, of our geographical mechanics are well-read historians! and yet, of what importance is it that they should either themselves be expert in this way, or that they should employ such as are. Nor are gigantic dimensions indispensible, since a principle of judicious selection will, in a great degree, supersede extent of surface and accumulation of names which we should term insignificant, if any thing in geographical detail could be otherwise than valuable. On the third point referred to above, we shall say nothing more than that, although technical geography be the proper business of maps, it is not always their distinguishing excellence.

We seem, however, more particularly called upon by the work in our hands, to make a few observations on those collections which profess to be *multum in parvo*, and to supersede unwieldly size and formidable purchase, by furnishing, in reasonable dimensions, as much as may be necessary for ordinary purposes in the course of general reading. It is obvious that publications of this kind require skill and care, greater even than is necessary in regular atlases; and we are sorry to find ourselves compelled to cite this elegant publication as a case of failure. The execution is excellent, but the choice is in perfect violation of every recognizable principle. We have Holland twice over,—once of fair comparative dimensions, as part of the kingdom of the Netherlands, and once by itself on a scale equal in extent to that of all Russia in Europe, France, Germany, or Spain. These important countries should have been given, as is done in the small Atlas to the Edinburgh Gazetteer, with respect to two or three of them, on a fourfold page. If there be any map of Hungary, we have overlooked it. The United States have only one sheet to the share of their immense territory, while the district of Darien, in the isthmus of Panama, is deemed entitled to an equal portion. Japan has a map to itself, and is as minutely laid down as if it had been the subject of regular survey. In short, the division of the work is altogether arbitrary, and strikes us as erring grossly, both in excess and in defect. The maps themselves are in general beautifully executed, but those of the European states are so small as to be nearly useless: they are crowded with letter, and indistinct in determination. We wish we could abate from this censure, by unqualified eulogy on the selection of names historically important. In the map of Syria, there was ample space for more judicious insertion and arrangement, while China and the Birman Empire are finished up to the effect of a picture

with details of doubtful accuracy. There are, however, some maps which go far to redeem the work. The Punjab is a beautiful compilation. Hindostan is good, but should have been on more sheets than one. New Holland contains all that is yet known of that strange region, and Van Diemen's Land is equally satisfactory. Nubia is excellent, and Abyssinia is an exquisite reduction of Salt.

All this may be deemed somewhat hypercritical. We cannot think so; the work, from its price and mode of execution, is evidently not designed for mere school-boys, and the defects we have noticed are important to the general reader. More critical acumen, guided by a more judicious plan, with equal care in the execution, would have made it an almost indispensible companion.

Art. VI. *Flora Conspicua*; a Selection of the most ornamental flowering, hardy, exotic, and indigenous Trees, Shrubs, and Herbaceous Plants for embellishing Flower-gardens and Pleasure-grounds. By Richard Morris, F.L.S. &c. With coloured Figures, drawn and engraved from living Specimens, by William Clark. Parts I. to XII. 3s. 6d. each. London. 1825.

WHATEVER may be the state of things in other countries, it is unfortunately too true of our own, that there is a vast deal more bad flower-painting going forward than its perpetrators are willing to admit. We can sit down with most entire command of countenance to the inspection of a young lady's portfolio;—we can steady our nerves to a firm facing of the tremendous mass of blue, red, green, and orange, that blazes on us from the glass and gold of a tawdry frame;—all this we have sustained, and are willing to encounter, as often as courtesy may demand from us the evasive compliment paid to the artist's *diligence*. The performance may be pitiable enough, but it claims from us nothing in the way of criticism, except a lamentation that valuable time should be so grievously wasted. The real subject of displeasure lies in the miserable ignorance of the masters who pass current as qualified to teach all possible branches and varieties of drawing, without a real scientific acquaintance with the elements of any single department. We have seen samples of the skill of some of these gentry who have stood high in their profession; and even when they may have been able to work up a landscape or a groupe of flowers to a tolerable effect, there has too frequently been such a deplorable absence of all artist-like feeling or handling, as to indicate that they were utterly untrustworthy as teachers of the arts of de-

sign. In respect to the branch of drawing immediately before us, how few are there who have ever given a thought to the effects of reflected light, or to those of the mixed and mellowed hues produced by the semi-transparency of leaves and petals, in a collection of flowers! In no other species of painting is it more necessary to keep in mind, that shade is nothing more than the absence of light. To say nothing of such unapproachable excellence as that of Van Huysum, why is it that the fine, free, flowing handling of Baptiste and Fenglet is so little attended to amongst us? A light and spirited pencil—the very antipodes of the feeble and ineffective elaboration that prevails among our schools—is the only kind of handling admissible here; and a fine eye for the affinities and oppositions of colour should be cultivated both by practical experiment, and by a keen observance of the harmonies of nature. Of what is published in this way, it is amazing how small a portion can pass current. The plates of the Horticultural Society, in which no pains seem to be spared, are valuable from their fidelity to general hue and form, but are sadly deficient as specimens of art. Their fruit is better than their flowers; but in neither do we find that attainable combination of art and nature, without which the latter will always be imperfectly expressed.

We have said the more—though we could extend and illustrate these observations with advantage to a much greater length—on this particular point, because we attach more importance to this branch of art, than is usually assigned to it. As we would always, even where the object was instruction in landscape, accustom the learner to draw from the figure, so we would not only commence the study of colouring by practice in painting flowers and fruit, but derive from the same source, important illustrations of the more complicated effects of light and shadow. It is plain, however, that nothing can be done in this way, without a very different mode and order of initiation than that which is at present tolerated.

We are indebted to the Numbers before us for an opportunity of making this hasty allusion to a matter which requires consideration and redress; and we would, if we could consistently, requite the obligation by unmixed praise. This, however, cannot well be; for with, on the whole, a predominance of what is good, there are faults which are removeable, and which ought to be removed. Some of the specimens are well-designed, and carefully coloured, but others are executed in a more slovenly way, and occasionally with an indistinctness that is especially injurious in representations of this kind. The *Magnolia glauca*, the *Pæonia officinalis*, the *Azalea Pontica*, the *Bignonia radicans*, the *Lilium concolor*, the *Symphoria racemosa*, and a few

others, are favourable specimens of execution, but a considerable proportion of the remainder is of inferior interest. And yet, this sort of hyper-criticism is hardly fair: when we recollect how much is given, and of very respectable quality, for so low a price, we are rather inclined to wonder at the general excellence of the work. Four, generally well-chosen, subjects are given in each Number, and the letter-press contains full and interesting information concerning the individuals represented.

Art. VII. *The British Constitution; or an Epitome of Blackstone's Commentaries on the Laws of England.* By Vincent Wanostrocht, L.L.D. 12mo. pp. 825. London, 1823.

THERE can be no question that the history of our own country should be matter of early attention; and it is equally clear that a general knowledge of its laws and institutions is an indispensable ingredient in a due cognizance of the progressive circumstances and actual situation of any nation whatsoever. No investigations can be more interesting than this, and yet, strange to say, there are none more neglected. There are surprisingly few who have any accurate acquaintance with the series of British story; and the noblest as well as most really attractive among the various objects of an Englishman's study, is picked up by shreds and fragments, and postponed to inquiries and acquisitions of little comparative moment. A man may pass in the world as highly accomplished, who has no more conversance with this matter, than he may have obtained from casual reading, newspaper references, or the perusal of some meagre and unsubstantial summary. It is high time that a more rational practice should obtain among us, and that one of the least neglected parts of education should consist of an early and continued application to the details and results of our native story.

Such books as the manual in our hands may be extremely useful in the academic stages of the course we have recommended. It would be altogether absurd to put Blackstone himself into a boy's hands, and yet it is highly desirable that he should possess a clear view of much that Blackstone has recorded and commented on. We have not compared this abstract with the original, but, as far as we can judge without such an inquest, it is a comprehensive and intelligible compendium. Much pains appears to have been taken in the reduction of bulk without the sacrifice of matter. We shall give a short extract as an example.

'This discretionary power of the court-martial is indeed to be guided by the directions of the crown; which, with regard to military

offences, has almost an absolute legislative power. "His majesty, (says the act,) may form articles of war, and constitute courts martial, with power to try any crime by such articles, and inflict such penalties as the articles direct." A vast and most important trust! an unlimited power to create crimes, and annex to them any punishments, not extending to life or limb! These are indeed forbidden to be inflicted except for crimes declared to be so punishable by this act; which crimes we have just enumerated, and, among which, we may observe that any disobedience to lawful commands is one. Perhaps in some future revision of this act, which is in many respects hastily penned, it may be thought worthy the wisdom of parliament to ascertain the limits of military subjection, and to enact express articles of war for the government of the army, as is done for the government of the navy; especially as, by our present constitution, the nobility and gentry of the kingdom, who serve their country as militia officers, are annually subjected to the same arbitrary rule, during their time of exercise.' p. 133.

The volume is excellently printed, and altogether is a very readable book.

Art. VIII. *A Chronology of Ancient History*, illustrated by parallel Streams of Time; or, an Historical and Geographical Account of the various Nations of the Earth, from the Deluge to the Birth of Christ. By Mrs. Sherwood. 12mo. pp. 394. Price 6s. London. 1826.

CHRONOLOGY and Geography have been justly termed the two eyes of History; and no accurate knowledge of the latter can be secured without the habitual use of its indispensable companions. A crude notion of the general succession of events may answer average purposes, but a sound chronological foundation is absolutely necessary for an available recollection of historical facts. Perhaps this has not been sufficiently adverted to in the usual methods of conducting education. Geographical acquisition has been ostensibly urged with much diligence, though, we suspect, in a way better adapted to the slight demands of newspaper reading, than to the illustration of national vicissitudes; but chronology has been almost altogether neglected,—for what reason it might be difficult to say; certainly not on account of its inferior importance. At the same time it must be confessed, that it is by no means easy to exhibit this species of knowledge in a form at once accessible and adequate to the necessities of the learner. For our own part, we should feel it both barbarous and useless to overcharge a youth's memory with a long string of dates; still less should we deem it expedient to require the

retention of a set of collateral tables, and without this, nothing on a large scale could be considered as effected. All this machinery does, moreover, appear to us quite unnecessary; and we are disposed to think that the distinct recollection of a series of major events with their well-ascertained dates, will be found to give a better frame-work for the disposition of historical reminiscences, than a more cumbrous apparatus. We would, besides, recommend the practice of habitual reference to extended tables of chronology,—Blair's, or, better still, Playfair's, the most comprehensive and useful work of the kind we are acquainted with.

As the work before us is in question and answer, we infer that it is designed to be *got by heart*, and a more heart-sickening operation we can hardly conceive. Of what possible use it can be to cram the memory with such food as the following, we have vainly endeavoured to discover.

'Q. Give me the list of the Scythian kings which has been handed down to us by the ancient historians?

'Scythis,	Spargapythes,
Napis,	Saulius,
Phithra,	Jancyrus,
Sagillus,	Indathyrsus,
Tanais,	Aripithes,
Panaxagoras,	Octamasades,
Targitaus,	Ariantes,
Calasseus,	Atheas,
Scythopites,	and
Madyes,	Lambinus.

'Q. Do you mean to affirm that these kings followed each other in a regular succession?

'A. We can give no information on that head, nor even say whether they all reigned over the same nations, or different tribes.'

pp. 210, 11.

And *cui bono* a page or two of questioning and answering about the old fable of Jupiter and Io, including the important inquiry,

'Q. Where did Juno set the eyes of her favourite Argus?
'A. In the tail of her peacock.'

But we have a still more decided objection to the volume, considered as a material of education. It is founded upon a scheme of chronology so completely at variance with the received systems, as to render it bewildering and injurious. Mrs. Sherwood has thought fit to adopt the speculations of Sir Isaac Newton, which, whether right or wrong, lead to conclusions subversive of all recorded evidence, and have been

accordingly rejected by modern chronologers. Now, without entangling ourselves in bootless controversy as to whether 'astronomical observations,' or 'mean ratios,' are surer guides than tradition, we would suggest that it is highly inexpedient, —in fact, that it is subversive of the very object of instruction, to put into the hands of a pupil, a system as introductory to a science with all the admitted details of which it is at variance. To give an instance or two. Playfair gives us the date of the foundation of the kingdom of Sicyon, B. C. 2091, taking the mean of the statements of Syncellus and Eusebius. Blair, avowedly following the latter, fixes it two years later, B. C. 2089. Mrs. Sherwood reduces these imposing numbers, by no less than a thousand years, and boldly sets it down at B. C. 1080. Again, she states the return of the Heraclidæ, a most important epoch in the chronology of Greece, as having taken place in B. C. 825. Blair and Playfair both agree in the date B. C. 1104. It is quite clear, that, with systems so variant as these, one cannot be considered as preparatory to the other. We must give up our popular folios, or we must decline Mrs. Sherwood's initiation.

Mrs. S. speaks of herself as having arrived at the same general conclusions with those of Sir Isaac Newton, previously to her inspection of his work, or to any acquaintance with his theory. We could have wished that her preface had contained a detailed account of the process by which she obtained these results. Sir Isaac's scheme, so far as astronomical illustration is concerned, is mainly founded on an ingenious but untenable fiction; and his 'mean ratios' have for their basis the very documents which he receives or rejects as the convenience of his system may require.

Art. IX. *A Practical Guide to the Composition and Application of the English Language;* or, a compendious System of English Grammar, Literary Criticism, and practical Logic. By Peter Smith, A.M. Sm. 8vo. pp. 448. Price 10s. 6d. London. 1824.

WE are no friends to thick, dull, lumbering books in the business of education. To a considerable extent, instruction must be empirical; and not only the application, but, in a great degree, the formation of principles, must be the gradual result of advancing intellect and increasing knowledge. An extensive and minute acquaintance with paradigms, and expertness in their practical use, would be with us a primary object: even syntactical dexterity, highly as we rate its importance, is, in our view, of inferior moment. Accidence is

the key, syntax the hinge: without the former, ingress is forbidden; the latter may be stiff, rusty, or broken, but force or patience will open the door at last. We really know of nothing more forbidding to the learner, in any stage, than a closely printed array of canons and explanations; it is the dreariest kind of anticipation. It may, no doubt, if judiciously executed, ultimately facilitate, but it is at an appalling expense of preparatory labour. This species of knowledge comes of course. By reading the best authors, we learn to avoid such as are of inferior worth; as, by frequenting the society of accomplished men, we acquire habits of correct discrimination in the use of language. We really shrink from the contemplation of such *manuals* as the volume before us; and we should no more dream of dragging a learner through its four-hundred and forty mortal pages, than we should tolerate such an infliction on ourselves. That there may be much sound instruction to be obtained by a discriminating perusal of this elementary treatise, we are not reluctant to admit; but those who are able thus to discriminate, will not need its lessons, and those who cannot, will be in some danger of being misled. For instance, Mr. Smith gives a large collection of practical warnings against Scotticisms; the following sentences may serve to exemplify his own dexterity in avoiding them.

'*Rule 6th.*—The terms of the *conclusion* ought *never* to contain more than is implied in the *premises*; and a *negative conclusion cannot* be deduced from *two affirmative premises*. Thus, we would violate the first part of the rule by saying, that, "as integrity of conduct is universally esteemed, therefore all men are esteemed;" because the conclusion contains more than the premises, as we know that some men are not possessed of integrity. In like manner, we would violate the latter part of the rule by alleging that, "as all classes of society are more or less addicted to slander, and more or less guilty of deceit, therefore no man is free from these practices," because the conclusion is not contained in the premises, as the *characters* of men are *not* included in the classes of society.'

In this short paragraph, we have twice *would* for *should*, from this correct 'teacher of English composition.'

The best part of the book is the 'grammar,' and the 'literary criticism' is the worst. In Mr. Smith's craniological development, the organ of poetical discrimination must be entirely absent; and it is unfortunate that no suspicion of this deficiency should have presented itself to his mind, in prevention of his marvellous vagaries in this region of his speculations. Our readers will have no objection to admire for the hundredth time the following splendid passage from Lord Byron; and we cite it with Mr. Smith's italics of disapprobation, intended to point out the 'misapplication of figurative language.'

' " Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting sun;
Not as in northern climes *obscurely bright*,
But one unclouded blaze of *living light!*
O'er the hush'd deep the yellow beam he throws,
Gilds the green wave, that trembles as it glows.
Descending fast, the mountain *shadows kiss*
Thy glorious gulf, unconquer'd Salamis!
Their azure arches, through the long expanse,
More deeply purpled meet his *mellowing glance*,
And tenderest *tints*, along the summits *driven*,
Mark his gay course, and *own* the hues of heaven;
Till, darkly shaded from the land and deep,
Behind his Delphic cliff he sinks to sleep.

' But lo! from high Hymettus to the plain,
The queen of night asserts her silent reign.
No murky vapour, herald of the storm,
Hides her fair face, nor *girds her glowing form*;
With cornice glimmering as the moon-beams play,
There the white *column greets* her grateful ray,
And bright around with quivering beams beset,
Her *emblem sparkles* on the minaret."—*Byron.*' pp. 309, 10.

We have puzzled ourselves in vain to discover what can possibly be even Mr. Smith's objection to some of the marked passages. But that he may not complain of partial exhibition, our readers shall have him at full length, as a critic on Wordsworth.

' Wordsworth, in one of his poems, written during a tour in Scotland, describes the beauty of a Highland girl at Inversneyde upon Loch Lomond:

" Sweet Highland girl, a very shower
Of beauty is thy earthly dower!
Twice seven consenting years have shed
Their utmost bounty on thy head:
And these grey rocks, this household lawn,
These trees, a veil just half withdrawn,
This little bay, a quiet road
That holds in shelter thy abode;
In truth, together you do seem
Like something fashion'd in a dream."
Wordsworth's Poems, Vol II. 6th.

' It must be evident to every one who knows any thing of figurative language, that it is here egregiously misapplied; as it is impossible to conceive any idea of a *shower* of beauty, or how a shower of any thing can be a *dowry*. The poet seems to have taken his illustration from the heathen mythology respecting Jupiter's descent, on one occasion, in a shower of gold; but the fictions of fancy should never be taken

as the foundation of truth. In the next couplet, it would puzzle a lexicographer to understand what the author means by *consenting* years; though the words in the couplet seem to imply no more than that the Highland girl was fourteen years of age, and that all the beauty of youth beamed in her countenance. We are next at a loss to conceive what is the *veil* which is half-withdrawn, as the preceding word *trees*, the only one to which it must refer, can never surely be transformed into a *veil*. In a succeeding couplet, our author represents a *bay* as holding the Highland girl's *abode* in *shelter*; but a bay, or road-stead of the sea, cannot hold an abode which is on land; neither can the bay itself afford shelter, although the surrounding cliffs may serve this purpose. From this example it is easy to perceive, that even popular authors employ incongruous metaphors and absurd expressions, which will not stand the test of criticism;—and though the *licentia vatum* may, for the sake of sound, sometimes violate with impunity the propriety of the sense, yet it cannot authorise a poet to write absolute nonsense.' pp. 305, 6.

Whatever may be the defects or eccentricities of this great poet, it is quite clear, that to the writer of this trashy comment, his powers and his peculiarities are alike enigmatical.

Art. X. *Tales in Verse, illustrative of the several Petitions of the Lord's Prayer.* By the Rev. H. F. Lyte. 12mo. pp. 180. Price 5s. 6d. London, 1826.

THE Writer of these Tales is not altogether unknown to our readers; although the Author of "Henry Schultz, the Savoyard, and other Poems," will not be generally recognised under the name affixed to this volume. We are glad, after an interval of more than four years, to meet with him again, and to find in the present volume marks of matured taste and increased vigour. The plan of the volume will strike our readers, perhaps, as fanciful. It comprises six tales, each of which is designed to illustrate a separate sentiment of the Lord's Prayer. The first, entitled Harford, has for its motto, 'Our 'Father which art in heaven, hallowed be thy name;' and nothing can be more simple than its construction, or more naturally told. The hero is 'a citizen of famous London town'—one of the million, whose character is but too faithfully sketched in the following lines:

'Sam Harford's thoughts were like his steps; they moved
One plain small circle, whence they rarely roved.
The world and the world's business occupied
His mind, and left small space for ought beside.
He knew he had a soul, but why or how,
Had never brought one wrinkle o'er his brow;

He thought there was a God, and had heard tell
Of Christ, and future being, Heaven and Hell;
But these were matters distant all and dim;
He *was*, and that was quite enough for him.
He deemed the Bible a good book, and those
That had the time might read it if they chose.
Sunday was useful too, to check and state
The week's accounts, and keep his ledger strait.
But as for Church, prayers, sermons, and the rest,
He thought the parson managed such things best;
He therefore left them wholly to his care,
And paid his tithes, and kept all matters square.'

But this man of tills and ledgers shews 'one redeeming 'trait;' he loves nature,—that is to say, green fields and fresh air. And this instinct, which is much the same as brings the gasping turtle to the surface of the water, impels him sometimes to devote the whole Sunday to a tour in search of the country.

'Twas Sabbath morning; and the pleasant sun
From a blue sky looked smiling out upon
The day of God,—inviting man to come
And walk the fields and muse, where even the dumb
Were eloquent in praise, and dewy eyes
Looked up their beauteous worship to the skies
From every bank and hedgerow, and the trees
Gave song or incense to each passing breeze,
To waft on to high heaven; for buxom June
Now pranked the fields, and set the woods in tune;
And Nature, priestess-like, in full attire
Stood forth, and called on Man to lead her choir.

'Twas Sabbath morning; but not thus the Sun
Reached, amidst London's vapours dense and dun
The hero of my tale, and struggling through
The garret's sky-light pane of yellow hue,
Shot on his bed a slanting sickly ray,
That just gave notice of returning day,
And roused him up, and called him forth to pass
That morn with nature on the open grass.

* * * * *

He passed each nuisance of Town's Sabbath morn:
The coach's rattling wheel and stunning horn;
The loitering groupes collecting in the street
With oath and jeer that blessed day to greet;
The drunkard reeling from the licensed sink,
Where his week's hire is spent in one night's drink;
The tawdry harlot shrinking from the light;
And other prowlers of the lawless night,

Still found where man his Maker would dethrone,
And shut out God's creation with his own.
Disgusting all: and yet he passed them by
With small offence to either ear or eye;
For daily use had dulled the finer sense
That gives such sights and sounds due influence.

'Now pavements, footways, walls, and lamps are passed,
And on the open turf he stands at last,
And breathes and gazes. 'Tis a lovely scene,
So fresh, so bright, so fragrant, and so green!
The sun up in the sky; the crops all growing;
The cattle browsing round; the hawthorns blowing;
The meads in flower; the large leaves on the trees;
The bees all out and busy; and the breeze
Just stealing from the bean-field, where he lies
Bathing his wings in balm; the butterflies
Hovering about like winged flowers; the swallow
Skimming the lake that in the grassy hollow
Trembles in cowering loveliness.—The whole
Reached even Harford's unpoetic soul.'

And so he came, and came again, till at length these rural tours began to lose some of their zest, and the fatigue increased as the pleasure lessened. One Sunday, he was resting after having 'climbed o'er sundry hills and gates and stiles,' tempted almost to wonder at the very unnecessary exertion he had been making, when the chiming of a Sabbath bell broke on his musings, and roused the wish to see the steeple or spire that the solemn melody came from.

'—— As he climbed the hill, more clear and clear
The joyous music rose upon his ear,
Till in a groupe of elms below was spied
A tall white spire, and there from every side
Up to the house of God, a chequered train,
They gathered in by every path and lane:
Young lads, and knots of talking girls, and pairs
Of decent parents with their little heirs
Scampering before to pull the king-cups; one,
The youngest, chubbiest, riding blithe upon
The father's arm. The labouring man bedight
In plain smock-frock of more than usual white,
Heaving along each slow and ponderous limb,
As if he carried them, and not they him.
Old goody here in silken cloak of black;
There farmer with his dame on Dobbin's back;
And then their maid, who runs, and rights the while
Her ribboned head, in haste to reach the aisle

Ere prayer begins. And, noted o'er the rest,
With book in hand, white tippet, and brown vest,
The little damsels of the sunday school,
Pacing in marshalled file beneath the rule
Of staid instructress.—On they swarm, and all
Enter the porch before him great and small,
The bell is ceased; the busy crowd is gone;
And Harford stands reflective and alone.

'The Sun now lorded it aloft in Heaven,
And from before his burning face had driven
The bird and brute, who slunk into the glade,
And, meek and silent, through the leafy shade
Eyed the strong Monarch. Not a living sound
Or object crossed the solitude around;
Save when by chance a bee that way came humming,
Or the dry grasshopper at hand was strumming
His monotone; or from the house of prayer
The voice of worship floated up the air,
Dim, but most sweet, like the faint memory
Of some fair vision —Harford felt as he
Were a strange outcast there; for once he felt
A wish to bend the knee where others knelt,
And lift his voice with theirs. He onward prest
To enter in and worship with the rest;
And reached the porch just as the psalm was done,
And prayer alternate was again begun.

'It might do good to any heart to share
The simple, solemn scene that met him there,
So peaceful, so devotional; where eye,
And lip, and heart, seemed all in harmony,
All turned to one high object,—to their God;
As if they felt him present, and were awed,
Yet not o'erwhelmed. Humility was here
To check bold zeal, and love to temper fear;
And all appeared in singleness of heart
To come as to a Father, to impart
Their wants and woes, to tell him all their cares,
Place in His hands themselves and their affairs,
Pour their thanksgivings forth for mercies past,
And humbly beg His blessing to the last.

'It was a goodly presence; and the blood
Thrilled in the veins of Harford as he viewed
Their patriarchal worship. 'Sure' he thought,
'God is in this place, and I knew it not!'
How suitable the forms of prayer and praise,
In all their antique simpleness of phrase,
For hearts indeed in tune! And how much more
They spoke than when he heard them jabbered o'er

Mid whisper, cough, and yawn, and rustling gown,
And all the nuisances of Church in Town.
Religion here appeared in truth to be
A spirit-soothing, sweet reality:
And as he gazed and listened, o'er his soul
Unwonted thoughts and feelings 'gan to roll;
And wants and wishes never felt till now,
Yearned at his heart, and bathed his anxious brow.'

pp. 12—17.

The Preacher takes for his text the motto of the tale, and we never read a better sermon in verse, or a better exposition of the passage. Some poets would have deemed the Liturgy quite sufficient to answer every purpose of the Tale. Not so Mr. Lyte; he seems aware that all the half-devout, half-poetical sentiment awakened in the mind of the hero by the forms of prayer and praise, would probably have passed away, leaving an impression only on the imagination. But the sermon came home to his heart;

'And Harford to the City moves again,
A wiser and a better man than when
He walked that way at morn.'—

The Second Tale is entitled 'The Missionary.' His private history is an affecting one, and for this we must refer our readers to the tale. The following extract takes up the story where the spirit-stricken man first finds in God a refuge and a comforter.

'There are fond hearts that cannot do without
Some object upon which they may pour out
Their overflowing love, and his was one;
And now that earthly objects all were gone,
He turned for such to Heaven; and there he gazed
Till every feeling was refined and raised
From earth, and he appeared to stand the last
Lone being of some generation past,
Longing and reaching to a better place,
With little wish to linger on his race;
For he had other aims and views than they
Through whose strange land his transient journey lay.
His eye was fixed on God; and there had dwelt
So long and earnestly, he almost felt
Identified with Him. God was his bliss;
God's glory was his glory; God's cause his;
He had no being but in God; no rest
Nor happiness apart from Him. He blest
The very flower that breathed its balm on high,
And would not trample on it. In his eye

The poorest leaf grew precious, for it bore
The impress of Almighty hands: nay more,
The very scorn and hatred he had felt
To faithless men before, began to melt
Down into love and pity; for they were
Children of God's and objects of His care,
Although they knew Him not, they loved Him not—
There was a desolation in that thought—
He could not brook to think there should be one
Who knew not Him his soul so hung upon:
And when he turned his eyes the world around,
And thought how many were, to whom the sound
Of their Creator's name was all unknown,
His heart bled in him, and he longed to own
An angel's voice. He saw from every shore
Ten thousand hands outstretching to implore
His guidance, pleading for the sacred bread
On which his own more favored spirit fed;
And God's sweet promise fired him, "blessed they
Who feed my sheep, and gather those that stray."

'Then came the voice of prophecy, and told
Of whiter days, when all should be one fold
Under one shepherd; when the brows that bled
Beneath the platted thorns, should wear instead
The crown of Glory, and descend to reign
O'er Earth subjected to her God again.
When Eden's hours once more on golden wing
Should visit man, Creation laugh and sing,
The billows clap their hands, and to the skies
On every wind glad hallelujahs rise;
Sorrow and sin, and violence and fraud,
Disperse before one kindling look from God,
And the Redeemed around their Saviour prove
On earth a foretaste of the joys above.'

Musing on themes like these, he becomes animated with an intense desire to bear the cross to foreign climes; he sails for transatlantic lands; and dies among his converts.

Tale the Third has for its motto, Thy will be done: it is a picture of unrepining submission in 'the Widow.' We can only make room for her portrait.

——'her cot,
You note how orderly and neat 'tis kept,
The tiled floor crisp with sand, the hearth clean swept,
The dresser with its well-washed range of delf,
Her five good volumes set out on their shelf;
And then the four old chairs with backs so tall,
And all the bible prints around the wall—
It is a pretty picture.....

'We crossed the little court, and entered in
Through a latched wicket in a privet screen,
The fence of a small garden, where there grew
Sweet marjoram, and thyme, and mint, and rue,
And star-eyed marigolds; and in one spot,
Of bashful flowers a solitary knot.
Here the black currants good for colds appear,
And there a few old plums and apples rear
Their mossy trunks. The rest is planted thick
With cabbage and potato, bean and leek,
In useful alternation. At the end,
Where yonder groupe of long, lithe osiers bend,
Out wells a little spring, and onward passes,
Hiding itself among the flags and grasses,
From whence with playful foot it leaps anon,
And o'er the neighbouring field runs laughing in the sun.'

This tale is one of the most natural and perhaps, the most structive of the series. The fourth, Edward Field, is inded to illustrate the wisdom of contentment. The story is ll told, and has a considerable portion of that graphic spirit which Mr. Lyte reminds us alternately of Crabbe and Goldith, while he generally preserves a middle manner, equally noved from the imitation of either. We do not think that this tale, however, the spirit of the motto is fully developed, that the illustration is in this respect a happy one. The ition speaks the feeling of dependence, as well as of contment, and implies that casting of all our care upon Him o careth for us, which can be learned, perhaps, only in the iool of want or adversity. A more appropriate motto to this e might have been: 'He leadeth me beside the still waters.' The fifth tale, 'The Brothers,' is inferior to none in interest, t it is also open in some measure to the remark, that a more ropriate illustration might have been given of the Christian tue of forgiveness. Under *such* circumstances as are here gined, although 'to forgive' were 'divine,' not to forgive uld scarcely have been human.

Of the last tale we shall say the less, because the Author ms aware that he has acted with doubtful propriety in pubiing it. It is the cleverest of the series, and would have ie no discredit to Crabbe. Had we met with it among that thor's morbid delineations of human character, we should : have wondered at his choice either of a theme or of a hero. t why should Mr. Lyte have ventured upon a theme which ill harmonizes even with his own feelings? That, in choosa Dissenter for the hero of the tale, he meant not to cast a ection on any body of Christians whatever, we readily be-e; first, because such an intention must have been dictated

by a malignity of party feeling of which he is incapable; and secondly, because, had such been his object, he would not have deemed it requisite to apologise for the injustice. 'There is, 'in truth,' he tells us,

'rather a compliment implied in the proceeding; and the Author feels pleasure in saying, that he knows Dissenters whose fall he would account as powerful an evidence of the force of temptation, and as great a triumph to the Enemy of souls, as that of any persons with whom he is acquainted. With respect to any little raillery in which he, as a Churchman, may have indulged in speaking of sectarian peculiarities, he knows that liberal Dissenters will only smile at, and probably return it good-humouredly in kind when opportunity may offer. On the whole, however, the Author regrets that he cannot change the story altogether for one less repulsive in its details and catastrophe; and he feels that his best apology for these, is his wish to make the moral of the whole as clear and as strong as possible.'

We admit that an important moral lesson may be derived from the tale; but by whom? It would seem to be intended as a warning addressed to young preachers; but unhappily, there is some danger of its being construed into a warning *against* them. The Poet begins by holding up his hero in a ludicrous light. Now, although we could readily excuse a little raillery on the subject of sectarian peculiarities, we must think that the Author's pleasantry is sadly out of place, and that it tends to defeat the moral tendency of his tale. We do not recollect that, in any of his 'clerical portraits,' religion is made to appear ridiculous; had George Jones been represented, however, as, with all his sectarian peculiarities, a virtuous example, we should have offered no objection to the Author's good-humoured satire. If it was his object to shew 'the power of 'temptation over the human heart in the instance of one whose 'character and office might seem to raise him the most above 'its influence,'—he should not have begun by lowering both the office and the character of the hero. The good or evil tendency of a work depends less on the formal instruction which it communicates, than on the influence which it exerts on our associations. Now, Mr. Lyte must be aware, that ludicrous and injurious associations are very apt to be connected with the sacred office, particularly as exercised by those in 'pretended 'holy orders;' and the 'fall' of such an individual as George Jones, is less likely to be regarded as a salutary lesson, shewing the power of temptation, than as a convincing proof of the hypocrisy of all Dissenters and puritans. It remains then for the Author to consider, how far his tale is calculated to strengthen such associations, and to deepen this injurious prejudice in the minds of any of his readers, by grafting abhor-

rence of the hero's crime on ridicule of his sectarian peculiarities. We are quite sure that he would deprecate such a result, but we much fear that this will be the effect in certain quarters.

We regret the insertion of the tale on another account. The narrative is not such as could be with propriety put into the hands of a young woman of delicacy; and it prevents us, therefore, from giving our unqualified recommendation of a very pleasing volume. The tale is told in as unexceptionable phraseology as the disgusting theme would admit; but no moral lesson can atone for familiarizing the youthful, more especially the female mind, with such recitals.

The story is soon told. Intoxicated by popular applause, the Preacher first becomes worldly in his feelings, then loses the spirit of devotion, and becomes the defenceless prey of a low temptation; he is not married,—he ought to have been,—and we know not why the Poet chooses not to let him extricate himself by a timely act of justice. Instead of this, by a too natural process, the reverend seducer becomes a murderer. There is considerable force in the description of his remorse previously to the dreadful catastrophe.

'Now came the restless day, the sleepless night,
The loathing of all pure and calm delight,
The inward fire that nought could sate or tame,
The lawless will, the life without an aim,
The long remorse succeeding transient joys,
The shame that festers, and the glut that cloys;
The dread of every eye, and all the mean
Resorts that pride must stoop to, for a screen;
The sense of deepening guilt, and tanglement
In fetters daily harder to be rent;
And strong subjection to each shifting mood,
Each weakness, want, and wish of womanhood.
For she his paramour must now be pleased,
Her fancies humoured, and her fears appeased;
Her tell-tale tears, whate'er the cost, be dried,
And soothing sophistries at large supplied;
And each high principle before professed,
Renounced, disproved, to give her scruples rest.
Humbling all this; and yet he must be tame,
Be mute, though charged with wrong, and urged with claim.

'Such was his abject life; but words are faint
The deepening horrors of his state to paint;
His loathings, degradations, fear and shame,
And still constrained to smile and smile the same;
In seeming love, mistrust and scorn to slur,
And be reproached at once by self and her;

the medical world were undecided? Yet the conduct of the Geneva pastors is not less arbitrary and unwise in prohibiting what they are pleased to term 'discussions' in the pulpit, but which means promulgating any doctrine which is to the pharisee a stumbling block, or to the philosopher foolishness.

The attempt to restrain the liberty of prophecying under the pretence of maintaining inviolate the right of private judgement, proceeds altogether upon a mischievous fallacy. M. Sismondi would rest that right on the impossibility of arriving at the truth, and he argues as if what is certain might be authoritatively imposed. Thus he knows of no better foundation, apparently, for universal toleration, than universal scepticism. The Papist he seems to think consistent, because he claims, on behalf of his church, infallibility. He cites with high approbation the following remarks from a recent pamphlet by M. Chastel of Geneva.

'The doctrines of Christianity may be reduced to two classes. The first are recognised as anterior to the interpretation of the Gospel, without which Christianity could not exist: to this class belong the belief in the existence of God, the Divine mission of Jesus Christ, and the inspiration of the Holy Scriptures; these we term primitive. The others are derived from a fixed interpretation of the Gospel, after it has been recognised as a rule of faith: these we will term doctrines of interpretation. On the primitive doctrines, all Christians are agreed; for they would cease to call themselves Christians, if they disowned God, Jesus Christ, or the Holy Scriptures. On the doctrines of interpretation, the Catholics are equally agreed, because they attribute infallibility to their church, and the right of settling the true meaning of the Scriptures. But the Reformers, when they separated themselves from the Romish Church, adopted the following principles: That the word of God is the only rule of our faith; that, as there is no infallible judge on earth, no one has the right of imposing a fixed interpretation of the Scriptures; but that every Christian is at liberty to adopt that which appears to him the best. By virtue of these principles, each person interpreting the Scriptures in his own way, different creeds will arise; they will agree on the primitive doctrines, but will differ on those derived from interpretation.'*

This division of doctrines into primitive and interpretative, will not bear examination; since it can hardly be said that all Christians are agreed respecting even the former; and assuredly the Catholics are still further from being agreed respecting the latter. The infallibility of the Romish Church has never precluded an infinite diversity of dogmas. But if an

* "*De L'Usage des Confessions de Foi dans les Communions reformées, par Etienne Chastel. Genève.* 1823.

infallible judge of controversy, other than the Holy Scriptures, existed,—if there were an authorized interpreter, and demonstrative certainty could, in the view even of philosophers, be predicated of certain doctrines,—this would make not the slightest difference as to the right of imposing those doctrines of interpretation upon the consciences of men,—a right which cannot attach to any church or body of men, because the conscience cannot be the subject of human legislation.

M. Sismondi would perhaps admit, that the Christian religion is certainly true, and that the existence of One God is infallibly certain. Still, he would have no right to *impose* the one tenet upon a Deist, or the other upon an idolater, by penal enactments or any other species of compulsion. It would be as repugnant to every principle of reason and religion to *impose*, in this sense, the most certain and fundamental article of belief, as the most doubtful doctrine of interpretation. Every man 'is at liberty to adopt that which appears to him the best,' —because for this he is accountable to God. But does it follow that the infidel is under no moral obligation to listen, to inquire, and to follow out his convictions, or that he is not to be told this? Does instruction imply coercion, or is the denunciation of the moralist against vice, an intolerant and presumptuous invasion of a man's personal liberty? In this light no doubt it is often viewed by the ignorant. The idolater resents the *exclusive* dogmas of the Christian priest, and the libertine spurns at the interference of the intolerant moralist. And it seems to us, that M. Sismondi's indignation at the presumption of the modern prophets, springs from a similar source, and involves a similar mistake. In both cases, self-love is wounded by the assumption of superior knowledge on the part of the teacher,—an assumption which is generally found to offend in proportion as it finds a person insensible of his own ignorance; and in both, the wish to benefit is imputed as a wrong.

The question of creeds and confessions is perfectly distinct from the one under consideration. But M. Sismondi does not appear to discriminate very clearly between the moral obligation to believe, and the political obligation to subscribe to certain articles independently of believing them. We entirely agree with him, that confessions of faith, 'far from establishing a unity of faith, have raised discussions and divisions on the most intricate questions;' that they have multiplied heresies; and that they are as much opposed to Christian charity, as to the right of free inquiry, which is the basis of the reformed religion. We transcribe with pleasure the following sentiments from M. Chastel's pamphlet.

portion of them are not even clergymen; they are men of the world, men of letters, and often women, who labour to diffuse their opinions with all the fervour of new converts. But these opinions are not on that account less exclusive: they arrogate to themselves, equally with the Jesuits, the authority of prescribing to men what they should believe; they equally demand the sacrifice of human reason to divine faith; but, as they have no authority, as they cannot pretend to have been in possession of general instruction for ages past, and equally disavow all claims to inspiration; their pretensions are perhaps *somewhat more offensive to their hearers.*

'In truth, *one is at a loss to account for the presumption of these prophets who have constituted themselves missionaries.* Many of them, on other subjects, are modest and open to conviction: they would respect the science and philosophy of men, whose faith they would in the height of their presumption condemn. What, however, let it be asked, are their attainments? what their claims? what proofs have they given of their superior judgement? Doubtless, no human studies would sufficiently enable them to comprehend the Divinity, or the relation which he bears to man. But further; if they are Protestants, it is in the Holy Scriptures alone that they profess to look for the truth. Can they say that they comprehend better than others that Volume which is appealed to by *thousands of sects*, and has been always made to adapt itself to the various constructions which individuals have put upon it? Have they studied it in its original tongues? Are they acquainted with the history of its various readings, of its supposed interpolations, and of the different translations of it? Have they compared the different versions? Have they examined each heresy from its origin, the controversies which it has caused, and re-examined the questions on which another church has thought differently from their own? They will not answer; but *we will answer boldly for them, that they have done nothing of the kind;* for those who have bestowed most time and attention on such subjects, have thereby only proved, sometimes much against their inclinations, that these important questions *must remain undecided.*'

Thus presumptuous, intolerant, and intolerable did the opinions of the Apostles and early Christians appear to the wise heathen of other times; and we could almost imagine that it was the language of Pliny or of Plutarch that we have been transcribing—'doubtless, no human studies can sufficiently 'enable these men to comprehend the Divinity or the relation 'which he bears to man.' It was the '*exclusive*' character of the Christian religion that rendered it more particularly offensive then. The philosophers would have admitted the statue of Jesus into the Pantheon; but it was not to be endured that those missionaries of a novel creed should 'demand the sacri-'fice of human reason to faith,' and, in the voice of authority, 'command all men every where to repent.'

The pretensions, however, of these modern missionaries, M.

Sismondi deems the more offensive, inasmuch as they disclaim all pretensions to inspiration, and recognize the holy Scriptures as the only depository of religious truth. This is passing strange. He thinks that to affect to understand the New Testament implies great presumption, and that to insist on obedience to the rule of faith is intolerance. According to his notions, we know of no purpose which the Christian ministry is adapted to answer, and the institution would seem to be altogether a presumptuous interference with the rights of philosophers. It cannot be that M. Sismondi considers sacerdotal ordination or political appointment as making any difference in the matter; for it is evident, that the most regularly authorized clergyman who should 'lay stress on the union of two natures 'in Jesus Christ, on the efficacy of his sacrifice, and upon 'grace,' would fall under his displeasure for undertaking to prescribe to men what they should believe. The moment the preacher ventures on a point on which another church thinks differently from his own,—on a theological question which remains 'undecided,'—he becomes exclusive, *exaggeré*, intolerant. M. Sismondi accordingly approves of the 'charitable attention' paid by the pastors of Geneva to the *stifling* of religious controversies by forbidding the preaching of the Cross of Christ throughout the pulpits of the Canton. But wherefore does this philosophical Protestant wish religious controversy to be stifled? What evil hath it done? If 'there may be something 'in preaching a new doctrine, which may endanger the credit, 'riches, and power of the priests attached to the ancient doc-'trine,' is this a legitimate reason, in the eye of a liberalist, for suppressing such preaching, when, we are told, it can exercise no influence on the essence of things, cannot endanger or offend God?

M. de Sismondi has undertaken, in this pamphlet, to write on a subject which he has not adequately studied and does not understand. He asks, what are the claims of these new missionaries? They advance none; except it is the claim which a man with a lighted candle has to carry a light. He talks of them as seeking to *impose* their dogmas on others; forgetting that dogmas can no more be imposed upon us by their simple promulgation, than medicine can be imposed upon us by the prescriptions of the physician. A practitioner who should believe himself to be in possession of a specific for a certain disease, surely ought not to be charged with intolerance, because he is presumptuous enough to prescribe it as the only effectual remedy. And what would M. Sismondi say to laws which should enact that no medicine should be allowed to be prescribed or taken, respecting the efficacy or properties of which

the medical world were undecided? Yet the conduct of the Geneva pastors is not less arbitrary and unwise in prohibiting what they are pleased to term 'discussions' in the pulpit, but which means promulgating any doctrine which is to the pharisee a stumbling block, or to the philosopher foolishness.

The attempt to restrain the liberty of prophecying under the pretence of maintaining inviolate the right of private judgement, proceeds altogether upon a mischievous fallacy. M. Sismondi would rest that right on the impossibility of arriving at the truth, and he argues as if what is certain might be authoritatively imposed. Thus he knows of no better foundation, apparently, for universal toleration, than universal scepticism. The Papist he seems to think consistent, because he claims, on behalf of his church, infallibility. He cites with high approbation the following remarks from a recent pamphlet by M. Chastel of Geneva.

'The doctrines of Christianity may be reduced to two classes. The first are recognised as anterior to the interpretation of the Gospel, without which Christianity could not exist: to this class belong the belief in the existence of God, the Divine mission of Jesus Christ, and the inspiration of the Holy Scriptures; these we term primitive. The others are derived from a fixed interpretation of the Gospel, after it has been recognised as a rule of faith: these we will term doctrines of interpretation. On the primitive doctrines, all Christians are agreed; for they would cease to call themselves Christians, if they disowned God, Jesus Christ, or the Holy Scriptures. On the doctrines of interpretation, the Catholics are equally agreed, because they attribute infallibility to their church, and the right of settling the true meaning of the Scriptures. But the Reformers, when they separated themselves from the Romish Church, adopted the following principles: That the word of God is the only rule of our faith; that, as there is no infallible judge on earth, no one has the right of imposing a fixed interpretation of the Scriptures; but that every Christian is at liberty to adopt that which appears to him the best. By virtue of these principles, each person interpreting the Scriptures in his own way, different creeds will arise; they will agree on the primitive doctrines, but will differ on those derived from interpretation.'*

This division of doctrines into primitive and interpretative, will not bear examination; since it can hardly be said that all Christians are agreed respecting even the former; and assuredly the Catholics are still further from being agreed respecting the latter. The infallibility of the Romish Church has never precluded an infinite diversity of dogmas. But if an

* "*De L'Usage des Confessions de Foi dans les Communions reformées, par Etienne Chastel. Genève.* 1823.

infallible judge of controversy, other than the Holy Scriptures, existed,—if there were an authorized interpreter, and demonstrative certainty could, in the view even of philosophers, be predicated of certain doctrines,—this would make not the slightest difference as to the right of imposing those doctrines of interpretation upon the consciences of men,—a right which cannot attach to any church or body of men, because the conscience cannot be the subject of human legislation.

M. Sismondi would perhaps admit, that the Christian religion is certainly true, and that the existence of One God is infallibly certain. Still, he would have no right to *impose* the one tenet upon a Deist, or the other upon an idolater, by penal enactments or any other species of compulsion. It would be as repugnant to every principle of reason and religion to *impose*, in this sense, the most certain and fundamental article of belief, as the most doubtful doctrine of interpretation. Every man 'is at liberty to adopt that which appears to him the best,' —because for this he is accountable to God. But does it follow that the infidel is under no moral obligation to listen, to inquire, and to follow out his convictions, or that he is not to be told this? Does instruction imply coercion, or is the denunciation of the moralist against vice, an intolerant and presumptuous invasion of a man's personal liberty? In this light no doubt it is often viewed by the ignorant. The idolater resents the *exclusive* dogmas of the Christian priest, and the libertine spurns at the interference of the intolerant moralist. And it seems to us, that M. Sismondi's indignation at the presumption of the modern prophets, springs from a similar source, and involves a similar mistake. In both cases, self-love is wounded by the assumption of superior knowledge on the part of the teacher,—an assumption which is generally found to offend in proportion as it finds a person insensible of his own ignorance; and in both, the wish to benefit is imputed as a wrong.

The question of creeds and confessions is perfectly distinct from the one under consideration. But M. Sismondi does not appear to discriminate very clearly between the moral obligation to believe, and the political obligation to subscribe to certain articles independently of believing them. We entirely agree with him, that confessions of faith, 'far from establishing a unity of faith, have raised discussions and divisions on 'the most intricate questions;' that they have multiplied heresies; and that they are as much opposed to Christian charity, as to the right of free inquiry, which is the basis of the reformed religion. We transcribe with pleasure the following sentiments from M. Chastel's pamphlet.

'A Christian, well convinced of his proneness to error, will never *compel* others to adopt his principles, especially if he believe that salvation depends on his belief: it seems to me that he would be afraid of their eternal damnation. He would have some repugnance to driving people from his communion.....people whom Jesus perhaps prefers to himself. He will always respect the sentiments of his brethren; he will never treat them as heretics; he will never hate them, he will never reject them on account of their belief.'

All religious persecution of any description or on any pretence, has our cordial abhorrence; and we wish that the venerable Pastors and others had uniformly been guided by such Christian views. But here is the distinction which M. Sismondi has lost sight of. Because a Christian, rightly instructed, will never seek to *compel* others to adopt his principles,—since his object is to gain their hearts, not to triumph over their understandings,—it does not follow that he will not be earnest in his endeavours to place those principles in their true light, both as regards their certainty and their importance. It may be very annoying to literati and men of science to be told, that they are far astray on the subject of religion,—that their principles are erroneous,—that religion is a matter of experience, not of criticism,—of obedience, not of speculation,—and that in the school of Christ, the philosopher must become a pupil,—must become as it were 'a fool that he may be 'wise.' It may be to them very mysterious information, that belief is connected with the disposition of the heart, or the state of the affections towards the objects of faith; and that thus a moral element, which the Scriptures (putting the cause for the effect) denominate *grace*,—that is, a Divine influence on the affections,—enters into the capacity for prosecuting religious inquiries. Yet, believing in these principles, a Christian would act a very base and unworthy part, who should be indifferent to their most extensive and universal adoption.

It is not easy to reconcile M. Sismondi's exultation at the general revival of religious feeling which he considers as characteristic of the present age, with his morbid jealousy of the operations of religious zeal. But the unhappy misapprehension which pervades his pamphlet, that latitudinarianism is the only basis of Christian charity, and that civil toleration implies respect for all varieties of opinion, leads him into all sorts of inconsistencies. Toleration regards the duty of States towards their subjects, or the duty of men towards each other as citizens, as Charity regards the general claims of the whole human family to our benevolence. But opinions, true or false, cannot be the objects of benevolence, charity, or toleration, or their contraries. A respect for all

varieties of opinion, if it means any thing, implies not a tolerant spirit, but a reckless indifference to truth, a sort of pyrrhonism which is seldom found in combination with a sound understanding. We may respect a man's honestly avowing or conscientiously adhering to an erroneous creed; but if the creed be erroneous, and, as all error must be, pernicious in its tendency, it can claim no portion of our respect; and as lovers of truth, it is our duty to employ every legitimate means of combating it. But we shall let M. Sismondi explain himself on this head.

'A toleration of, and respect for, all creeds, is, we have said, the peculiar character of the religious spirit of the present day. It seems to be universally acknowledged, that all religions are true, so far as they are as so many different languages in which the feeble creature expresses its respect, its gratitude, and its love for the great Creator.'

What is here said to be universally acknowledged, stripped of its mystification, is this; that natural religion,—comprising a belief in a Supreme Being, a faith blindly reaching after an invisible state, fear and a feeling of our need of help, and a desire to secure the favour of the Deity,—is the universal dictate of reason and conscience; and this dictate is true, for God has impressed it on the heart. This 'identity of religious 'feeling' is said to be the foundation of all 'religious forms.' In other words, the conscience is the foundation of religion in the mind of the individual,—a discovery which we should not have imagined it remained for any philosopher to make in the nineteenth century. But let us go a step further; and we claim from M. Sismondi the acknowledgement, as an inference from his first proposition, that all religions are more or less true, according as they harmonize or consist with this fundamental principle of love to the great Creator, and make this the mainspring both of devotion and of virtue. But the truth or falsehood of a religion in this point of view, cannot be a matter of indifference. The false religion must tend, by false views of the object of worship, to repress the religious sentiment, or, considered as a language, to mislead the worshipper. Religion, it is most true, 'does not consist in dogmas, but in 'the connexion of man with the Deity; it is a feeling, not a 'science.' But if M. Sismondi means to say that our feelings and our worship will not take their character and complexion from our views of God and of man's connexion with him,—whether the dogmas embraced be those of priests, poets, or philosophers,—he does not argue very wisely. And if this be the case, then the truth or falsehood of those dogmas, by which

the form and character of our religion are determined, must be a matter of infinite concern, and I can have no respect for a false creed, which must tend to injure and mislead, in a point of such vast interest, the friend I respect or the multitude whom I commiserate.

But it is proper that our readers should know the lengths to which M. Sismondi carries his notions on this subject. It is, he assures us, a religious as well as a charitable feeling, which leads him to undertake the philosophical defence of that 'religious form' called polytheism.

'It was God whom the savage adored under those gross symbols termed *fetiches* by our priests. It was God whom the Greek and the Roman adored, even when every one of his attributes was exalted into divinity; and it is the same God whom we adore as Jews, Mahometans, and Christians, for there is no other.'

St. Paul then was mistaken when he told the Corinthians, that "the things which the Gentiles sacrificed, they sacrificed "to devils, and not to God; and I would not," he adds, "that "ye should have fellowship with devils." He was equally mistaken when, in writing to the Christians at Rome, he represented the heathen as "changing the truth of God into a lie," —for which cause, "even as they did not like to retain God in "their knowledge, God gave them over to a reprobate mind." Venus, the deification of lust, Bacchus and Belial, Moloch and Juggernaut, are all (we shudder at the blasphemy) attributes of the True God exalted into divinity. Such is the *catholicism* of modern philosophy!

It is scarcely worth mentioning after this, that M. Sismondi represents the controversy respecting the Deity of the Son of God as a mere quarrel about words, in which his blindness can be of no consequence.—He professes to believe in the inspiration of the Scriptures, and he boldly impugns their clearest declarations! That, with such opinions, he should regard with little complacency the exertions and operations of the Societies which have for their sole object to circulate the sacred volume, is not to be wondered at. But it is remarkable how completely opposed his representations on this subject are to those of Mr. Haldane. Instead of viewing the Bible Society as in alliance, on the Continent, with infidels and neologists, he complains of its being a powerful instrument in the hands of the Methodists and Evangelicals; and it is evident that he regards the Institution as the offspring of a zeal which is the very antagonist of the liberal philosophy.

Art. XII. *Selections from the Works of John Owen, D.D.* To which is prefixed, a brief Sketch of his Life. By the Rev. W. Wilson, D.D. Rector of Church Oakley, Hampshire, &c. 2 vols. 24mo. Price 7s. London. 1826.

WE are glad to find that the favourable reception given to the Editor's Selections from Archbishop Leighton, has induced him to extend his plan to other authors; and a very large class of theological readers will warmly applaud his choice of Owen in the present instance. His voluminous writings are justly represented as 'a mine of inexhaustible 'theological wealth;' but it is not every one who has time to toil in that mine. These golden specimens, therefore, will be an acceptable and valuable accession to the Christian's private cabinet. We may recommend these volumes to two classes of readers; first, to those who are unacquainted with the writings of Dr. Owen; secondly, to those who are attached to them. The latter will be pleased to possess these 'beauties' of their favourite Author as a sort of manual; while the former may be induced to cultivate a profitable intimacy, by this medium, with works that in their collective form have appeared to them unattractive.

We should hope that Howe may next obtain Mr. Wilson's attention; and we earnestly recommend him to pay particular attention to the correction of the numberless typographical errors which disfigure the pages of every edition of his works. Gurnall, too, would furnish some rich selections.

Art. XIII. SELECT LITERARY INFORMATION.

The Amulet; or Christian and Literary Remembrancer, for the Year 1827, will be published early in the month of November next. It will be embellished by twelve beautiful and interesting Engravings of the very highest character, from Paintings by many of the most eminent Artists of the age, including Howard, R.A., Stothard, R.A., Wright, Stephanoff, Corbould, Westall, R.A., Farrer, &c. &c. The Literary portion of the work, consisting of nearly a hundred original Tales, Essays, Descriptions, and Poems, has been contributed by above fifty of our most popular living Authors—among others, by Mr. Montgomery, Mrs. Hemans, Mrs. Opie, B. Barton, Miss Edgeworth, Miss Mitford, Rev. Dr. Walsh, Mrs. Hofland, Miss Landon, the Author of "May you like it," Rev. T. Dale, Josiah Conder, Mr. Jerdan, Rev. W. S. Gilly, John Auster, LL D. &c. &c. A new type has been cast especially for the publication, and every exertion has been used to make the volume worthy of the advanced state of Literature and the Arts.

In the press, a second edition, in demy 8vo., illustrated with 12 Engravings, Dartmoor, a Poem. By N. T. Carrington.

The History of the Council of Trent, compiled from the best Authorities, will be shortly published.

In the press, Memoirs of the Life and Writings of Lindley Murray; in a Series of Letters, written by Himself, with Portrait, and Fac-simile of his Writing. 8vo.

Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Rev. Andrew Fuller, of Kettering. By J. W. Morris. A new and improved edition. 8vo. 7s. 6d.

HISTORY.

The History of the Crusades against the Albigenses in the thirteenth century. Translated from the French of J. C. L. Simonde de Sismondi. With an Introductory Essay, by the Translator. 8vo. 8s.

The History of Scotland, from the Earliest Period to the Middle of the Ninth Century. By the Rev. Alexander Low, A.M. 8vo. 12s. 6d.

POETRY.

The Parterre, and other Poems. By Jane Evans. Foolscap 8vo.

POLITICAL ECONOMY.

An Examination of the Policy and Tendency of Relieving Distressed Manufacturers by Public Subscription; with some Remarks on Lord Liverpool's Recommendation of those Distressed Persons in a Mass to the Poors' Rates, and some Inquiry as to what Law there exists wherewith to support his Lordship's Recommendation. 8vo. 1s. 6d.

THEOLOGY.

The Genius and Design of the Domestic Constitution, with its Untransferrable Obligations and Peculiar Advantages. By Christopher Anderson. Post 8vo. 10s. 6d.

Sermons on the Sublime Doctrines, the Moral Precepts, and Religious Duties of Christianity. By the Rev. W. Andrew, M.A. 8vo. 9s.

A Summary of Christian Instruction, consisting of Readings and Parallel Passages on the Essential Doctrines of Christianity. 8vo. 3s. 6d.

The Divine Authority of the Sabbath Vindicated. By Benjamin Hopkins, B.A. F.C.P.S. 8vo. 1s. 6d. sewed.

TOPOGRAPHY.

The History and Antiquities, &c. of the Town of Ludlow. By Thomas Wright. 12mo. 4s. 6d.

THE

ECLECTIC REVIEW,

FOR OCTOBER, 1826.

Art. I. *Personal Narrative of Travels to the Equinoctial Regions of the New Continent, during the Years* 1799-1804: by Alexander de Humboldt and Aimé Bonpland. With Maps, Plans, &c. Written in French by Alexander de Humboldt, and translated into English by Helen Maria Williams. Vol. VI. Parts I. and II. 8vo. pp. 846. London. 1826.

TWELVE years have elapsed since the public were favoured with the first volume of this extended work, and it was then announced that the whole would soon be ready. Of the unaccountable and vexatious delay that has taken place in the publication, no other explanation is given, than that it has been occasioned by circumstances over which the Translator has had no control. The succeeding portion, however, is stated to be now in the press, and 'proceeding with all possible expe-'dition;' so that at length, within three or four and twenty years from the Author's return to Europe, we shall have complete the 'personal narrative' of his journey. In the meantime, the interest which would have attached to that narrative, had it been made public within a reasonable time after the return of the Travellers, has been in a great measure destroyed by the descriptions and recitals furnished by persons who have subsequently visited those countries; and the stupendous political changes which have taken place in the Spanish colonies, render much of the information collected by M. Humboldt in the year 1800, well nigh obsolete. In fact, this delay would have been fatal to any work of less intrinsic value and importance than that which is now brought before us. But whatever reason the public may have to complain of the accomplished Author's tardiness in furnishing his promised instalments, they will receive with gratitude these late fruits of his labours; for though, as a narrative of personal adventures, the work has extremely small claims to distinction, the multifarious dissertations and digressions of all kinds with which it abounds, ren-

der it altogether the most valuable book of Travels that has perhaps ever been put forward.

The title of the work is, in fact, a complete misnomer: it is any thing rather than a 'personal narrative.' The slender thread of narration by which the Author has attempted to connect the various heterogeneous portions of the work, is continually snapt asunder. The reader who should take up the volumes with the idea of perusing a book of travels, would be apt to grow not a little impatient at the long stoppages which he will find himself obliged to make at every stage of the interminable journey. At the conclusion of the first volume, he will find himself no further on his voyage to the New Continent, than Teneriffe. The second volume, which ends with Chapter V., carries him only to the coast of Cumana. It is not before Chapter XII. near the close of Vol. III., that he reaches Caraccas. In the fourth volume, we actually advance from Caraccas to La Victoria, and thence southward to the banks of the Orinoco. The fifth volume is wholly devoted to a description of that gigantic stream and the Rio Negro. The present volume contains merely a description of the eastern part of the *Llanos* of Venezuela, and an account of the Author's second residence at Cumana, which extend to 127 pages; the remainder of this portion of the work being occupied with dissertations and notes. An account of the Author's journey into the cordillera of the Andes, of which scraps and fragments have been given in his "Researches," is reserved for the seventh volume. The whole narrative might with ease have been comprised in a single volume, (and a most delightful one it would have formed,) which M. Humboldt would have found it more advantageous to draw up twenty years ago, when the scenes were as yet fresh in his recollection; reserving for separate publication the geographical, historical, and scientific researches which form the bulk of these volumes. The arrangement which he has adopted is singularly injudicious, being alike annoying to the general reader, and inconvenient to those whom it may be supposed he has chiefly sought to please. 'The Author,' we are told, in the Advertisement to the present portion, 'having, in the course 'of the work, brought under his review *almost all branches of* '*the Sciences*,' purposes to give, at the conclusion of the whole, 'a classed table of contents or methodical index for the facility 'of reference.' But we must say, that it is very inconvenient to wait more than twelve years for either a table of contents or an index to a work of this description; and though we do not mean to lay the whole blame on the Translator, the slovenly manner in which the several sections have been put forth, without either general map, index, or glossary of terms, detracts not a

little from the value of the English edition as a library book.* The unequal size of the volumes is also an unsightly feature in the publication. The first and second volumes do not together contain more than two thirds of the matter comprised in the fifth volume.† In short, the whole work is got up in a style very unworthy of the intrinsic merit of the composition.

Before we proceed to notice the contents of the volumes immediately before us, our readers may be gratified by having presented to them a brief account of their distinguished Author.

Alexander Von Humboldt was born at Berlin, on the 14th of September, 1769. After having studied at Gottingen and Frankfort on the Oder, he attended the commercial academy of Professor Büsch at Hamburgh; and in the spring of 1790, visited Holland and England. In the same year appeared his first work, the fruit of his observations in travelling through Germany, entitled "Observations on the Basalts of the Rhine," printed at Brunswick. In 1791, he attended the lectures of the celebrated Werner at Freiberg, where he diligently prosecuted the study of botany and mineralogy, the result of which he gave to the public in his "*Specimen Floræ Freibergensis Subterraneæ*" Berlin 1793. In the meantime, he had been appointed (in 1792) to the office of assessor of the council of mines at Berlin; and soon after, he was made director-general of the mines in the principality of Bayreuth and Anspach. In this capacity, he appears to have exerted himself with considerable success in promoting the formation of scientific establishments; but in 1795, he resigned his employments in order to indulge that ardent spirit of research and discovery, which seems to be his ruling passion, and travelled into Italy and Switzerland. In 1796, we find him publishing at Berlin, an account of some Galvanic experiments which he had the courage to make upon himself, to which were appended, notes and observations by the celebrated Blumenbach. In 1797, accompanied by his brother, he repaired by way of Vienna to Paris,

* The original work is designed to accompany the Geographical and Picturesque Atlas; but the English Translation, which appears as a distinct and independent work, ought to have been rendered, so far as possible, complete in itself. The Geognostical Essay on the Superposition of Rocks, is published in a form absolutely discreditable to all parties, being without index, table of contents, or any key whatever to its forty sections, while many of the terms are perfectly unintelligible to an English reader.

† Vol. I. contains pp. 344; Vol. II. contains pp. 300; Vol. V. 870 pages.

where he formed that intimate friendship with Aimé Bonpland, a brother naturalist, of which their joint works form so honourable a memorial. From the year 1792, M. Humboldt is stated to have entertained the intention to visit the tropical regions, and he made several attempts to put this project into execution, which were defeated by untoward circumstances. At length, he embarked at Marseilles for Spain, intending to pass over to Africa, and to join the French *savans* in Egypt, from which country he hoped to penetrate into Arabia, and thence, by way of the Persian Gulf, to reach the British dominions in India. When he arrived at Madrid, he was received with the most marked attention, not only by the Spanish literati, but also by the Court, from whom he obtained the extraordinary favour of being permitted to travel at pleasure through all the Spanish colonies in the western hemisphere. This unexpected permission changed all his plans. He immediately wrote to his friend Bonpland to join him; and the two associates, well provided with scientific apparatus of all kinds, set sail from Corunna, on the 5th of June 1799, on board a Spanish vessel.

It is at this period that the personal narrative commences. They landed on the island of Teneriffe, and ascended the Peak for the purpose of making some barometrical and other experiments. In the month of July, they arrived in the harbour of Cumana, and M. Humboldt thus describes his sensations on quitting that part of the Colombian coast, after a residence of several months at Cumana, to prosecute his travels in the western provinces of Venezuela.

'We quitted the borders of Cumana, as if we had long been their inhabitants. This was the first land that we had touched, under a zone toward which my wishes had been turned from my earliest youth. There is something so great, so powerful in the impression made by nature in the climate of the Indies, that, after an abode of a few months, we seemed to have lived there during a long succession of years. In Europe, the inhabitant of the North, or of the plains, feels an almost similar emotion, when he quits, even after a short abode, the shores of the Bay of Naples, the delicious country between Tivoli and the Lake of Nemi, or the wild and solemn scenery of the Higher Alps and the Pyrenees. Yet, every where under the temperate zone, the effects of the physiognomy of the vegetables afford little contrast. The firs and the oaks that crown the mountains of Sweden, bear a certain family resemblance to those which vegetate in the fine climates of Greece and Italy. Between the Tropics, on the contrary, in the lower regions of both Indies, every thing in nature appears wild and marvellous. In the open plains, and amid the gloom of forests, almost all the remembrances of Europe are effaced; for it is the vegetation that determines the character of a landscape, and acts upon our imagination by its mass, the

contrast of its forms, and the glow of its colours. In proportion as impressions are powerful and new, they weaken antecedent impressions, and their strength gives them the appearance (semblance) of duration. I appeal to those who, more sensible of the beauties of nature than of the charms of social life, have long resided in the torrid zone; how dear, how memorable during life, is the land where they first disembarked! A vague desire to revisit that spot, roots itself in their minds to the most advanced age. Cumana and its dusty soil are still more frequently present to my imagination, than all the wonders of the Cordilleras. Beneath the fine sky of the South, the light and the magic of the aërial hues embellish (even) a land almost destitute of vegetation. The Sun does not merely enlighten, it colours the objects, and wraps them in a thin vapour, which, without changing the transparency of the air, renders its tints more harmonious, softens the effects of the light, and diffuses over nature that calm which is reflected in our souls. To explain this vivid impression which the aspect of the scenery in the two Indies produces, even on coasts where there is little wood, it will be sufficient to recollect that the beauty of the sky augments from Naples towards the Equator, almost as much as from Provence towards the south of Italy.' Vol. III. pp. 353—5.

We could hardly, perhaps, have extracted a single paragraph more strikingly characteristic, in every respect, of the Author's turn of mind and general style, than this picturesque passage. In the description of scenic grandeur and beauty, he luxuriates with a genuine enthusiasm, rarely combined with the microscopic eye of the botanist, or the dry, technical habits of the classifier of rocks. The variety of his knowledge and the widely extended scope of his observations, enable him too, on almost all occasions, to enhance by general and comparative remark, the value of his particular descriptions; and he is often exceedingly happy in interpreting to us by comparisons or contrasts taken from familiar scenes, those which the imagination finds it difficult to realize. Diffuse and desultory, he is at the same time never dull; and though the reader is often tempted to wish that the Traveller were a little less learned or scientific, he is never annoyed with vapid sentiment or prosing of any kind.

The observation contained in the above paragraph, respecting the magical effect of southern suns, agrees with what is stated by another traveller, the perfect opposite of Humboldt, the smart, lively, shallow, affected, sentimentalizing, egotistic Frenchman, Chateaubriand. Speaking of the exquisite scenery in the neighbourhood of Mistra, he says: 'These hills and 'these ruins have not the same desolate aspect as when you 'are close to them: they seem, on the contrary, to be tinged 'with purple, violet, and a light gold colour. It is not verdant

'meads and foliage of a cold and uniform green, but the effects 'of light, that produce admirable landscapes. On this account, 'the rocks and the heaths of the Bay of Naples will ever be 'superior in beauty to the most fertile vales of France and 'England.' *

At Caraccas, M. Humboldt passed two months, and he gives a very interesting account of his adventurous excursion to the summit of the *Silla*, or Saddle mountain, which overhangs the city. In order to reach the eastern peak, which is the highest, it was necessary to approach as near as possible the great precipice which descends towards the coast.

'Having arrived at the summit,' he says, 'we enjoyed, but only for a few minutes, all the serenity of the sky. The eye commanded a vast space of country, looking down toward the north on the sea, and toward the south, on the fertile valley of Caraccas. We were at 1350 toises of elevation. We gazed on an extent of sea, the radius of which was thirty-six leagues. Those persons whose senses are affected by looking down a considerable depth, should remain at the centre of the small flat which crowns the eastern summit of the Silla. The mountain is not very remarkable for its height, but it is distinguished among all the mountains I have visited, by the enormous precipice on the side next the sea. The coast forms only a narrow border; and looking from the summit of the pyramid on the houses of Caravalleda, this wall of rocks seems, by an optical illusion, to be nearly perpendicular. The real slope of the declivity appeared to me, according to an exact calculation, 53° 28'. The mean slope of the Peak of Teneriffe is scarcely 12° 30'. A precipice of six or seven thousand feet, like that of the Silla of Caraccas, is a phenomenon far more rare than is generally believed by those who cross mountains without measuring their height, their bulk, and their slopes. Since the experiments on the fall of bodies and on their deviation to the S. E. have been resumed in several parts of Europe, a rock of 250 toises of perpendicular elevation has been in vain sought for among all the Alps of Switzerland. The declivity of Mont Blanc towards the Allée Blanche does not even reach an angle of 45°; though, in the greater number of geological works, Mont Blanc is described as cut perpendicularly on the south side.

'Seven months had elapsed since we were on the summit of the Peak of Teneriffe, whence we surveyed a space of the globe equal to a fourth part of France. The apparent horizon of the sea is there six leagues further distant than at the top of the Silla; and yet we saw that horizon, at least for some time, very distinctly: it was strongly marked, and not confounded with the adjacent strata of air. At the Silla, which is 550 toises lower than the Peak of Teneriffe, the horizon, though nearer, remained invisible towards the N. and N.E. Following with the eye the surface of the sea, which was

* Travels in Greece, &c.—Vol. I. p. 145.

smooth as glass, we were struck with the progressive diminution of the reflected light. Where the visual ray touched the last limits of that surface, the water was lost among the superposed strata of air. .....Toward the south, within the land, the range of mountains that separates Yare and the Savannah of Ocumare from the valley of Caraccas, bounds the horizon like a rampart running parallel to the equator. If this rampart had an opening, a breach, as happens so often in the high mountains of Saltzburg and Switzerland, the most stupendous scenery would thence unfold itself to our view. We should discover through that breach the *Llanos* or vast steppes of Calabozo; and as these steppes would reach the height of the eye of the spectator, two similar horizons of sea and land would be visible from the same point.

'The rounded peak or western dome of the Silla concealed from us the view of the town of Caraccas; but we distinguished the nearest houses, the villages of Chacao and Potare, the coffee-plantations, and the course of the Rio Guayra, a slender streak of water reflecting a silvery light. The narrow band of cultivated ground formed a pleasing contrast with the wild and gloomy aspect of the neighbouring mountains. While we take in at one view the vast landscape, we feel little regret that the solitudes of the New World are not embellished with the images of past times. Wherever, under the torrid zone, the Earth, studded with mountains and overspread with plants, has preserved its primitive characteristics, man no longer appears as the centre of the creation. Far from taming the elements, all his efforts tend to escape from their empire. The changes made by savage nations during the lapse of ages on the surface of the globe, disappear before those that are produced in a few hours by the action of volcanic fires, the inundations of mighty floods, and the impetuosity of tempests. It is the conflict of the elements, which characterises, in the New World, the aspect of Nature. A country without population appears, to the people of cultivated Europe, like a city abandoned by its inhabitants. In America, after having lived during several years in the forests of the low regions, or on the ridge of the Cordilleras,—after having surveyed countries as extensive as France, containing only a small number of scattered huts,—a deep solitude no longer affrights the imagination. We become accustomed to the idea of a world that supports only plants and animals; where the savage has never uttered either the shout of joy or the plaintive accents of sorrow.' Vol. III. pp. 506—12.

We have extracted only a part of the variety of observations, barometrical, mineralogical, and botanical, which the Author made during this expedition. The descent, which occupied six hours, was not unattended with danger, night having surprised them at an elevation of more than 900 fathoms. As twilight scarcely exists between the tropics, the traveller undergoes a sudden transition from bright day-light into darkness. The moon was on the horizon, but her disk was veiled from time to time by thick clouds, and the steep declivities,

'covered with yellow herbs, now appeared in shade, and now, 'suddenly illumined, seemed like precipices the depth of which 'the eye sought to measure.' They were obliged to pull off their boots, the soles having become too slippery, and when they reached the foot of the Silla, they were almost overcome with fatigue and thirst, having walked for *fifteen* hours, nearly without stopping. Altogether, this exploit must be admitted to rank among the most heroical achievements of scientific explorers.

From Caraccas, instead of taking the shortest road to the banks of the Orinoco, which was the ultimate object of this journey, M. Humboldt and his companion proceeded westward, to survey the valleys of Aragua and the fertile banks of the Lake of Valencia, which form the finest and most cultivated part of the ancient captain-generalship of Caraccas. Then, turning southward, they crossed the chain of mountains which separates those valleys from the great basin of the steppes, and traversing the immense savannahs of Calabozo, in a direction E.S.E., made for San Fernando de Apure in the eastern part of the province of Varinas. Here they began a tedious navigation in canoes of about 500 miles. Sailing down the Apure, they entered the Orinoco in lat. 7° 36′ 23″, and ascended that river as far as the mouth of the Guaviare; then passed into the Atabapo, and having by means of that and two smaller rivers, and crossing a sort of isthmus, penetrated to the sources of the Rio Negro, descended that river as far as the frontier of the Brazilian empire. Returning by the Cassiquiare into the Orinoco, they descended that vast channel to Angostura, and thence, after enduring great hardships, returned through the missions of the Caribbean Indians, to Barcelona and Cumana.

The fifth volume of the present edition, as well as the latter part of the fourth, is entirely occupied with the narrative of this perilous voyage. M. Humboldt carried on his journal during the whole time, writing either in the boat, or when they disembarked at night, except when violent rains and the pest of mosquitoes compelled him to intermit his labours. His sufferings, more especially after entering the Orinoco, were often extreme. The bed of that vast river, where the Apure enters it, is nearly 2000 fathoms broad, at the lowest state of its waters; but in the rainy season, it extends in breadth 5517 fathoms. The granitic chain, running from east to west, which bounds its basin on the east, appears to rise from the water as if seen above the horizon of the sea.

'On leaving the Rio Apure,' says the learned Traveller, 'we found ourselves in a country of a totally different aspect. An in-

mense plain of water stretched before us like a lake, as far as we could see. White-topped waves rose to the height of several feet, from the conflict of the breeze and the current. The air resounded no longer with the piercing cries of the herons, the flamingoes, and the spoonbills, crossing in long files from one shore to the other. Our eyes sought in vain those water-fowls, the inventive snares of which vary in each tribe. All nature appears less animated. Scarcely could we discover in the hollows of the waves a few large crocodiles, cutting obliquely, by the help of their long tails, the surface of the agitated waters. The horizon was bounded by a zone of forests, but these forests no where reached so far as the bed of the river. A vast beach, constantly parched by the heat of the sun, desert and bare as the shores of the sea, resembled at a distance, from the effect of the *mirage*, pools of stagnant water. These sandy shores, far from fixing the limits of the river, rendered them uncertain, by approaching or withdrawing them alternately, according to the variable action of the inflected rays. In these scattered features of the landscape, in this character of solitude and of greatness, we recognize the course of the Oroonoko, one of the most majestic rivers of the New World. The water, like the land, displays every where a characteristic and peculiar aspect. The bed of the Oroonoko resembles not the bed of the Meta, the Guaviare, the Rio Negro, or the Amazon. These differences do not depend altogether on the breadth or the velocity of the current: they are connected with a multitude of impressions, which it is easier to perceive upon the spot, than to define with precision. Thus, the mere form of the waves, the tint of the waters, the aspect of the sky and the clouds, would lead an experienced navigator to guess, whether he were in the Atlantic, in the Mediterranean, or in the equinoctial part of the Great Ocean.' Vol. IV. pp. 457, 8.

Having ascended this river as high as the beach of Pararuma, beyond the mouth of the Sinaruco, in lat. 6° 40′, the pilot who had brought them thus far, unacquainted with the passage of the rapids, refused to conduct their bark any further. They now deemed themselves fortunate in procuring here a fine canoe, not three feet wide, in which there was so little room for their trunks and instruments, that, before they could take any thing out of a trunk, or use an instrument, it was necessary to gain the shore and disembark. Their only protection from the rains or from the scorching rays of the sun, was a roof of leaves, raised on a sort of deck of brushwood, too low to admit of their sitting upright, and not long enough to cover them when lying down, and which served, moreover, to collect and harbour the swarms of mosquitoes. But a vivid taste for the 'majesty of nature,' and a flow of spirits, enabled the Travellers to accustom themselves to bear these inconveniences with patience. On the third day after leaving Pararuma, they reached the mouth of the Meta in lat. 6° 20′ N., long. 70° 4′ 29″ W. (of Paris). This river, one of the most considerable of all that

flow into the Orinoco*, may be compared, M. Humboldt says, to the Danube, not for the length of its course, but for the volume of its waters. Its mean depth is 36 feet; that of some parts, is 84 feet.

'The Rio Meta, which traverses the vast plains of Casanare, and which is navigable as far as the foot of the Andes, will one day be of great political importance to the inhabitants of Guyana and Venezuela. From the *Golfo Triste*, a small fleet may go up the Orooneko and the Meta to within fifteen or twenty leagues of Bogota. The Meta is like a canal of communication between countries placed in the same latitude, but differing in their productions as widely as France and Senegal.'

The Jesuits had conceived the project of forming a series of missions from the junction of the Casanare with the Meta to that of the Meta with the Orinoco. A narrow zone of cultivation would then have crossed the vast steppes that separate the forests of Guyana from the Andes of New Granada. But the merchants of Carthagena complained that a contraband trade was carried on by this channel, and that miserable spirit of monopoly which was the bane of all the Spanish colonies, and which led at length to their alienation, occasioned the shutting up alike of the Meta, the Rio Atrato, and the Amazons, consigning extensive regions of boundless fertility to straggling hordes of barbarous Indians and the beasts of the forest.

On the sixth day, the Travellers passed the mouth of the river Anaveni, and arrived at the foot of the Great Cataract of Atures (or Mapara), the furthest point to which the Jesuits pushed their missions. Thus far, a distance of 260 leagues, the navigation of the Orinoco is not impeded, except by shoals and eddies in one part, and three different *raudelitos* (rapids), which still admit of the passage of boats. But here, bars composed of innumerable islands, dikes of rock, and blocks of granite piled one upon another and covered with palm-trees, extend from bank to bank, among which one of the greatest rivers in the world is seen struggling and reduced to foam. The Orinoco, in running from south to north, is twice interrupted in its course by the chain of granitic mountains across which it passes. The two great cataracts are within twelve leagues of each other. The northernmost, that of Atures, is the only one bounded on each side by lofty mountains. 'Nothing,' we are told, 'can be grander than the aspect of this spot.'

* M. Humboldt speaks both of the Meta and the Ventuari as being, 'next to the Guaviare the most considerable tributary of the Orooneko.'

'Neither the fall of the Tequendama near Bogota, nor the magnificent scenes of the Cordilleras, could weaken the impression produced upon my mind by the first view of the rapids of Atures and Maypures. When you are so stationed that the eye can at once take in the long succession of cataracts, the immense sheet of foam and vapours, illumined by the rays of the setting sun, it seems as if you saw the whole river suspended over its bed.....

'The rapids are found in a part of the valley where the bed of the river, deeply ingulfed, has almost inaccessible banks.....For more than five miles, it is traversed by innumerable dikes of rock that form so many natural dams or barriers, resembling those of the Dnieper. The space between those dikes is filled with islands of different dimensions, some hilly and two or three hundred toises in length, others small, low, and like simple shoals. These islands divide the river into a number of torrents that boil up as they break against the rocks: they are all furnished with *jaguas* and *cucuritoes* with plumy leaves, and seem a mass of palm-trees rising amid the foamy surface of the waters.....A great part of the river appeared dry. Blocks of granite are heaped together, as in the *morraines* which the glaciers of Switzerland drive before them. The river is every where ingulfed in caverns; and in one of these caverns, we heard the water roll at once over our heads and beneath our feet. The Oroonoko seems divided into a multitude of arms or torrents, each of which seeks to force a passage through the rocks. We were struck with the little water to be seen in the bed of the river, the frequency of subterraneous falls, and the tumult of the waters breaking on the rocks in foam.'

Vol. V. pp. 1; 53—8.

This animated description, of which we have given only an abridgement, is followed up, in the Author's usual style, with a comparative view of all the famous cataracts, falls, and rapids in the world. M. Humboldt was surprised to find that these rapids, the turbulent noise of which is heard at the distance of more than a league, and which, from the varied appearance of the waters, the palm-trees, and the rocks, are so eminently picturesque, have not, apparently, on their whole length, a height of more than 28 perpendicular feet. But, though this would be an inconsiderable height for a single fall, it is a great deal for rapids. When the *raudals* or dikes are not more than two or three feet high, the Indians venture to descend them in boats. In going up the river, they swim on before, and fixing a rope to one of the points of rock that crown the dike, (a task of great difficulty,) draw the bark to the top. When the steps and rocky barriers are very high, light boats are carried on shore, and drawn on branches of trees, which serve as rollers, to where the river again becomes navigable; but when the water is at its height, this is seldom necessary.

Eight Indians conducted the boat belonging to our Travellers through the *raudals*, while they proceeded over land to the

embarcadero opposite the mouth of the Cataniapo; a march of three hours. Here they again embarked, and the next day reached the port and village of Maypures. This cataract, like that of Atures, is formed by a collection of islands and rocky dikes, which, to the length of 3000 fathoms, fill the bed of the river. The one called *Salto de la Sardina*, is nine feet high, and forms by its breadth a magnificent cascade. Enormous masses of stone, black as iron, some like mammiform basaltic hills, others resembling towers, and castles, and ruined buildings, rise from the silvery sheet of foam, which extends a whole mile. Every islet is covered with vigorous trees, and the leafy plume of a majestic species of palm, reaching above 80 feet in height, has a brilliant effect shooting up through the white vapour. The calm of the atmosphere forms a singular contrast with the tumultuous movement of the waters. Here, no breath of wind ever agitates the foliage, no cloud veils the splendour of the azure vault of heaven. Altogether, the scene has a peculiar character of almost unrivalled grandeur.

Beyond the Great Cataracts, an unknown land begins, and the traveller 'feels as if he had overstepped the barriers which 'nature seems to have raised between the civilized countries 'of the coast and the savage unknown interior.'

'The Great Cataracts divide the Christian establishments of Spanish Guyana into two unequal parts. Those situated between the *Raudal* of Atures and the mouth of the river, are called the missions of the Lower Oroonoko: the missions of the Upper Oroonoko comprehend the villages between the *Raudal* of Maypures and the mountains of Duida. The course of the Lower Oroonoko, if we estimate (with M. de la Condamine) the sinuosities at one third of the distance in a direct line, is 260 nautical leagues: the course of the Upper Oroonoko, supposing its sources to be 3° 2′ of Duida, includes 167 leagues. The country beyond the Cataracts is partly mountainous and partly flat, receiving at once the confluents of the Amazon and the Oroonoko. From the facility of its communications with the Rio Negro and the Gran Para, it appears to belong still more to Brazil than to the Spanish colonies. None of the missionaries who have described the Oroonoko before me, had passed the Raudal of Maypures. We found but three Christian establishments above the Great Cataracts along the shores of the Oroonoko, in an extent of more than a hundred leagues; and these three establishments contained scarcely six or eight persons of European race. We cannot be surprised, that such a desert region should have been at all times the classical soil of fable and fairy visions. It is there that grave missionaries have placed nations with one eye in the forehead, the head of a dog, or the mouth below the stomach;—fictions derived in great part from the recitals of the Indians.....When, at Cumana, New Barcelona, and other sea-ports which have frequent communication with the

missions, you betray any sign of incredulity, you are reduced to silence with these few words: 'The fathers have seen it, but far above the Cataracts—*mas ariba de los Raudales.*' Vol. V. pp. 5—7.

These missions, which were fast diminishing in numbers, have probably, long ere this, become extinct. The villages of Atures and Maypures are extremely unhealthy during a great part of the year, owing to the violent heats, joined to excessive humidity, and, as the natives say, the pestilent exhalations from the black-crusted rocks. The learned Traveller submitted to the Spanish Government, in 1801, the plan of a canal, which, by connecting the little rivers Cameji and Toparo, would render the passage of boats through the *Raudales* of Maypures superfluous. It would run along a valley which appears to have been the ancient bed of the river. How long will it be before the progress of commercial enterprise and agricultural industry render this a necessary measure?

The Travellers passed two days in the little village of Maypures, and then again embarked. Early on the next day, they passed the mouth of the Tipapu or Sipapo, coming from a considerable chain of mountains on the east; and soon after, the confluence of the Rio Vichada or Visata, next to the Meta and the Guaviare the most considerable river flowing from the west. The sources of this river are ascertained to be not very distant from those of the Meta, but no European is known to have navigated it for the last fifty years. Indeed, the vast area lying between the Meta, the Vichada, and the Guaviare, is altogether unknown a league from the banks of the rivers, but is believed to be inhabited by wild Indians who build no boats. Formerly, says M. Humboldt, when the Caribbees and their enemies the Cabres traversed these regions with their little fleets of rafts and canoes, it would have been imprudent to pass the night near the mouth of a river running from the west. But now, the Independent Indians have retired from the banks of the Upper Orinoco, and the solitude of these regions is such that, during a course of 180 leagues, the Travellers did not meet a single boat.

The Rio Zama, a very considerable river as unknown as the Vichada, is the first of those which are distinguished by the name of *black waters;* that is, their waters, seen in a large body, have either a brown colour, like coffee, or a greenish black; whereas the Lower Orinoco and its tributaries are white waters. It is very remarkable that the former are for the most part shunned by both the crocodiles and the mosquitoes; and notwithstanding their dark colour, they are the most beautiful, the clearest, and the most agreeable to the taste. The natives assert too, that these waters do not embrown the rocks, but have white borders, while the white rivers have black borders. In

the shade, the Zama, the Atabapo, and the Guainia (Rio Negro) are as dark as coffee-grounds; but, when the least breath of wind agitates the surface of the black rivers, they appear of a fine grass-green, like the lakes of Switzerland. The Author has some curious observations on this phenomenon in reference to the general subject of the colour of rivers. On passing out of the Orinoco into the Atabapo, on the fourth day from Maypures, the Travellers found themselves transported as it were to a new country. Every thing was changed,—the temperature, the form of the vegetation, and the qualities of the waters. After having been compelled during a whole year to drink water at 80° or 82°, they found a temperature only a few degrees lower very refreshing; and the change must have been most delightful, from the turbid, heavy, and impure waters of the Orinoco, which they were frequently obliged to strain through a linen cloth before they could drink them, to the pure, sweet, and inodorous waters of the Atabapo.

'What proves the extreme purity of the black waters is, their limpidity, their transparency, and the clearness with which they reflect the images and colours of surrounding objects. The smallest fish are visible in them at a depth of twenty or thirty feet; and most commonly, the bottom of the river may be distinguished, which is not a yellowish or brownish mud, like the colour of the water, but a quartzose and granite sand of dazzling whiteness. Nothing can be compared to the beauty of the banks of the Atabapo. Loaded with plants, among which rise the palms crowned with leafy plumes, the banks are reflected in the waters; and the verdure of the reflected image seems to have the same vivid hue as the object itself directly seen; the surface is so homogeneous, smooth, and destitute of that mixture of suspended sand and decomposed organic matter which roughens and streaks the surface of less limpid rivers.' Vol. V. p. 218.

It is observable also, that while the Rio Paragua, or the eastern head of the Orinoco, running from the S.E. to the N.W., to which the Spanish geographers give the name of the Upper Orinoco, partakes of the character of a black water,—the Guaviare, or western head, flowing from the S.W. to the N.E., which is the *true* Orinoco,* has white and turbid waters of the same

* To avoid embroiling in confusion the arbitrary nomenclature of rivers, M. Humboldt declines proposing any new denominations. But there is, apparently, no propriety in continuing to call the Esmeralda or Paragua river the Upper Orinoco, when, if that name is to be retained, it belongs so clearly to the Guaviare, which has the same general direction as the Orinoco (from S.W. to N.E.) the same character, and the same amphibious inhabitants. From San Fernando, where the junction of the Atabapo and the Guaviare takes place, to the mouth of the Apure, the Orinoco flows from S. to N.: it then finally bends to the East.

quality as those of the Orinoco at the Great Cataracts. And the great crocodiles which are common to the latter rivers, are entirely wanting in the Paragua or Esmeralda river; but the dolphin, or fresh-water porpoise, and enormous water-snakes abound in it.

On the fifth day after entering the Atabapo, the Travellers passed out of it into the Rio Temi, which flows from south to north. Before they reached this confluence, they noticed on the western bank, near the mouth of the Guasacava, a granitic hammock called *Piedra de la Guahiba* and *Piedra de la Madre*, (the Rock of the Guahiba woman, or of the Mother,) which takes its name from an affecting tale—not 'a tale of Paraguay' like Mr. Southey's, but one which places the 'spiritual conquests' of the Romish missionaries of Guyana in a somewhat less poetical or honourable light. 'If, in these solitary scenes,' remarks M. Humboldt, 'man scarcely leaves behind him any 'traces of his existence, it is doubly humiliating for a European 'to see perpetuated by the name of a rock, by one of those imperishable monuments of nature, the remembrance of the moral 'degradation of our species, and the contrast between the virtues 'of a savage and the barbarism of civilized man.' The story is as follows.

'In 1797, the missionary of San Fernando had led his Indians to the banks of the Rio Guaviare, on one of those hostile incursions which are prohibited alike by religion and the Spanish laws. They found in an Indian hut a Guahiba mother with three children, two of whom were still infants. They were occupied in preparing the flour of cassava. Resistance was impossible; the father was gone to fish, and the mother tried in vain to flee with her children. Scarcely had she reached the savannah, when she was seized by the Indians of the mission, who go to *hunt men*, like the Whites and the Negroes in Africa. The mother and her children were bound, and dragged to the bank of the river. The monk, seated in his boat, waited the issue of an expedition, of which he partook not the danger. Had the mother made too violent a resistance, the Indians would have killed her, for every thing is permitted when they go to the conquest of souls *(à la conquista espiritual)*, and it is children in particular they seek to capture, in order to treat them in the mission as *poitos*, or slaves of the Christians. The prisoners were carried to San Fernando, in the hope that the mother would be unable to find her way back to her home by land. Far from those children who had accompanied their father on the day in which she had been carried off, this unhappy woman showed signs of the deepest despair. She attempted to take back to her family the children who had been snatched away by the missionary, and fled with them repeatedly from the village of San Fernando, but the Indians never failed to seize her anew; and the

say, of a vitiated appetite. Victory over a hostile horde is celebrated by a repast in which some parts of the body of a prisoner are devoured. Sometimes a defenceless family is surprised in the night, or an enemy who is met with by chance in the woods is killed by a poisoned arrow; the body is cut to pieces, and carried as a trophy to the hut. It is civilization only which has made man feel the unity of the human race; which has revealed to him, as we may say, the ties of consanguinity by which he is linked to beings to whose language and manners he is a stranger. Savages know only their own family, and a tribe appears to them only a more numerous assemblage of relations .....These savages detest all who are not of their family or their tribe, and hunt the Indians of a neighbouring tribe who live at war with their own, as we hunt game. No emotion of pity prompts them to spare the wives or children of a hostile race; and the latter are devoured in preference, at the repasts given at the conclusion of a battle or warlike incursion.' Vol. V. p. 451.

The missionaries have remarked, that the nations who hold it a point of honour to devour their prisoners, are not always the rudest or the most ferocious. The Cabres, the Guipunavis, and the Caribbees of the Orinoco have always been more powerful and more civilized than the other hordes; and yet, the former two are much addicted to anthropophagy, while the last are distinguished by a repugnance to it, which, M. Humboldt thinks, cannot be attributed to a melioration of their social condition; he does not attempt, however, to account in any other way for this marked difference. It is probable, that it may in part originate in a different mode of subsistence. 'The strangest 'contrasts,' he says, 'are found blended in this mixture of na-'tions, some of whom live upon fish, monkeys, and ants, while 'others are more or less cultivators of the ground, and more 'or less occupied in fabricating and painting pottery, or in 'weaving hammocks or cotton cloth.' The anthropophagous tribes are generally such as subsist by the bow and arrow; and they are the hunters, not of the open plain, but of the forest. This circumstance of their condition must have a powerful influence on their tastes and habits. Fear, cunning, and cruelty are the natural characteristics of tribes thus situated. But nothing is more likely to have led to cannibalism, than the use of the monkey as food. The Botucudoes are said to look upon the negro as a sort of ape, and to call him by the same name; and in their view, there can be little difference between eating a black man and a black monkey. An Indian who attended on M. Humboldt avowed, that the flesh of the marimonde monkeys, though blacker, appeared to him to have the taste of human flesh. The habits of the hunter have at best a brutalizing tendency; but the practice of destroying and feeding upon animals so nearly approaching to the form of man, must have a

trees in long bands, to suspend on them their resinous nests. We pressed the missionary to tell us, whether the Guahiba had peacefully enjoyed the happiness of remaining with her children; and if any repentance had followed this excess of cruelty. He would not satisfy our curiosity; but at our return from the Rio Negro we learnt, that the Indian mother was not allowed time to cure her wounds, but was again separated from her children, and sent to one of the missions of the Upper Oroonoko. There she died, refusing all kind of nourishment, as the savages do in great calamities.' Vol. V. pp. 224—236.

From the Temi, which, in any other country than Guiana, would be a considerable river, the Travellers passed into the Tuamini, which flows more from the south-west, and on the 12th day, reached the mission of San Antonio de Javita. Here they were to find the aid necessary for transporting their canoe overland to the Canno Pimichin, which flows into the Rio Negro. The distance is 6000 fathoms; and a small boat may be transported across in a day and a half. By substituting a canal for this portage, which might be effected without difficulty, the voyage from Fort San Carlos, on the frontier of Brazil, to Angostura, might easily be performed in twenty-four or twenty-six days. The whole of the land extending from the mountains of the Parima toward the river of the Amazons, which is traversed by the Atabapo, the Cassiquiare, and the Rio Negro, is an immense granitic plain, covered partly with forests and partly with grasses, in which, here and there, the rock pierces the soil, and forms, not hillocks, but small masses resembling pillars or ruined castles. Such is the labyrinth formed by the rivers, that a mountain or a forest half a league broad, sometimes separates hordes who would require two days' navigation to meet. The Pimichin, next to the Chagre the most noted for its meanders, is reckoned to have eighty-five windings, many of which form a right angle. The moral state of the wild Indian tribes of these regions is most degraded. They live distributed in hordes of forty or fifty under a family government, recognising a common chief only at the moment of making war upon their neighbours; and the mistrust of these hordes towards each other is strengthened by their speaking dialects often altogether different. Every thing bears the stamp of disunion and weakness, of mutual hatred, the result of mutual fear. M. Humboldt was assured by an old chief at Javita, that, in his youth, he had seen almost all the Indian tribes of these regions eat the flesh of their enemies.

'The cannibalism of the nations of Guyana,' says M. Humboldt, 'is never caused by the want of subsistence, or by the superstitions of their religion, as in the islands of the South Sea; but is generally the effect of the vengeance of a conqueror, and, as the Missionaries

say, of a vitiated appetite. Victory over a hostile horde is celebrated by a repast in which some parts of the body of a prisoner are devoured. Sometimes a defenceless family is surprised in the night, or an enemy who is met with by chance in the woods is killed by a poisoned arrow; the body is cut to pieces, and carried as a trophy to the hut. It is civilization only which has made man feel the unity of the human race; which has revealed to him, as we may say, the ties of consanguinity by which he is linked to beings to whose language and manners he is a stranger. Savages know only their own family, and a tribe appears to them only a more numerous assemblage of relations .....These savages detest all who are not of their family or their tribe, and hunt the Indians of a neighbouring tribe who live at war with their own, as we hunt game. No emotion of pity prompts them to spare the wives or children of a hostile race; and the latter are devoured in preference, at the repasts given at the conclusion of a battle or warlike incursion.' Vol. V. p. 451.

The missionaries have remarked, that the nations who hold it a point of honour to devour their prisoners, are not always the rudest or the most ferocious. The Cabres, the Guipunavis, and the Caribbees of the Orinoco have always been more powerful and more civilized than the other hordes; and yet, the former two are much addicted to anthropophagy, while the last are distinguished by a repugnance to it, which, M. Humboldt thinks, cannot be attributed to a melioration of their social condition; he does not attempt, however, to account in any other way for this marked difference. It is probable, that it may in part originate in a different mode of subsistence. 'The strangest 'contrasts,' he says, 'are found blended in this mixture of na-'tions, some of whom live upon fish, monkeys, and ants, while 'others are more or less cultivators of the ground, and more 'or less occupied in fabricating and painting pottery, or in 'weaving hammocks or cotton cloth.' The anthropophagous tribes are generally such as subsist by the bow and arrow; and they are the hunters, not of the open plain, but of the forest. This circumstance of their condition must have a powerful influence on their tastes and habits. Fear, cunning, and cruelty are the natural characteristics of tribes thus situated. But nothing is more likely to have led to cannibalism, than the use of the monkey as food. The Botucudoes are said to look upon the negro as a sort of ape, and to call him by the same name; and in their view, there can be little difference between eating a black man and a black monkey. An Indian who attended on M. Humboldt avowed, that the flesh of the marimonde monkeys, though blacker, appeared to him to have the taste of human flesh. The habits of the hunter have at best a brutalizing tendency; but the practice of destroying and feeding upon animals so nearly approaching to the form of man, must have a

more direct influence in lessening the innate repugnance (if there be such) to eating human flesh*. That neither vengeance nor hatred in all cases dictates this horrible practice, is clear. An old missionary who had spent twenty years among the mosquitoes of the forests of the Cassiquiare, told the Author, that an Indian alcayde had, a few years before, eaten one of his wives, after having fattened her for the purpose. M. Humboldt says: 'The instances in which, by a refinement of cruelty, the Indian 'eats his nearest relations, his wife, or an unfaithful mistress, 'are extremely rare.' But cases occur, and the above-cited would seem to be one, in which the atrocious crime does not appear to have originated in any refinement of cruelty, but in an infernal epicurism. It seems most likely, that the pressure of hunger, which has been found sufficient to overcome and extinguish alike the most powerful affections and the strongest antipathies, even among civilized nations, first introduced this practice among the savage hordes of the central forests, and that, once begun, it has been perpetuated on various pretexts,—from superstition, from bravado, from vindictive feeling, and even from a vitiated and abominable taste. In Egypt, in the thirteenth century, the habit of eating human flesh is said to have pervaded all classes of society. Abd-Allatif, a physician of Bagdad, and, according to M. Humboldt, an historian of great veracity, has related how a practice which at first excited dread and horror, soon occasioned not the slightest surprise. It began with the poor, apparently in a time of famine, but at length spread as a luxury among people of respectability; and great numbers were secretly murdered to afford a supply. Such at least is the statement of the historian, given from personal knowledge, and which would be less credible, were it not for the well authenticated recitals of the abominations committed by the Crusaders, and, among others, by our own Cœur-de-lion. In fact, we must come to the humiliating conclusion, that nothing can be too unnatural, too contrary to nature, to become familiarized, and at length acceptable to corrupt human nature; nor is there any conceivable loathsomeness or horror which has not found a vitiated appetite or depraved imagination to which the evil has recommended itself as good.

It is a relief to turn from this most disgusting but not uninstructive subject, to the grand and the beautiful in inanimate nature, and the unbroken solitude of these regions is almost consolatory to the imagination.

* M. Humboldt says, that roasted monkeys display 'a hideous resemblance to a child,' and that the manner of roasting these anthropomorphous animals, contributes singularly to render their appearance disagreeable in the eyes of civilized man.'

'In this interior part of the New Continent,' remarks our Author, 'we almost accustomed ourselves to regard men as not being essential to the order of nature. The earth is loaded with plants, and nothing impedes their free development. An immense layer of mould manifests the uninterrupted action of organic powers. The crocodiles and the boas are masters of the rivers: the jaguar, the pecari, the dante, and the monkeys traverse the forest without fear and without danger; there they dwell as in an ancient inheritance. This aspect of animated nature, in which man is nothing, has in it something strange and sad. To this we reconcile ourselves with difficulty on the ocean, and amid the sands of Africa; though in those scenes, where nothing recalls to mind our fields, our woods, and our streams, we are less astonished at the vast solitude through which we pass. Here, in a fertile country adorned with eternal verdure, we seek in vain the traces of the power of man: we seem to be transported into a world different from that which gave us birth.' Vol. V. pp. 290, 1.

Having passed by the Pimichin into the Rio Negro, the Travellers descended the latter river as low as Fort San Carlos in lat. 1° 53′ 42″ N., where a garrison of ten soldiers with six field-pieces were stationed to guard the Spanish frontier. On the western bank of the river, a square building with fortifications of earth, and fourteen or fifteen cannons, the greater part dismounted, and guarded by two men, was dignified with the title of *Castillo de San Felipe.* It would not have taken the Travellers so long a time to reach, by this river and the Amazons, the coast of Brazil, as it did to return by the Cassiquiare and the Orinoco to that of Caraccas; but it was deemed imprudent to pass from the Spanish into the Portuguese territory; and M. Humboldt afterwards learned, that orders had been given by the Brazilian Government to seize his person and instruments, had he intruded into its territory, and to send him prisoner to Grand Para, and thence to Lisbon; orders which, though subsequently overruled by the Portuguese ministry, might have proved fatal to his plans. After passing three nights, therefore, at San Carlos, they again embarked. In that part of the Rio Negro, the sky is constantly veiled, like that of the Feroe islands, owing to the extreme humidity of the atmosphere; and the astronomer is shut out from sun, moon, and stars; but the *white* waters of the Cassiquiare brought back by degrees 'a more serene sky, stars, mosquitoes, 'and crocodiles.' During the whole course of this river, a length of 50 leagues, not 200 inhabitants were then to be found. The Indians had withdrawn into the woods toward the east, and the plains of the west were almost deserted. During a part of the year, the natives subsist on a large and destructive species of ant. It was the 10th of May, when the Travellers left San Carlos. From the 14th to the 21st, they slept

constantly in the open air; for not a mission or station occurs during the whole voyage. Not five boats in the course of the year pass this river, and the Travellers had not met a living soul since leaving Maypures, except in the immediate neighbourhood of the Missions. For twelve days, they had to struggle against the currents of the Cassiquiare, exposed to the noxious exhalations of the steaming forests and the ceaseless attacks of insect tormentors. M. Humboldt says:

'The view of the river and the hum of the insects were a little monotonous; but some remains of our natural cheerfulness enabled us to find sources of relief amid our wearisome voyage. We discovered that, by eating small portions of dry cacao, ground without sugar, and drinking a large quantity of the river water, we succeeded in appeasing our appetite for several hours. The ants and the *moschettoes* occupied us more than the humidity and the want of food. Notwithstanding the wants to which we were exposed during our excursions to the Cordilleras, the navigation from Mandavaca to Esmeralda has always appeared to us the most painful part of our travels in America.' Vol. V. p. 444.

On the 21st instant, they entered the Paragua or eastern head of the Orinoco, three leagues below the mission of Esmeralda. It was a month since they had left that river near the mouth of the Guaviare, to enter the Atabapo. They had still a voyage of 750 miles to perform to Angostura, but it was with the stream, and the rowers would be enabled to keep the middle of the bed, where there are few mosquitoes. On the 23d, they left the mission of Esmeralda; on the 27th, they again reached San Fernando de Atabapo, and on the 28th, the Upper Great Cataract, at Maypures. 'It is probable,' remarks this adventurous and enlightened Traveller,

'that this vast country will not always be doomed to the desertion in which it has hitherto been left, from the errors of monkish administration and the spirit of monopoly that characterizes corporations. An unhealthy and damp climate and the excessive numbers of moschettoes, will as little impede the progress of cultivation on the Oroonoko as on the Rio Magdalena, whenever a powerful mercantile interest shall call new planters thither. The imperfection of political institutions may for ages have converted places where the commerce of the world should be found concentered, into deserts; but the time approaches when these obstacles will exist no longer. A vicious administration cannot always struggle against the united interests of men; and civilization will be carried insensibly into those countries, the great destinies of which nature itself proclaims, by the physical configuration of the soil, the immense windings of the rivers, and the proximity of two seas that bathe the coasts of Europe and of India.'

Vol. V. p. 513, 14.

(To be continued.)

Art. II. *Some Account of the Life and Character of the late Thomas Bateman, M.D. F.L.S. Physician to the Public Dispensary and to the Fever Institution of London.* Small 8vo. pp. 228. Price 7s. 6d. London. 1826.

THE very interesting account of the last days of this eminent and estimable person, which has been for some years before the public in the form of a tract, has probably fallen into the hands of most of our readers.* We are well pleased to see an extended memoir, in which shape, those particulars are more likely to obtain the permanence of a biographical record. The pages referred to were originally written, we are now informed, without any view to publicity, 'excepting as the account of 'the facts might be thought likely to be useful to others by the 'much respected clergyman to whose hands it was conveyed as 'matter for his further preparation.' It seems to be intimated, that there was something approaching to a breach of confidence involved in the different course adopted; but if so, it is one which claims forgiveness alike for the motive and the result. In 'the conviction that it would be dishonest to suppress any mate-'rial circumstance, and in the full persuasion that Dr. Bateman 'would not himself have been deterred from the publication by 'any apprehension of the manner in which it might be received,' that plain and affecting statement has been very properly incorporated with the present memoir.

Dr. Bateman was a man of no ordinary stamp, and both in his domestic and professional character, even prior to that happy change which took place in his religious sentiments and feelings, he exhibited much that was highly exemplary. Indeed, it is the amiableness and moral worth by which he was antecedently distinguished, that give so much force to both his testimony and his experience, as evincing the necessity, even in such a case, of a renewal of the mind by faith in order to a meetness for the kingdom of heaven. Dr. Bateman was exactly an unbeliever of that order who might take his stand on a fair reputation and the esteem of his friends, and say, What lack I yet? He lived to know that the one thing which he lacked was, in reference to eternity, the every thing.

The moral history of such an individual forms *a case* extremely instructive and valuable. Religious biography is never made to subserve a more important purpose, than when it is employed to register facts illustrative of the progress and cure of that universal disease, infidelity, under the various modifications which it assumes in the history of individuals. We have often thought

* Eclect. Rev. N.S. Vol. XVII. p. 560.

that an authentic and competent collection of such *moral cases*, briefly and perspicuously stated, with something of the precision of medical facts—tracing as far as possible the rise of scepticism in the particular instance to its source, and describing the occasion, instrument, and process of conversion,—would be invaluable. We need not be told that the efficiency in every case is the same,—that it is almighty and Divine. It is not the less necessary, that the instrumentality employed by us should be adapted to its purpose, and that, in dealing with the diseased mind, we should avail ourselves of all the aid of philosophy and experience. Little good can be expected from prescribing for infidelity in the gross. It is found to be exasperated in some individuals, by the very treatment by which in others it has been subdued. The same book that has convinced one, has appeared to another totally unsatisfactory and powerless. The same argument that has proved a mighty weapon on one occasion, has with unhappy skill been parried or blunted on another. On close examination, however, it might be found, that the same book or the same argument would have had a very different or opposite effect on the same individual at another time or under other circumstances. And it is a painful thought, that, unskilfully administered, that which might have brought conviction, may not only fail of its effect, but fortify the mind in error. We are too apt, as Mrs. More observes with her characteristic good sense, to harbour a secret self-complacent persuasion on such occasions, 'that if *any* thing can do the 'person good, this must do it; that though they hear not Moses 'and the Prophets, they can never resist such arguments.' And when, on a close encounter with the unbeliever, those arguments are resisted, we are apt too soon to give way to petulance, or to despondency, feeling our expedients exhausted. Whereas it may be, that such a previous study of the individual's character, as should enable us to ascertain the best mode of approaching him, joined to that general knowledge of the heart which is the proper professional science of the Christian teacher, would, in many cases, ensure at least a measure of success.

Few persons, we imagine, can have had much intercourse with intelligent, or even with unintelligent unbelievers, without having the conviction awakened, that unbelief bears the strictest analogy to a disease, communicating more or less perverseness and obliquity to the operations even of the understanding. We admit this in general terms, when we cite the declaration of Scripture, that "the natural man perceiveth not the things of the Spirit of God." But in dealing with this distemper, we are apt to lose sight of the province and duty of the physician, and to deal empirically with the infinite diversity of morbid symp-

toms. It is true, that the Gospel is the only moral remedy for that disease; but the difficulty lies in the effectual exhibition of that remedy, so as to ensure its self-application,—the only mode in which it can work a cure.

Most menhave their assailable points, and their lucid moments of at least half-belief. To ascertain what these are, and to direct the force of argument or remonstrance accordingly, is the first step. Till both a common ground be ascertained, and a common medium of feeling be opened, all efforts of the kind are worse than useless. The grand cause of unbelief is what the Scriptures term, the enmity of the carnal mind against the law of God. But when we come to analyse the workings of that enmity, we shall find that every man has his particular ground of quarrel, if we may so express it,—his *reason* for disbelief, if he thinks at all on the subject, and, if he does not think, his *cause* of disbelief. To that reason or cause must our efforts be pointed; for whatever does not bear upon that secret motive which is the key to the opinions of the individual, will be useless. Our opinions are the mere outworks of those stronger reasons which fortify the heart.

Dr. Munter's narrative of the conversion of Count Struensee, is full of instruction on this point.* One of the Count's principal objections against Christianity, we are told, was, that it is not universal. No one could for a moment imagine that this objection had the slightest influence in occasioning his libertine scepticism, or that the most satisfactory removal of it would have put him one step nearer to belief. The intelligent and benevolent minister who attended him, therefore, instead of prosecuting the philosophical argument, sought to awaken the feeling of repentance, as that which, in such cases, must precede faith. He endeavoured to ascertain what part of his heart yet remained unseared, and there he probed it. Struensee and Rochester, Bunyan and John Newton, Kirke White and Dr. Bateman, may all be cited as instances of what the Scriptures denominate conversion,—conversion from infidelity to the obedience of faith, attended by a corresponding change in the affections and conduct,—but instances almost infinitely diverse in every circumstance relating to their previous character, the means of their conversion, and the operations of mind involved in it. In ordinary life, we are continually meeting with sceptics and infidels of less illustrious name and of inferior intellectual powers, but answering, in their moral peculiarities, more or less, to each variety of character, and requiring to be addressed and treated accordingly.

* See Eclectic Review, Vol. XXII. p. 570.

The prevalence of scepticism among medical men has frequently been a topic of remark, and a subject of equal regret and astonishment. 'Very illustrious examples,' Dr. Bateman's Biographer remarks, 'are not wanting, to prove, from 'time to time, that the knowledge of anatomy may indeed 'inspire religious sentiments.' But it cannot be denied, that the dissecting-room has not always proved the best school of the heart. Strange to say, the anatomist has too often embraced a heartless materialism, while the astronomer has become an atheist. The reason of this—the proximate cause, is obviously to be sought for in the nature of their studies, and the habit of mind they induce. The commencement of infidelity, it may perhaps be safely asserted, is always in the affections and desires, though it may not be easy to detect in all cases the incipient stage of the disease. In the case of the profligate, it is easy to perceive that the passions prescribe the creed, and that infidelity is had recourse to as a narcotic to allay the conscience. But an uneasiness on the subject of death, a future state, and the demerit of sin, is often felt by those who may not seem to have so direct an interest in exploding the truth of Christianity; and the wish to escape from such unwelcome impressions as sickness, mortality, and the sight of man's humbled body, are adapted to excite, will produce an effort of resistance which, according to the seriousness or levity of the character, is likely to issue in gross irreligion or in philosophical unbelief. There may also be, in the mental constitution of the individual, a predisposing cause, which shall decide the form that his scepticism shall assume, and which, had his heart embraced the truth, would have decided not less the character of his belief. It must not be forgotten, however, that though irreligion and unbelief commence in the state of the affections, they derive their strength from the reasoning powers, and that a man is fully confirmed in disbelieving, only as the result sometimes of great pains. He has to divest himself of a part of his nature, before he ceases to believe and tremble. Sometimes, indeed, a neglect of the early cultivation of the affections, or circumstances unfavourable to their development, will pave the way for the formation of a sceptical character, as the natural result of the negative process. But that character is *fixed* by habits of thinking.

The Writer of this memoir has ingeniously endeavoured to assign some of the causes of that philosophical scepticism which men of science and those who are occupied with physical researches, are apt to take up with; and his observations appear to us to merit great attention.

'The very first principle in philosophy is, to take nothing upon

authority. Nothing is to be admitted but facts. The facts are to be proved, and the inductions from them are to be such as cannot be disputed. Whatever calls itself philosophy must come to us on these conditions; otherwise we decline to listen to it altogether. And unquestionably there can be no true philosophy on any other terms; that is to say, there can be no dependence on any thing averred by man to man of himself, but as he *proves* what he declares for fact to be such; and so reasons upon that fact, that no other reasoning can be brought against him. The extreme severity of this test is unavoidable. Its necessity lies in the very constitution of our nature. It must be so because our faculties are limited, and we can find out nothing by ourselves, so as to be sure of it, in any other manner. Nothing else, in a word, is *knowledge*. And hence the modesty and the humility of every philosopher properly so called. He does not take upon him to affirm the smallest matter, but as he is able to demonstrate it, for he knows that he has no right so to presume.

'But "*faith* is the substance of things hoped for, the evidence of things not seen." In faith, therefore, authority is every thing; and our only inquiry here is into the evidences of the authority itself, not of the things which that authority announces. They are to be taken implicitly as they are delivered. The concern of *philosophy* is with this world which is seen; that of *faith*, with the world which is not seen. In philosophy, man is called upon at every step (such does he find his power of apprehension and his capacity to be) to rejoice and be thankful, with an "understanding heart," that he has been made only "a little lower than the angels." In faith, he meets with things which even "the angels desire to look into." He has been created with faculties sufficient for his purposes on this earth; but beyond it, "knowledge is too wonderful and excellent for him, he cannot attain unto it." The difference would seem to be of easy comprehension,—to be such as suits the condition we see ourselves to be actually in here, and the great change which Revelation proclaims to be its consequence. There is nothing in it at variance from that analogy which may be traced in all we have to do with. But there *is* this difference. We have been apprised of it; and therefore, when we turn from philosophy, and prepare to address ourselves to the subject of Revelation, it behoves us to bear it in mind. We must leave the philosophical principle to the province in which, being all we needed, it has served us so well; and proceed with an absolute submission of the understanding to matters which, although they may best exercise the highest, are yet so placed in respect to it as to be altogether unapproachable by its own unassisted powers.

'And in this requirement there is nothing unreasonable. We are daily acting upon a similar principle in our common earthly concerns. If we wish to become acquainted with the circumstances of a country which we have not seen, we are satisfied to depend upon the authority of a witness of approved veracity.

'Yet, it may easily happen that this difference between the objects of philosophy and those of faith, essential as it is, may be overlooked in the ardent prosecution of knowledge; or that its practical conse-

quences may not be practically admitted; so that the inquirer after truth, seeking it by instruments intended only for the discovery of its inferior forms, falls into the capital error of concluding against its most glorious manifestations, because these cannot, from their nature, be so apprehended: as if a man, whose telescope had brought a beautiful mid-day landscape home to his delighted eye in all its perfection, should discredit an authentic description of "a better country," because either night or distance denied him the sight of it through the very same glass.' pp. 177—180.

But this distinction is not simply overlooked by the philosopher: he *chooses* to form his opinions exclusively by the evidence of demonstration. And his distaste for religion in part arises from its not admitting of the attainment of certainty by the same process. He receives, it is true, the evidence of testimony in the matter of geographical discovery or historical information, because no practical consequence is at stake, no surrender of the pride of reason is involved in the admission, and the heart takes no interest in the truth or fallacy of the statement. In like manner, the mathematician is in danger of contracting a sceptical turn of mind from the exclusive habits of thought induced by his favourite science. He becomes fond of that mode of discovering truth, and consequently impatient of the embarrassments attending every other. He is accustomed to arrive at the triumphant feeling of certainty, and to exclaim with conscious elevation, 'I have found it;' and he is dissatisfied with inquiries which expose him at every step to the disturbance of doubt. And there is another and still greater difficulty in the way of scientific men to religion, which is pointed out by the Author of the present memoir. It arises, indeed, he remarks, out of the former, but 'exceeds it in the tenacity 'with which it resists dislodgement, inasmuch as it concerns 'the temper, rather than the understanding.'

'The philosopher calls no one master: he seeks and judges for himself. The Christian is a *disciple*. The prime requisite to religious belief is an entire surrender of the whole mind to be taught even as a little child; nay, a perpetual, fervent desire that there may be an end with it for ever of every thought of its own, and of all teaching save only of "the wisdom which is from above." With this there is no dispute. It is perfect, and as such must be received, even as it has been given.

'But, to a mind long habituated to a jealous scrutiny of every object of its examination, and that as a matter not less of duty than of necessity, in order that nothing be admitted there, which, from whatsoever intellect it proceeded, itself is unequal to take in, every demand of subjection is felt as an unjust invasion of the proper "dignity of human nature." The will is gradually involved. Instead of the humble frame of a learner, a sentiment of equality of right, if not

of attainment is fixed in the breast; and to every admonition to an acknowledgement of sovereignty, the characteristic feeling of the *republic* of letters rises, if not to an open rejection of all interference, at least to a degree which excludes any benefit from the gracious offer of instruction. The situation of a philosophic mind in respect to religion, is therefore peculiar. Trained in a scrupulous particularity, the understanding is shocked as if something unreasonable were required of it; and violence is done to the most natural of all human feelings, when such a mind, perhaps of the finest constitution, is told to be satisfied in a manner the very reverse of every thing it has hitherto considered to be indispensable to satisfaction, and in this matter to make no account of itself any more for ever. But there is no alternative. The understanding must submit to authority, and the will must submit to authority, or there can be no progress in religion, for there can be no beginning.' pp. 181, 2.

A better comment could not be given on the words of our Lord: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Now to advert to the analogy we have attempted to establish, this state of mind in respect to religion, is clearly an unhealthy and perverted state, both as it results from a partial and imperfect exercise of the reasoning faculty, which has been allowed to shape the mind, and to create an inaptness for a different mode of investigation,—and as the understanding has also in this matter come to be influenced by the will. The will is in fact involved in every intellectual habit, because habit is agreeable, and all that is opposed to it must run counter to the will. Thus, the intellectual sacrifice which a philosophic unbeliever has to make in submitting to the evidence and authority of Revelation, may be almost as great as the sacrifice of sensual gratification which is required of the worldling and the libertine.

In the latter case, the remedial process, if we may so express it, must commence with repentance. A conviction of sin will be the first healthful symptom, and it seems almost impossible that faith should gain access to the mind through any other avenue than that of the conscience. But, in the case of the philosophic unbeliever, repentance will ordinarily be the result of faith, rather than conduct to it. The first object to be gained is, to bend the will into the attitude of teachableness and humility. This is the strait gate, the camel's eye to such a man. While he maintains the high port of a philosophic inquirer or the tone of a controvertist, he is not in a posture or condition to pass through this narrow entrance. But what is to bring him to bow down? Clearly no assumption of superiority on the part of the Christian advocate or teacher,—no human authority,—no force of declamation, still less of invective. It is

not of man that he must condescend to learn: in becoming a disciple, he is not required to recognise any other master than Christ. "If any man lack wisdom," he is to "ask it of God." Now prayer places a man precisely in that attitude in which it is so necessary that the philosophic sceptic should be placed. It is the posture at once of intellectual submission and of practical obedience. In the act of prayer, the mind is brought into direct contact with the great Object of faith, and is forced to recognise the certainty of what it baffles the imagination to conceive of, as much as it eludes sensible demonstration. The will, in this exercise of mind, becomes subordinated to the conscience, and the understanding is made to feel its own limitation and weakness. Yet, this homage of reason to faith is itself so rational, that few infidels have ventured to deny the abstract reasonableness of prayer, and the heathen sages universally recognised it. What the philosophic infidel is most jealous of, is the prerogative of reason; and his repugnance to the claims of Revelation is strengthened by the idea, that he must cease to reason in order to believe,—that faith and science, faith and philosophy, are at irreconcileable variance. Now prayer leaves the reason in all its integrity, its prerogatives unimpaired, but at the same time brings that reason in contact with objects transcending its grasp, or rather impresses the conviction that reason, when it passes into faith, reaches its highest exercise.

It seems to us, then, that this is the practical point to which the speculative infidel requires to be brought,—to admit the reasonableness and obligation of this prime duty even of natural religion. All theological discussion, all argument respecting the evidence of Christianity, is likely to prove unavailing, till the inquirer is brought to make this concession to his Maker. For such a man to pray, it may almost be said, is to repent. And with a slight accommodation of the words of Cowper, it may be added, that

> —'Satan trembles when he sees
> The *proudest man* upon his knees.'

There have been instances in which the maintenance of the early habit of secret prayer, even after it had degenerated into little more than a formal compliance with the exaction of conscience, has proved a link strong enough, when infidelity had loosened every other principle, to hold back the individual from total apostacy, and eventually to lead him back to religion.

It may be questioned whether any individual was ever led to embrace Christianity by having all his objections and difficulties successively removed, or by having the Christian system satis-

factorily explained to his understanding. In Dr. Bateman's case, as his disbelief had not been occasioned, so neither, we are told, was it removed by reasoning. Compunction for his long 'neglect of God and religion,' was the first indication of that turning of heart which issued in his becoming a firm believer. 'It is, moreover, remarkable,' observes his Biographer,

'that the arguments which have most disquieted unbelievers of honest minds, or which have been most pertinaciously pressed by others, do no longer offend the convert, although, agreeably to the supposition of this suggestion, no answer to them has been, nor indeed could have been given. Dr. Bateman, although he had been accustomed to recur anxiously to certain philosophical difficulties on all previous occasions of religious discussion, appeared never to think of them again after his conversion. Yet those difficulties, such as they had been, were difficulties still. No explanation had come to him of any of his former questions; yet, notwithstanding his being aware that they were questions still, he was satisfied and happy. He had never been more competent at any period, never better disposed, to the consideration of scientific subjects, than during the last year of his life; but having been led to view those of a religious nature in their own true light, his philosophical doubts troubled him no more.' pp. 184, 5.

We believe this to be as common as it is natural; for with regard to the greater part of those doubts, they resemble the suspicions we may be led to entertain of an unknown character, or one against which we have been strongly prejudiced. Let Revelation be once recognised as a friend, a comforter, and all those suspicions will at once appear to be alike idle and injurious, the growth of ignorance and disaffection. 'A man,' says Pascal, 'who discovers proofs of the Christian religion, is like 'an heir who finds the title-deeds of his family: will he say 'that they are false, or will he neglect to examine them?' No man believing that the Bible, if true, contained his title to heaven, ever had any difficulty in satisfying himself respecting its authority.

Dr. Bateman's history is highly instructive in another point of view, and his Biographer is entitled to the warmest acknowledgements of every friend of youth, more especially of every parent, for calling attention to this feature of his character.

'That the steady integrity of Dr. Bateman's general conduct, and his faithful discharge of every professional duty, were intimately connected with his exemplary filial reverence, will be readily apprehended by any who are qualified to reflect on that best foundation of moral principle. And if any encouragement were wanting to diligence and perseverance in early religious instruction, the remarkable change which was finally wrought upon him might be safely adduced with that view. For Dr. Bateman had never entirely lost that benefit of such

care, without which the hope of conversion must have been still less. He had never spoken of religion or of religious characters with levity. In whatsoever company he might hear them treated irreverently, his own tongue was not known to join in the license. On the contrary, such language always evidently gave him offence and pain. Neither did he make unbelief a plea for immorality or indecorum of any kind. While there was least of the religious principle, much of the *moral* good remained. That awe for religion which became one of the first sentiments and feelings of his childhood, saved him afterwards in the most trying circumstances from more vicious consequences of unbelief, and afforded *a secret basis for the ultimate triumph of truth.* The seed had been planted in the seed-time, and with many tears had it been watered; and in His own good season it pleased God to "give the increase." Duties are imperative things. It is a duty to "train up a child in the way he should go." And *prayer* is a duty. For we "ought always to pray and not to faint." Happy the mother of whom it may thus be said, that "she openeth her mouth with wisdom, and in her tongue is the law of kindness;" for "her children arise up and call her blessed!" pp. 189, 90.

The remarks which follow, relating to the necessity and efficacy of early parental attention to the cultivation of the affections, as well as the remarks on early education which occur at the beginning of the memoir, are those of a philosophical observer, and bespeak a deep acquaintance with the anatomy of the heart. A work is now on our table, which will present an occasion for recurring to this most interesting topic; and we shall therefore refrain from adding here any further remarks. With regard to the present volume, it is almost unnecessary to add, that we regard it as an extremely valuable contribution to the best species of biography, which does honour to both the head and heart of the Writer, and cannot fail to promote very extensively those objects which he has evidently had in view in the publication. We feel to have no right to expound the modest initials which contain the only intimation of the pen to which the public are indebted for the memoir, but cannot forbear to add, that a task of equal delicacy has rarely been performed with so perfect a propriety, or with more ability.

Art. III. *Journal of a Third Voyage for the Discovery of a North-West Passage from the Atlantic to the Pacific;* performed in the Years 1824-25, in His Majesty's Ships Hecla and Fury, under the Orders of Captain William Edward Parry, R.N. F.R.S. Plates and Charts. 4to. pp. 364. Price 2l. 10s. 1826.

THE failure of the fourth attempt—at least if Captain Ross's hasty trip may be reckoned as one of the series—to effect a passage through the tremendous barriers which fence in the

polar seas, seems, for the present, to have closed this chapter of the history of navigation. A noble and, to a considerable extent, a successful effort has been made to clear up the obscurity which rested on those extreme regions of the globe; most important additions have been made to their hydrography; while the geographical determination of the continental outline has been partially effected by Capt. Franklin. The mind is, indeed, strangely excited by the contemplation of the active exertions which are making in all directions for the extension and correction of scientific geography; and an Englishman's feelings are intensely gratified by the more than proportionate share which has signalised the skill and enterprise of his countrymen. From the days of Cook, to say nothing of former adventurers, our navigators have been continually adding to the extent and certainty of science. Vancouver, Flinders, Maxwell, Hall, Scoresby, Weddell, Parry, King, Franklin, have either achieved most important discoveries, or given accuracy and determination to that which was imperfectly known before. We trust that this brilliant career is not to cease, but that it will be continued until nothing more remains to be visited or ascertained, on the surface or along the indented boundary of the mighty deep. We cannot, however, say that we have any particular anxiety to witness the renewal of those exertions to discover a north-west passage, which, after having thrown so much light on the general distribution and the particular phenomena of the polar regions, have been checked, for the present, by partial disaster. Enough has been done for all practical purposes. It is certain that such a passage exists; and it is equally certain that it can never be made available for the objects of commerce. Desirable as it may be, in a scientific view, that all the facts and circumstances connected with this navigation should be made familiar to our knowledge, it will hardly be deemed expedient to persist in an inquiry, which can only be prosecuted in the midst of hazards and privations, and of which the main results have been already determined.

Notwithstanding the failure of the former expeditions, there was, both in the peculiar and the collateral circumstances of the case, enough of encouragement to justify perseverance in the same course. Captain Franklin's discovery of a freely navigable sea on the northern coast of America, the Russian investigations to the westward, and other signs of possible, if not probable success, induced the British Government to renew the attempt to effect the passage by the way of Regent's Inlet; and the same vessels, under the orders of the same chief, were despatched on the service. The Fury was commanded by Captain Hoppner. In all respects of preparation and equipment, the

arrangements were nearly similar to those of the former voyages, and the vessels left England under all possible circumstances of complete and comfortable outfit. It will be recollected, that, in Captain Parry's prior attempts, he had essayed in vain three distinct openings, that by Melville Island, Prince Regent's Inlet, and the channel which appeared to insulate the tract called Cockburn's Island. One of these was to be fixed on for the present trial, and although the Lords of the Admiralty preferred the last, they yielded to Captain Parry's decided wish to make another attempt to overcome the difficulties of the second. The ships left Deptford on the 8th of May 1824, and on June 26, anchored at the Whalefish Islands in Davis's Straits. July 13, they fairly entered the ice, and notwithstanding the utmost exertions in heaving, warping, and sawing, such were the obstacles opposed by the quantity, magnitude, and closeness of the frozen medium, that they had only gained seventy miles at the close of the month. On the 1st of August, a heavy gale pressed the ice so closely together as to give the Hecla several awkward 'nips,' and, in one instance, to lay her fairly on her beam-ends. It was not until the 9th of September that the ships were disengaged from 'the more than ordinary barrier of ice in the middle of Baffin's Bay.'

'I shall, doubtless,' says Capt. Parry, 'be readily excused for not having entered in this journal, a detailed narrative of the obstacles we met with, and of the unwearied exertions of the officers and men to overcome them, during the tedious eight weeks employed in crossing this barrier. I have avoided this detail, because, while it might appear an endeavour to magnify ordinary difficulties, which it is our business to overcome, rather than to discuss, I am convinced that no description of mine, nor even the minute formality of the log-book, could convey an adequate idea of the truth. The strain we constantly had occasion to heave on the hawsers, as springs to force the ships through the ice, was, perhaps, such as no ships ever before attempted; and by means of Phillips's invaluable capstan, we often separated floes of such magnitude as must otherwise have baffled every effort. In doing this, it was next to impossible to avoid exposing the men to very great risk, from the frequent breaking of the hawsers. On one occasion, three of the Hecla's seamen were knocked down as instantaneously as by a gun-shot, by the sudden flying out of an anchor, and a marine of the Fury suffered in a similar manner when working at the capstan; but providentially they all escaped with severe contusions. A more serious accident occurred in the breaking of the spindle of the Fury's windlass, depriving her of the use of the windlass-end during the rest of the season.'

The disadvantageous circumstances with which the expedition had been compelled to struggle, were the result of an extremely unfavourable season, which, besides the other obvious

difficulties of such an occurrence, had given to the ice an additional breadth of not less than one hundred and fifty miles. So great, in fact, was the inclemency of the season, as to render it, at times, not improbable, that the ships might actually be frozen up in the middle of Baffin's Bay. Once clear of this vexatious obstruction, every rag of canvas was set for Lancaster's Sound; but the contest with the weather, owing to the lateness of the season, did not allow of a further progress than to the winter quarters in Port Bowen, Prince Regent's Inlet, into which the vessels were warped, Oct. 1, 1824.

It is, we take it for granted, much pleasanter to anchor by a regular fire-side in an English winter, than to be frozen up in Port Bowen; but Captain Parry's description of the comforts secured by the admirable arrangements on board the Fury and Hecla, has half tempted us to a different opinion. Sylvester's warming apparatus answered to admiration the purpose of diffusing an equable warmth throughout all the 'between-decks;' the provision of eatables and drinkables might have tempted an epicure to the *voyage;* and that the gratifications of milder climes might be realized in Arctic regions, a *masquerade* was got up in great style, at regular intervals. In the meantime, the men of science were busily occupied in observing the various natural phenomena which presented themselves either statedly or casually. The variation of the magnetic needle was the subject of minute investigation, and exhibited an increase, since the former visit of 1819, of not less than nine degrees. The substitution of carefully *suspended,* for *supported* needles, enabled the experimenters to ascertain a series of very curious and interesting facts connected with the regular diurnal movement of that important and mysterious agency. The same daily variation was noted in its intensity; and they were led to believe that the sun, as also 'the relative position of the sun 'and moon with reference to the magnetic sphere,' had a powerful influence on both these peculiarities of diurnal change. Another singular quality of this pervading principle seems also to have been established—and it may serve as an interesting illustration of the constancy, amid all their apparent variations, of the laws impressed on his works by the great Artificer—i.e. that the true magnetic bearing of the lines of *maximum* and *minimum* variation are the same at Port Bowen and at Woolwich. The probable inference from this discovery will, of course, be, that this uniformity prevails all over the world. Mr. Barlow's simple but ingenious invention for counteracting the effects of the ship's attraction, was subjected to a severe trial in regions where the augmented effect of the iron-work of the vessel had previously rendered the needle useless; but it answered its purpose most completely.

Bowen at Port Bowen, where the dip is eighty-eight degrees, and the magnetic intensity acting on an horizontal needle extremely weak in consequence, the azimuth compass on board actually gave the same variation as that observed on shore, within the fair and reasonable limits of error of observation under such circumstances. Such an invention as this, so sound in principle, so easy of application, and so universally beneficial in practice, needs no testimony of mine to establish its merits; but when I consider the many anxious days and sleepless nights which the uselessness of the compass in these seas has formerly occasioned me, I really should esteem it a kind of personal ingratitude to Mr. Barlow, as well as great injustice to so memorable a discovery, not to have stated my opinion of its merits, under circumstances so well calculated to put them to a satisfactory trial.'

The chase answered more purposes than one. It procured materials for natural history; and the slaughter of a dozen bears gave a seasonable supply of food for the Eskimaux dogs, who were kept at constant work in a sledge. It was, moreover, both occupation and amusement, though it sometimes proved hazardous;—as in the instance of

a seaman of the Fury, who, having straggled from his companions, when at the top of a high hill, saw a large bear coming towards him. Being unarmed, he prudently made off, taking off his boots to enable him to run the faster, but, not so prudently, precipitated himself over an almost perpendicular cliff, down which he was said to have rolled or fallen several hundred feet; here he was met by some of the people in so lacerated a condition, as to be in a very dangerous state for some time after.

'A she-bear killed in the open water on our first arrival at Port Bowen, afforded a striking instance of maternal affection in her anxiety to save her two cubs. She might herself easily have escaped the boat, but would not forsake her young, which she was actually 'towing' off, by allowing them to rest on her back, when the boat came near them. A second similar instance occurred in the spring, when two cubs having got down into a large crack in the ice, their mother placed herself before them, so as to secure them from the attacks of our people, which she might easily have avoided herself.'

Three journeys by land, made in different directions, produced no specific advantage in the way of discovery.

The high land which surrounds Port Bowen, intercepted the return of the sun's rays; but on the 22d of February, 1825, they reached the ships, though it was not till long after that date, that they produced any effect on the ice by which navigation was impeded. At length, on the 20th of July, the vessels again got under weigh, and stood over towards the western shore of Regent's Inlet. With some difficulty they succeeded in getting into a channel of clear water which interposed be-

tween the ice and the shore; but here commenced the disasters of the voyage. The ice soon began to approach the land, both the ships were forced ashore, and the Fury was so severely 'nipped' and strained, as to leak considerably, the water gaining upon two pumps, and part of the 'doubling' floating up. The series of indefatigable though hopeless exertions that now took place, is not to be made intelligible by abridged details. All the resources of experience and invention were exhausted. An artificial harbour was formed by means of cables; and even when exertion was obviously unavailing, the leaders of the expedition seem to have been unable to persuade themselves that all was over. At length, however, they yielded to stern necessity, and determined on abandoning the vessel as irreparably wrecked. She was

'heeling so much outward, that her main channels were within a foot of the water; and the large floe-piece which was still alongside of her, seemed alone to support her below water, and to prevent her falling over still more considerably. The ship had been forced much further up the beach than before, and she had now in her bilge above nine feet of water, which reached higher than the lower-deck beams. On looking down the stern-post, which, seen against the light-coloured ground, and in shoal water, was now very distinctly visible, we found that she had pushed the stones at the bottom up before her, and that the broken keel, stern-post, and dead wood had, by the recent pressure, been more damaged and turned up than before. She appeared principally to hang upon the ground abreast the gangway, where, at high water, the depth was eleven feet alongside her keel; forward and aft from thirteen to sixteen feet; so that at low tide, allowing the usual fall of five or six feet, she would be lying in a depth of from five to ten feet only. The first hour's inspection of the Fury's condition too plainly assured me that, exposed as she was, and forcibly pressed up upon an open and stony beach, her holds full of water, and the damage of her hull to all appearance and in all probability more considerable than before, without any adequate means of hauling her off to seaward, or securing her from the further incursions of the ice, every endeavour of ours to get her off, or, if got off, to float her to any known place of safety, would be at once utterly hopeless in itself, and productive of extreme risk to our remaining ship.'

We shall lengthen this short article, not by any protracted comment of our own, (for which, however complacently we might indulge in sagacious speculation, we are not aware of any reasonable pretext,) but by an extract of some extent and considerable importance, containing the reflections suggested to Captain Parry by the unsuccessful termination of his adventure.

'The accident which had now befallen the Fury, and which, when

its fatal result was finally ascertained, at once put an end to every prospect of success in the main object of this voyage, is not an event which will excite surprise in the minds of those who are either personally acquainted with the true nature of this precarious navigation, or have had patience to follow me through the tedious and monotonous detail of our operations during seven successive summers. To any persons thus qualified to judge, it will be plain, that an occurrence of this nature was at all times rather to be expected than otherwise, and that the only real cause for wonder has been our long exemption from such a catastrophe. I can confidently affirm, and I trust that, on such an occasion, I may be permitted to make the remark, that the mere safety of the ships has never been more than a secondary object in the conduct of the expeditions under my command. To push forward while there was any open water to enable us to do so, has uniformly been our first endeavour; it has not been until the channel has actually terminated, that we have ever been accustomed to look for a place of shelter, to which the ships were then conducted with all possible despatch: and I may safely venture to predict that no ship acting otherwise will ever accomplish the North-west Passage. On numerous occasions which will easily recur to the memory of those I have had the honour to command, the ships might easily have been placed among the ice, and left to drift with it, in comparative, if not absolute security, when the holding them on has been preferred, though attended with hourly and imminent peril. This was precisely the case on the present occasion; the ships might certainly have been pushed into the ice a day or two, or even a week beforehand, and thus preserved from all risk of being forced on shore; but where they would have been drifted, and when they would have been again disengaged from the ice, or at liberty to take advantage of the occasional openings in shore, (by which alone the navigation of these seas is to be performed with any degree of certainty,) I believe it impossible for any one to form the most distant idea. Such, then, being the necessity for constant and unavoidable risk, it cannot reasonably excite surprise, that on a single occasion, out of so many in which the same accident seemed, as it were, impending, it should actually have taken place.

'These remarks I conceive to be the more necessary, because I believe that our former successes in this navigation, and our entire exemption from serious damage, had served to beget a very general, but erroneous notion, that our ships were proof against any pressure to which they might be subject. This belief extended even in a certain degree to those employed on this service, who almost began to consider our ships as invulnerable; and for my own part, I confess that, though a moment's reflection would at any time contradict such a notion, I often experienced a feeling of confidence in their strength too nearly approaching to presumption. We have now learned by experience, that a body of ice of no very heavy kind, when bearing in a particular manner, and with its whole force, upon a ship touching the ground, is quite sufficient to set every combination of wood and iron at defiance; even when disposed, as in the Fury and Hecla, with all the skill and strength which art can suggest

In truth, a ship, like any other work of man, sinks, and must one sink, into insignificance, when viewed in comparison with the stupendous scale on which Nature's works are framed and her operations performed; and a vessel of whatever magnitude, or whatever strength, is little better than a nutshell, when obliged to withstand the pressure of the unyielding ground on one side, and a moving body of ice on the other.'

Captain Parry, with a manliness honourable alike to his head and heart, avows his conviction that the preservation of himself and his companions, throughout their various and formidable hazards, is to be ascribed to a mightier arm than that of human strength, and a higher power than man's sagacity or energy could supply. Still, he felt the disaster keenly; the more so, as appearances indicated an easy prosecution of the voyage, had his resources been unimpaired. In standing over to the eastern coast of Regent's Inlet, the sea was found nearly free from ice, although it had, a few weeks previously, been frozen up from shore to shore. Neill's Harbour afforded them shelter while the necessary arrangements were completed for the homeward voyage, and they finally weighed on the 31st of August.

Captain Parry appears still anxious to pursue his favourite point. He ascribes much of the peculiar difficulty that was encountered from the ice, to the unfavourable season of 1824; and while he intimates that for the present, the prosecution of these voyages is laid aside, he expresses his hope that, in the event of their resumption, he may be selected as the conductor of the enterprise.

An extensive scientific appendix is subjoined, the usual proportion of charts is given, and several interesting plates illustrate the narrative.

Art. IV. 1. *The Turkish New Testament incapable of Defence, and the true Principles of Biblical Translation vindicated:* in Answer to Professor Lee's Remarks on Dr. Henderson's Appeal to the Bible Society on the Subject of the Turkish Version of the New Testament, printed at Paris in 1819. By the Author of the Appeal. 8vo. pp. 306. Price 8s. 6d. London. 1825.

2. *Some Additional Remarks on Dr. Henderson's Appeal to the Bible Society,* in Reply to a pamphlet entitled, "The Turkish New Testament incapable of Defence," &c. To which is added, an Appendix, noticing the Statements of certain Reviewers on the same Subject. By the Rev. S. Lee, M.A. D.D. of the University of Halle, Professor of Arabic in the University of Cambridge, &c. &c. 8vo. pp. 144. Price 3s. London. 1826.

OUR attention is recalled to the subject of these two publications, by the declaration of Mr. Haldane, that Professor

Lee's former publication, taken in connexion with the silence of the British and Foreign Bible Society respecting it, involves 'the most awful delinquency—the filling up of the measure of 'every charge that has been brought' against the Committee. That part of Professor Lee's First Reply which is more especially alluded to, is that in which, we are told, 'he appears before the 'public as the apologist of a false rendering of the word of God, 'on a point of the most essential importance. He boldly pro-'claims his heretical sentiments, and strenuously labours to de-'fend them.'

'He defends the adding of what is human to what is divine in the momentous article of a sinner's acceptance with God. He joins in this matter, the piety of man to the righteousness of God. *The Righteousness of God*,—the most important expression in the whole of the Scriptures, which, in its appropriated signification, runs through every part of them,—the revelation of which is the formal reason why the Gospel is the power of God unto salvation to every one that believeth.'

The meaning of this is, that in Ali Bey's version, the word δικαιοσυνη is, in Rom. iv. 13. and other places, translated 'righte-'teousness *and piety*;' and that in the 3d verse of that chapter, ως δικαιοσυνην is rendered *instead of righteousness*. Professor Lee apologises for these renderings as not being seriously objectionable, and, venturing a little out of his province, he offers a comment on the passage in the following terms:

'The Jews appear to have imagined, that the *righteousness and piety* which God required as necessary for the justification of a sinner, could be obtained by the observance of the law of Moses. St. Paul argues against this, and labours to convince the Jews, that the righteousness by which Abraham was justified, was that of faith: for he was accounted righteous by his faith before the law had been given. That this included the practice of piety, there can be no doubt; for Abraham was commanded to walk before God, and to be perfect. St. Paul also tells us, Heb. xi. 8., that 'Abraham obeyed;' and St. James says, when speaking of the faith of Abraham, (chap. ii. 22) 'Seest thou how faith wrought with his works, and by works was faith made perfect.' And in the next verse: 'And the Scripture was *fulfilled*, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God.' We may conclude, perhaps, from all this, that God did require both a righteousness and piety which were not to be obtained by the works of the law, and that it was the intention of the Apostle to inform them whence this righteousness and piety were to be derived. But how, it may be asked, does this inculcate the doctrine with which Dr. Henderson has charged the passage before us, allowing his own comment to be a just one? How does it appear, that, because God requires a *righteousness* and *piety* of which the Jews were then ignorant, it must follow that

the doctrine of self-righteousness or salvation by good works alone, is here urged. I must confess, I am unable to see how the Doctor could have possibly come to this conclusion.'

It is always to be regretted, when theological questions become mixed up with philological criticism. The only ground upon which the use of the synonymical combination, 'righteousness and piety,' as the rendering of the simple word δικαιοσυνη, could be vindicated, would be, that no single phrase could be found in the Turkish language, that should adequately correspond to the original term. In his Additional Remarks, Professor Lee tells us, that he believes this to be the case; that *birr* (righteousness) being scarcely ever used by the Turks in a religious sense, but denoting in general filial piety, fidelity, &c., *takwa* (piety) was added by the Translator to qualify its import; so that, when the two are combined, the idea conveyed by the English word is given fully and completely, and nothing more. That this was Ali Bey's motive for using the combination, there can, we think, be no reason to doubt; since, had it been his design to obscure the doctrine of justification by faith, he might have used the word *takwa* (piety) alone. The probability is, that he could not satisfy himself as to the choice of either word taken by itself; and when the extremely comprehensive and even equivocal meaning of the original word is considered, this is by no means extraordinary. Schleusner does not rank very high with us as a theological authority, but his critical opinion as to the force of Greek words may be thought deserving of some attention. He gives, as the proper meaning of the Greek term, *justitia, justitiæ et æquitatis studium, benignitas, probitas, sanctitas et integritas vitæ*, &c. &c.; referring, as examples of the last of these senses, to Matt. v. 6, 10, 20; vi. 33; Acts xiii. 10; Rom. vi. 18, 19, &c.; Eph. v. 9; Heb. xii. 11, and other places, where it is undeniable that it must have that import. In point of fact, then, δικαιοσυνη does mean both righteousness and piety. Besides what may be termed its forensic sense, it implies justice and integrity, and is sometimes used for virtue in general. Not being ourselves Turkish scholars, we are unable to say whether the word *birr* has the same comprehensiveness and force; we infer that it has not, and that no single word could express it in all its variety of meaning. A Translator would therefore be perfectly justified, it seems to us, in rendering it differently, according to the scope of the passage.

Still, while we think it easy to account for Ali Bey's using the combined words, without imputing to him any sinister design, we agree with Dr. Henderson, that the additional words

(and piety) have too much the appearance of a gloss, and an erroneous one; and we regret that Professor Lee should have contended for the combination as in this instance allowable. It seems that, in nearly forty instances, Ali Bey uses the word *birr* by itself to express δικαιοσυνη; and the word has, we are told, been long ago adopted by the Christians of the East. In the text more immediately referred to, however, it may be questioned whether the words δια δικαιοσυνης πιστεως could be with propriety rendered by either phrase. It seems to us, that the righteousness of faith and the piety of faith would be very apt to be taken as convertible terms, and our own Public Version is in this respect open to the objection of being equivocal. Professor Lee seems to have been misled by this circumstance: his comment is clearly inadmissible. But Dr. Henderson seems to us to succeed little better in his gloss on the passage.

'It is,' he says, 'because faith terminates on this finished obedience of the Saviour, as its grand object in the matter of justification, that it is called δικαιοσυνη πιστεως, "the righteousness of faith," a designation no where given to implanted righteousness.' p. 181.

Now we submit that faith itself is never called the righteousness of faith. If it were, it must mean a righteous faith, or the righteousness which consists in faith; and Ali Bey's rendering would not, in that case, have been so objectionable. Nor does the expression mean, we conceive, the righteousness which is the grand object of faith, but, the righteousness which faith instrumentally procures,—that which Abraham obtained by faith; in other words, justification by faith. It is admitted on all hands, that the verb δικαιοω, with its derivatives, has this sense —to declare righteous, to clear by a judicial decision. When Christ is said to be "made righteousness" to the believer, (or, as Hooker and others render 1 Cor. i. 30, after the Vulgate, 'made ... justice,') it must be taken in the sense of justification.* But neither our word righteousness nor justice expresses this idea; and theologians have therefore been obliged to coin the technical word justification, in order to express the forensic idea conveyed by the Apostle's expression. In like manner, the words εις δικαιοσυνην in ver. 22, might be rendered 'for justification,' i.e. 'as the ground of his being constituted 'righteous.' Calvin uniformly employs the word *justitia*, which seems the most accurately to answer to the *primary* meaning of the original: in this, he agrees with Beza and the Vulgate; and the Rhemish Translation accordingly renders it justice. But "the justice of God" (Rom. i. 17) conveys to an English

* '*Auctor et causa remissionis peccatorum.*' Schleusner.

reader, no other idea than that of a Divine attribute*, and "the righteousness of God" is an expression equally equivocal. No charge of mistranslation, indeed, could be founded on these inadequate renderings; and had Ali Bey adhered to the uniform use of the word *birr* as the representative of the Greek word *dikaiosyne*, he would have been so far safe. But great allowance ought to be made in a case of so much difficulty. If he has mistaken the force of the original word in its forensic application, there is no more reason to suppose that he designed to pervert the sense, than there is to impute improper notions to those who have rendered it by *justitia* or justice. The meaning of the Apostle, we apprehend, is not given, unless the word justification, or some term conveying that idea, be adopted by the Translator.

But we must be allowed to offer a few remarks on the other corrupt rendering, Rom. iv. 3, "instead of righteousness." This, Dr. Henderson contends, 'substitutes faith as a principle 'which God will accept in lieu of obedience; than which no-'thing can be more contrary to the whole scheme of revealed 'mercy.' Here Dr. Henderson seems inadvertently to fall into the same logical inaccuracy that he is complaining of in Ali Bey; for, if the words 'instead of righteousness,' mean the same as 'in lieu of obedience,' then, righteousness and obedience (or piety) must mean the same thing. If righteousness and obedience are *not* synonymous, then, the rendering objected to does *not* substitute faith as a principle which God will accept in place of obedience, but merely as that which he will count in place of righteousness; and that righteousness may and must be taken to mean, in this reference, a declarative righteousness —justification. Our own Public Version is admitted by Dr. Henderson to be equivocal, and the real meaning of the phrase, he remarks, is given by Doddridge, who expounds it, 'in order 'to justification,' though he retains 'for righteousness' in his translation. Professor Lee had remarked, that the meaning of the passage as rendered by Ali Bey must be obvious; 'that 'Abraham was esteemed righteous in consequence of the faith 'there spoken of.' On which his opponent turns round, and asks: 'In what language has the term *instead*, the sense of *in* 'consequence?' Professor Lee replies:

'I do not argue that either *for*, as found in our version, or *instead*, as found in that of Ali Bey, will singly and separately mean *in conse-*

* Accordingly Schleusner thus interprets the passage; *Benignitas Divina exserit vim suam.*' Calvin explains it as meaning the justice *quæ apud Dei tribunal approbetur.*

quence of; but that, in each case, the whole sense given [illegible] properly expressed. It is [illegible] to remark that Beza, in his New Testament (1565), for εις δικαιοσυνην, Rom. iv. 3, 5, 9, 5, 24, has, like Ali Bey, *pro justitia*, which he thus explains. "Pro justitia. .....Vulg. et Eras. ad verbum, ad justitiam, quod est obscurius dictum. Est enim hic quoque Hebrais. in præpositione εις, id est ל, quæ significat VICE et LOCO, ut Ps. 33. a 3 et alibi sæpe." Beza then, like Ali Bey, has been determined to set aside this important doctrine!' p. 96.

We have already said, that 'for (or in order to) justification,' appears to us to give the true meaning. Calvin renders it *in justitiam*. But let us suppose that the word εις might be taken in the sense of *pro*, (instead of): then, the obvious sense would be, that faith was reckoned to Abraham instead of a legal or meritorious claim, instead of a righteousness by works. It would be difficult to obtain any other sense than this from Ali Bey's version; and after all, as the sense of the expressions, even in the original, is to be obtained only by attending to the scope and force of the Apostle's argument, the import of the translation must be obtained by the reader in the same way. The general meaning is clear, that Abraham was justified purely by means of his faith. Dr. Henderson says:

'To my mind it appears to be one thing, to count faith *for*, or *instead of righteousness*, and something altogether different, to count a person righteous *in consequence of that faith*: the one is the imputation of a moral act or quality in lieu of universal rectitude: the other regards the subject of that operation of the heart as sustaining the character of righteous in virtue of the relation in which he has been placed by faith.'

Admitting the correctness and even the importance of this distinction, we can readily imagine, that many persons would understand by the former mode of expression, neither more nor less than is conveyed by the latter. They might not see why, as a sinless man would be justified by his works, and a sinner can be justified only by faith, faith might not, in a certain sense, be said to be imputed to the believer instead of universal rectitude; and for this very reason, that it places him in that relation in which he would have stood, had he not fallen. We should be very sorry to excommunicate a man for holding such language. Substantial orthodoxy may consist with a deficiency of theological precision. We hold as firmly as does Dr. Henderson, that it is not *for* faith, but *by* it, as the instrument, not the meritorious cause, that the believer is justified. Yet, we cannot refuse to believe that a man might be an able translator, an accomplished critic, and a sound Protestant, without exactly symbolizing with all the theological decisions

of the Westminster Assembly of Divines*. 'We do but trouble 'the faith of Christians and the peace of the true Church of 'God,' remarks Dr. Owen, 'whilst we dispute about expres-'sions, terms, and notions, where the substance of the doctrine 'intended may be declared and believed, without the know-'ledge, understanding, or use of any of them.'

With regard to Professor Lee, his last publication will leave the reader in no doubt as to his being a sincere believer in the doctrine of the Thirty-nine Articles on the cardinal point of justification by faith, into whatever inaccuracies of expression or mistaken apprehensions respecting the Apostle's phraseology, he may have fallen in his first pamphlet. We leave it, however, to our readers to decide for themselves, how far he has deserved to be held up to public execration and contempt, as a man of erroneous and dangerous principles and heretical sentiments, an opposer of the Gospel, an apologist for a false rendering of the word of God, the employment of whom as a corrector of oriental translations involves the Bible Society in the most astonishing and awful delinquency!!

* The language of the Westminster Confession, cited by Mr. Haldane's Correspondent for the purpose of confuting Professor Lee's supposed heterodoxy, is as follows. 'Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them or done by them, but for Christ's sake alone; *not by imputing faith itself*, the act of believing, or any other evangelical obedience, *to them as their righteousness*, but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.' If the reader will compare this elaborate article with the more brief and simple statement of the Eleventh Article of the Church of England, he will be struck with the difference between a doctrine simply stated, and a formal explanation of it. A plain reader would be stumbled at the apparent discrepancy between the words of the article, '*not by imputing faith* itself as their righteousness,' and the text cited in proof of the article, 'his faith is counted for righteousness.' Calvin, in his commentary on this passage, has the following expressions. '*Nam siqua esset legis vel operum justitia, in ipsis hominibus resideret: fide autem, quod sibi deest, aliunde mutuantur; ideoque aptè vocatur imputativa fidei justitia.....Si hoc illi imputatur in justitiam, sequitur non aliter esse justum, nisi quia Dei bonitate confisus, omnia ab ipso sperare audet.*' Again, in his exposition of Eph. ii. 8. he is not less at variance with the terms of the article. '*Cæterum hunc locum male vulgo exponunt: quia Doni vocabulum restringunt ad fidem solam. Nam Paulus superiorem sententiam aliis verbis repetit. Non intelligit ergo fidem esse donum Dei, sed salutem donari nobis à Deo aut Dei dono obtingere.*'

As far as regards the main allegation brought against the Earl-street Committee in connexion with this subject, we need not, we feel persuaded, add another word. Mr. Haldane has thought proper to stand forward as the public accuser by name of Mr. Simeon, Mr. Cunningham, and of all others belonging to the Committee, on the ground of these objectionable renderings in the Turkish Version.

'I accuse them before the public,' he says, 'either of gross ignorance of the Gospel or of the most culpable neglect of their most imperative duty; and, in either case, I affirm before the whole country, that forgetting for a moment all those other faults and neglects of fearful import, of which they stand convicted, they are utterly disqualified for that situation in which their constituents have placed them.'

Whether Mr. Simeon understands the Gospel as well as Mr. Haldane, their writings will shew. We fear that the parties referred to can none of them take the benefit of the alternative of 'gross ignorance,' which this gentleman so politely and considerately allows them, as one horn of the dilemma on which he wishes to suspend them. As to culpable neglect, it seems strange that Mr. Haldane should not have been aware, when he published his Second Review, that Professor Lee had replied to his opponent, repelling the calumnious imputations which had been cast upon his orthodoxy. That Reply may not be satisfactory to Mr. Haldane and his friends; and yet, Mr. Simeon, Mr. Cunningham, and the other parties arraigned, may be satisfied, and the public at large may be satisfied—satisfied, we mean, that Professor Lee is neither unfit for the high literary station which he occupies in one of our universities, nor for the critical labours for which his services have been engaged by the Bible Committee,—that he is neither a heretic nor a delinquent, neither Papist nor infidel. As to his theological attainments, if they be not as profound as those of his Accuser, we are tempted to borrow the language of John Howe to a public challenger of his day: 'If your judgement 'upon the case itself be true, I conceive that truth, accompa-'nied with your temper and spirit, is much worse than their 'error.'

What we may now add, will be with no view to vindicate either Professor Lee or his employers, but will be in reference to the more important subject, the principles of Biblical translation.

'It is an easy matter,' Dr. Henderson observes, 'to lay 'down rules for a good popular translator.' We do not quite agree with him. It is extremely difficult—not to say impossible—to lay down rules applicable alike to all languages, or that

shall not be nullified by the necessary exceptions. Some general principles of translation are of self-evident propriety, and hardly require to be stated. That every translation should be 'close 'and accurate,' yet, 'not servile or verbal,' but chaste, perspicuous, and uniform, precise and dignified,—is highly desirable: in a word, a translation of the Holy Scriptures ought to be a good translation. But these rules or canons would, we apprehend, be of very little use as directions to a translator. Professor Lee and Dr. Henderson are not at issue respecting any of these rules,—except that to the one which Dr. Henderson lays down under the head of uniformity, the Professor objects its total inefficiency. The rule is, that the words of the sacred original are to be rendered in a uniform manner in the different passages in which they occur, except in those cases in which it is unattainable, owing to the different senses in which the word is sometimes used, and the impossibility of always finding a word of equal latitude in the language of the Version;—or, as Archbishop Newcome says, except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, *or harmony of sound*, requires a different mode of expression. What is this but saying, that this is to be the Translator's rule, except where his judgement or taste leads him to see reason for deviating from it? Such a rule, Professor Lee justly remarks, can have little influence on his practice. And, accordingly, it has been constantly violated by our Translators, who have sometimes paid the most attention to uniformity of rendering, in those cases in which the English word has not the latitude of the original.

But, in the rule that a Biblical translation should be exactly literal, yet not servile or verbal, it seems to us, that we have another canon of undoubted verity, but of extremely little utility as a rule, inasmuch as the practical difficulty lies in drawing the line between the faithful and the servile, the literal and the verbal. Dr. Henderson seems to admit, that the 'key-stone principle' must be the 'sacred taste' of the Translator. He does not, however, appear to recollect that, besides this sacred taste, there must be a thorough acquaintance with the idiomatic niceties and distinctive genius of the language, in order to steer between the opposite faults of a too free and a too servile rendering. So that it is much easier to lay down qualifications for a translator, than to define the specific rules by which he must be guided.

Dr. Henderson has, indeed, attempted to shew, that the principles of translation for which Professor Lee would contend, are strikingly similar to those of the Abbé Dubois. We regret

that he should have been betrayed into this most gross and unworthy misrepresentation, the only design of which is obviously to cast obloquy on his adversary. The passage he cites, sufficiently shews the utterly unfounded nature of the invidious comparison. The words of the Abbé are, that 'a translation 'of the Holy Scriptures, in order to awaken the curiosity and 'fix the attention of the learned Hindoos, at least as a literary 'production, ought to be on a level with the Indian performances of the same kind among them, and be composed in fine 'poetry, a flowery style, and a high stream of eloquence, this 'being universally the mode in which all Indian performances 'of any worth are written.' With this, the reader may compare Professor Lee's own language.

'I had expressly stated in my Remarks on the principles of translation, and in Dr. H.'s own words, that while a translator was not to do violence to the idiom of the language into which he was translating, he was, on the other hand, equally to guard against the adoption of any words, phrases, or modes of construction, that would in any way injure the manner and spirit of the original, or convey one shade of meaning more or less than what it was designed to express. And again, in my own words, that a translator was not "to introduce any thing into his translation, which does not correspond to his original, both in *sense* and *style*, as nearly as the genius of both languages will allow." Now let the reader judge whether the connexion is so *close* and *striking* as Dr. Henderson is willing to represent it: and then let him say, whether the truth, which Dr. H. is persuaded he has on his side, stands in need of such a defence as this.'

It is no excuse to say, that Professor Lee has in any case deviated from these principles, in allowing expressions to escape correction, which do not correspond in sense and style to the original; because it is his principles themselves that Dr. Henderson is labouring to traduce. But what the Abbé Dubois openly contends for is, the falsification of Scripture by the wilful perversion of its history and most essential doctrines. He would conceal from the polished Hindoo, that our Lord was the son of a carpenter, and his apostles men of the low caste of fishermen; he would conceal altogether the doctrine, that 'without shedding of blood there is no remission;' he would cancel at once the whole account of the Mosaic ritual and the Christian doctrine of atonement, and change the 'naked text' of the Scriptures into a tissue of imbecile bombast and inanity. And these, Dr. Henderson says, are strikingly similar to the principles entertained by Professor Lee. We are anxious to believe that Dr. Henderson, seduced by the tempting opportunity of vilifying his opponent by linking his name with that of the Abbé, did not reflect on the extent of the injustice

which he was committing, or was not aware of the real nature of the Abbé's principles.

Whatever was Ali Bey's reason for substituting, in so many cases, for the name of God, a periphrastic mode of expression, such as the Most High God, the Great Disposer of Events, the God of Peace, &c. it cannot be said that such expressions amount to a falsification of Scripture, nor can they be ascribed to any unholy motive. But Dr. Henderson is well aware, that Professor Kieffer has been engaged in actually throwing out these 'flowery' expressions, contenting himself with the sober words *Allah* and *Rabb*. What is this but conceding, in fact, all that Dr. Henderson contended for? In reference to the epithets in question, Professor Lee says:

'Have either of the Professors ever argued for the necessity of their introduction? I believe not. For my own part, I never intended to do any such thing; nor has Professor Kieffer, as far as my knowledge goes. The creed of us both is, if I am not greatly mistaken, that, as they do not materially affect the sense, nor give the version a Mahommedan teint, it would be unjustifiable to suppress the edition in question on account of their occurrence.' p. 47.

The fact seems to be this. This Turkish Version has been made on both sides a matter of greater moment than it was worth; it has been attacked with an asperity, and defended with a pertinacity, that neither its defects nor its recommendations warrant. Nothing, we fear, would have satisfied Dr. Henderson, but that it should be totally given up. No alterations and corrections, though they should even have amounted to making it a new version, would apparently have conciliated him: the abandonment of the unfortunate manuscript was with him a *sine quæ non*. At the same time, there seems to have been something like stickling for a point of honour on the other side. Professor Lee has defended the Version in reference to those very expressions which it was felt necessary to suppress and alter; and though his sole object appears to have been, to assign reasons for not suppressing or rejecting the translation, yet, he has, with a sort of chivalrous boldness, ventured much too far in defence of the objectionable phrases employed by Ali Bey. Dr. Henderson again has made the suppressed and cancelled expressions, and the corrected errors, the ground of his charges against the Bible Society. His attack, it must not be forgotten, was not upon Ali Bey, but upon the Committee; the only question related to *their* edition; and yet, the passages which were made the subject of his gravest charges and heaviest complaints, had been cancelled long before his remarks were given to the public. All this is very grievous and pitiable. Had Dr. Henderson and Professor Lee been employed by the

Bible Society to settle the merits and undertake the joint revision of the obnoxious version, in the absence of any previous misunderstanding or personal pique, it is our firm belief, that they would have come to an harmonious decision, have adopted the same canons of translation, and gone on very agreeably together. The scene of 'awful delinquency,' as Mr. Haldane terms it, would have been spared, and a great deal of bad feeling and vile misrepresentation would have been obviated. We almost wish that Ali Bey's version had gone to the bottom of the sea.

With regard to Professor Kieffer, we are very glad to have been instrumental in drawing from Dr. Henderson the following acknowledgement, although we wish that he had not left us in the dark as to the *ignoramus* who was the object of his sarcasm. As the Turkish Version was in question, it was certainly not unnatural to suppose that the Editor of that Version was referred to.

'Here I beg leave most pointedly to deny the charge brought against me by the Eclectic Reviewer, (Art. VI., June 1824,) that I had either Professor Kieffer or Professor Lee in contemplation, when I spoke of "versions having been undertaken or carried through the press by men equally disqualified by their previous habits or their present acquirements for putting so much as their little finger to such a work." Of the Parisian Professor, I should be sorry even to suffer a word to escape my lips, or my pen, that could possibly be construed into want of respect for his talents, or a withholdment of my just esteem on account of the amiability of his private character *and his distinguished and indefatigable exertions in promoting the spread of Christian truth.* From all I know of him, I believe I may confidently assert, that, had he been left to bring out the obnoxious edition with that circumspection which his own good sense would have prescribed as necessary in conducting a work of such importance; had he not been driven on with rather "undue haste," and had not *express restrictions* been laid upon him to depart in no instance from the text of the manuscript, the public would never have been troubled either with my appeal, the development of Professor Lee's principles of translation, or the present continuation of the controversy. That the Committee of the British and Foreign Bible Society laid any such restrictions upon him, is more than I believe; but, that his hands were thus tied down, to the no small detriment of the work, is, what positive information warrants me to affirm.' p. 91.

We are not ourselves sufficiently acquainted with 'the arcana of the business,' to understand this. We are glad to find, however, that Dr. Henderson does not *now* believe the Committee of the Bible Society to have been to blame, any more than their Parisian agent. Who could have the power to tie Professor Kieffer's hands, we know not; but we apprehend that they have

long ere this been untied; and since he has actually thrown out the objectionable expressions, he must have ceased to be confined to the text of the manuscript.

We must decline going further into the verbal criticisms with which Dr. Henderson's volume is chiefly occupied. Some of his objections to particular renderings appear to us well founded, but we are by no means singular inthe opinion, that there is a considerable portion of hypercriticism in his remarks, and that some of the faults which he charges on Ali Bey's version, will apply to other translations which are held in high estimation. Some of these frivolous objections we noticed in a former article; and Professor Lee, in his present remarks, has, in our humble judgement, satisfactorily refuted no small number of his criticisms. But it is high time that this critical warfare were terminated, of which, indeed, we should have wished to take no further notice, had not the disgraceful attempt been made to revive the subject as the ground of personal defamation and inflammatory charges against the Bible Committee. If we have not totally mistaken Dr. Henderson's character, he must be in no small degree grieved and annoyed to find himself pressed into such bad service. For our own parts, we could wish to forget that the Author of 'Iceland' and Biblical Researches in Russia had ever come before us in a less honourable character. He has accused Professor Lee of agreeing with the Abbé Dubois in his principles of translation: we wish that he had not himself approached him so nearly in the spirit of his criticism. If the Turkish New Testament be incapable of entire defence, there are other versions which the application of the same sort of criticism might ascertain to be not altogether immaculate. The Abbé Dubois, Mr. Adam, and the Christian Remembrancer have severally been exerting their ingenuity on the Serampore Translations, and Mr. Haldane has something to say about the Danish and the French. The Oriental Versions are, confessedly, very defective. All the Roman Catholic Versions of course are indefensible; and most of the Protestant, if we may believe different critics, are not much better. Our own Public Version is very far from faultless. Indeed, the Bible Society seems in a fair way to be reduced to the necessity of circulating only the Greek Testament. Dr. Henderson seems half inclined to side with the Rhemish Translators, who so pathetically deprecated the circulation of the Scriptures in the vulgar tongues. Thus it is that extremes meet. In the ultra-Protestant zeal for the purity of God's word, which is now shewing itself, we have the exact counterpart of that Popish jealousy on the same subject, which has led the Church of Rome to oppose the desecrating of the Holy Scriptures by rendering them into the vernacular dia-

lects of Europe. Luther was once regarded as an Ali Bey; Wickliffe as a Van Ess. Their guilty versions, their adulterated Bibles, nevertheless, diffused the waters of life over the desert, and made glad the city of God. 'At the glorious period 'of the Reformation,' remarks Mr. Jowett, in his Christian Researches, 'when the Church of England took her firm stand on 'the basis of the Holy Scriptures, her enemies sometimes attacked the right of the people to the use of the Bible: at other 'times, they took lower ground, and inveighed against the competency of the translations executed in that day. In the present yet more wonderous epoch, when whole nations, both 'in the Old and the New World, appear to be struggling forth to 'raise themselves to a better state of things, and the religious 'part of mankind are anxiously bent on giving to them all, that 'which is their sole security, the Bible; opposition may be expected to assume the same course as formerly. Either the 'alarm will be excited, as though the general diffusion of the 'Bible tended to free-thinking and sedition; or else the versions will, perhaps, be represented as illiterate and inadequate.' In the early stage of the Bible Society's proceedings, it was chiefly assailed with the former mode of attack. That false alarm has subsided, and we no longer hear the cry in reference to the Bible Society, that the Church is in danger. Now, strange to say, the Bible is in danger!—the versions and the editions are made the ground of opposition to the institution. Of many of those who take part in this warfare, it may truly be said, 'they know not what spirit they are of,' nor whose work they are doing. Yet, they ought to be startled at some of their confederates.

Art. V. *Discourses on the Lord's Prayer*, in a Series of Lectures. By Samuel Saunders. 8vo. pp. 440. Price 10s. 6d. London. 1825.

WHETHER we regard the formulary given by our Lord to his disciples at their request, as a form of prayer claiming to be used by all Christians in their daily devotions, or only as a model, a plan and outline of appropriate and acceptable prayer; in either point of view, it demands to be frequently brought before the attention of Christian congregations, in the full extent of the scope of its petitions, and the practical obligations which they involve. The Lord's Prayer is one of those familiar and comprehensive, and at the same time incontrovertible portions of Scripture which preclude all dispute, their general meaning and authority being alike admitted by all

Christians. It may therefore be taken with advantage as the premises of argument, as forming a sort of vantage-ground to the Christian teacher, the general use of the prayer furnishing him, at every point, with an acknowledgement to which he may appeal as to the truth and reasonableness of his exhortations. At the same time, there is reason to believe, that the very brevity and apparent simplicity of the expressions have induced a thoughtless repetition of them, attended by very obscure notions of their real meaning. It has been considered as a form of prayer proper to be taught to children, and yet, it is very rarely that a child will be found to connect any distinct idea with any one of the petitions. In our country congregations, this will be found, on examination, to be the case with a large proportion of those who have grown up in the habit of reciting it. It is, therefore, in this point of view, particularly desirable, that it should be made the topic of expository discourse. Nor is it less so, with respect to those who neglect the use of it, and who, in so doing, are very likely to lose sight of it as a model, as well as a form, and to overlook both the directions which it includes, and the duties which it enforces.

The mechanical and superstitious use of the Lord's Prayer will be deprecated by every intelligent Protestant, but too much stress can hardly be laid upon it as a directory; and it is to be regretted, that the prayers of Christians are not more uniformly cast into this mould. Both by those who use it as a form and by those who neglect to recur to it, it may be feared, its terseness and simplicity, its tone of filial reverence, its catholic spirit, and its charitable and placable temper, are but too little referred to as the prominent characteristics of this formulary, and the very elements or ingredients of acceptable prayer. It may have been the fortune of some of our readers, to hear the Lord's Prayer recited at the end of a devotional service, when it has seemed like an apology for the deficiencies of the rest of the prayer, rather than a recapitulation or summary, as it ought to have been, of all that preceded it; or when, perhaps, it formed a striking contrast with that exercise to which it ought to have served as a model. Surely it cannot be doubted, that this form was given us, as Archbishop Leighton remarks, 'as the pattern 'and model of all our prayers; and the closer they keep to it, 'the nearer they resemble it, they are the more approvable. It 'is a wonder, then,' he adds, 'how any can scruple the use of 'this prayer itself. For if other prayers are to be squared by 'it, what forbids to use that which is the square, and there-'fore perfectest? If they be good by conformity to it, itself 'must be better. The mumbling of it over without understand-'ing and affection, is indeed no other than a gross abuse of it,

'and taking of the name of God in vain, as all other lifeless 'prayer is. And this is not only the Popish abuse of it, but 'too much our own; for when we do not both understand and 'attentively mind what we say, it is all one to us, though in our 'own tongue, as if, with them, we said it in an unknown lan-'guage. It is a foolish, superstitious conceit to imagine that 'the rattling over these words is sufficient for prayer; but it is, 'on the other side, a weak, groundless scruple, to doubt that 'the use of it, with spiritual affection, is both lawful and com-'mendable.'*

There is, perhaps, a little inaccuracy in the remark, that 'if 'other prayers be good by conformity to it, itself must be 'better,' since this conformity is not to be a verbal resemblance. The inconclusiveness of the Archbishop's mode of arguing will be evident, if we fill up the meaning of the sentence thus: If other prayers are good by conformity to this *as a model*, itself must, *as a form of words*, be better than any other prayers. But, perfect as it is, considered as a general model or directory, in the respects we have adverted to, the time and circumstances under which it was given, precluded its being complete as a form of Christian devotion. In this sense, a prayer which contains no *specific* reference to the medium of access, the way of pardon, the grand promise of the Saviour to his Church, and the fruits of his mediation, cannot be better than formularies of a more decidedly Christian character. And it is to such overstrained allegations respecting its perfection,—a perfection which it was not designed to exhibit, because 'Jesus was not yet glorified,' —that the prejudices which Archbishop Leighton refers to have owed their rise and their plausibility. The ground on which we should rest the duty and expediency of using it as a form, is, that thereby it is more likely to be kept constantly in mind as a general directory—the *hexalogue* of the law of devotion. Add to which the consideration, that the total neglect of it even as a form, seems hardly compatible with a becoming reverence for the Divine authority of Him who gave it. And further, its public use is recommended by its universal recognition, and by its being, like the Amen with which it closes, a prayer in which all may unite, and in which scarcely any would scruple to join,—although it may be with very inadequate ideas of its full import.

We have been led to throw out these remarks, by observing that the substance of the Discourses before us were delivered by the Author in a series of Lord's Day morning lectures; and

* Works. Vol. IV. (1820.) pp. 45, 6.

as warm friends to the expository mode of discoursing, approving too, as we do, of the selection he has made of a topic, we cannot but recommend his example to imitation. The extreme brevity, however, of his preliminary remarks, or rather, the omission of all general observations on the primary design, occasion, scope, and characteristic features of the prayer, as introductory to the consideration of the several petitions, seemed to call for the remarks by which we have endeavoured to supply the Author's deficiency. That this formulary should be viewed in a proper light, is not less desirable, than that its petitions should be expanded to the utmost bounds of their supposable import. Indeed, it ought never to be lost sight of, that it was never intended as a doctrinal summary,—that the attempt to make it comprehend or imply the whole system of Scriptural truth, must be as forced as it is misplaced. Some theologians have seemed to discover a very needless anxiety to vindicate the orthodoxy of this prayer, by making it speak what, as taken chiefly from the Jewish prayer-books, it is impossible that it should have been designed to teach. It was given as a rule of prayer, not as a symbol of doctrine. 'This,' to cite again the words of the admirable Leighton, 'may be 'our rule; that whatever we cannot reduce to some part of this 'prayer, as contained under it, should be no part of ours.' But it will not by any means admit of being held up as a creed, so that whatsoever we cannot reduce to some part of its contents as an article of faith, should be no part of our belief. It is very proper to point out its entire harmony with every Scripture doctrine, but the proof of those doctrines must be drawn from other parts of Holy Writ.

The greatest deficiency in the present volume is, that it contains so little reference of any kind to the subject of prayer, and to the bearing of the formulary itself as a rule of prayer. Mr. Saunders is more intent on explaining what the petitions may be thought to imply, than the devotional use which they were intended to subserve. It is not our wish, however, by these remarks, to depreciate either his motives or his performance, and the language of his preface must have disarmed us of any feeling of critical severity. His main object has been, to guard the reader against 'suffering familiarity with the 'words of devotion to produce indifference to its spirit,' and to enable those who have been accustomed to adopt this prayer 'on account of its convenient brevity,' to 'perceive its capa-'cious fulness.'

'He has no ambition,' it is added, 'to extend the narrow sphere of his notoriety, but he is not ashamed to avow, that he is anxious and emulous to enlarge the yet more narrow sphere of his usefulness.

Should one who has never prayed before, be persuaded by these addresses to begin now; or should the cold indifference of the formalist be, in a single instance, abandoned for the glowing ardour of the devout man; or should the imperfect perceptions of any misinformed Christian be rendered clearer, so as to give new energy to his wonted aspirations, abundant will be the reward, and to God shall be the glory.'

We miss, however, the remark with which Leighton prefaces his exposition of the Lord's Prayer. 'We have here indeed a 'complete copy, but we cannot follow it. He who set it us, 'must put His Spirit within us, to lead our hand and heart that 'we may follow it, as He here shews how we should pray. 'We are not born with this art: *simus oratores*. We must 'have that Spirit of His, the Spirit of Prayer, to teach us effectually, and make us learn this Divine art of prayer according 'to His rules.' Had Mr. Saunders studied the writings of this apostolic man, he would, we think, have produced a volume more richly imbued with the unction by which they are characterised. It would, indeed, be most unjust and unreasonable to find fault with any one, more especially with a young man, (which we presume Mr. Saunders to be,) for not writing like Archbishop Leighton; but he would have found it difficult to study his writings without catching the holy infection of his fervour. He would never have penned, in that case, the tame and vapid remark, that prayer 'is important, because the sincere and enlightened use of it evinces piety.' Such cold truisms are infinitely below the truth, and chill the soul far more than they can possibly enlighten the understanding. Yet, we readily believe that the Author's feelings on this subject are much warmer than his composition. Of the merits of this, we shall enable the reader to judge by a specimen or two, the favourable effect of which we shall not suffer any criticisms of our own to interfere with.

'We are taught to address God as "Our Father in heaven," that we may indulge encouraging views of his omnipotence. "God is in heaven, and in his hand there is power and might." He ruleth in the army of heaven, and among the inhabitants of the earth. What horror would overwhelm the impenitent sinner, were he to bestow a few moments only of serious contemplation on this awful perfection of the Deity: were he to consider that the Being whom he regards less than all other beings, is infinitely powerful: that the Being, whom he is every day offending and provoking, girds the winds, and rolls the flood, and hurls the thunderbolt:—that the Being whom he has made his enemy, maintains an irresistible control over the most rebellious of his creatures, and is able, by a single act of his will, to inflict immortal anguish on the daring and guilty spirits that oppose him! But with what different emotions may almighty power be con-

templated by the humble Christian! To him, it is not the source of inquietude, but of peace; not of terror, but of joy; not of despair, but of confidence. In his behalf, it is the power of a God, united with the compassion of a Father. It is his support in all his weakness, and his asylum in the day of rebuke and adversity. Animated by the hope of an interest in the guardian power of his heavenly Parent, he may extend his desires over the widest field of spiritual blessings. He may, with faith and humble assurance, pray for the pardon of all his offences; for the supplies of the Holy Spirit; for victory over sin and Satan, death and hell; for succour and assistance in all his afflictions, and for the bliss and glory of eternity. He knows that he cannot ask for more than Divine benevolence has encouraged him to expect, or than Divine power is able to confer. His "God can supply all his need out of the riches of his glory, by Christ Jesus."

'Heaven is the best and the happiest world: it is the centre of all excellence: it is the place where the Deity, while he vails his glories from all other parts of his dominions, gives the richest manifestations of himself, and, from the amplitude of his own benevolence, perfects the felicity of all his holy attendants. Heaven is the exalted abode of the noblest, and wisest, and purest existences, of thrones, and dominions, and principalities, and powers; it is the seat of the highest intellectual and moral improvement: there, no mind is debased by ignorance, or deformed by vice; there, no countenance is sullied with tears, no heart is worn with grief; but knowledge, and holiness, and exultation, unite to diffuse one bright and eternal day around all the myriads of that illustrious society.

'This palace of the Deity is the only proper home of his children: it is therefore denominated, their incorruptible and unfading inheritance. They enjoy a right in it, founded on the covenant of grace: it is "the gift of God, through Jesus Christ." It is called their Father's house, because, at the termination of their pilgrimage, they shall assemble in his presence, sit at his table, share his munificence, and live together in uninterrupted and perpetual harmony. It is called the kingdom of glory, because every mind will possess the most exalted virtue,—every christian conqueror will be distinguished by everlasting rewards,—and every form will be arrayed in celestial beauty.

'This is the holy and happy world to which our minds should be elevated in prayer. Our Divine Father would not that we should grovel in the dust, and be riveted to the perishing satisfactions of the present life: but that we should seek those things which are above, where "Christ sitteth on the right hand of God;" and anticipate those joys which are "unspeakable and full of glory." How should the thought, that we are to dwell with him *for ever*; to behold his splendour with undazzled eyes; to sit on thrones of glory; to hold fellowship with the kings and princes of heaven; loosen the cords that bind us to this transitory world, and emancipate us from the bondage of the senses! How powerfully should it attract us to the throne of grace, that, by frequent intercourse with God, our minds

may become assimilated to the purity of that exalted state! How should it subdue and annihilate that selfish and party spirit which has so long distracted the church of Christ; and dashed with bitterness the cup of joy which paternal goodness has put into our hands; and disunited the friends and followers of the Lamb,—members of the same family, and children of the same Father! All that love the Lord Jesus Christ, are members of the same family, and children of the same Father. Who then should abandon all unnecessary causes of disunion? Who should cultivate the spirit of love? Who should keep the unity of the spirit in the bond of peace? Who should put away from among them all wrath, and malice, and envy, and evil speaking? Who should receive each other with fraternal affection, and mutually exercise all the tender charities of the gospel? These obligations devolve on you, believers; not only in relation to those who agree with you in all the minor articles of religious opinion, but in relation to Christians of every class, who love the Lord Jesus Christ in sincerity. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; and, above all things, put on charity which is the bond of perfectness."

'Our Father who art in heaven, who art the source of all devout and benevolent affections, grant that all thy children may be like-minded, having the same love, being of one accord, of one mind. Let the consideration of thine ineffable love to them, unite them in bonds of pure and perpetual affection; and let their love to thee be exemplified by an attachment to each other, the most sincere and fervent. Centring their regards in thee, as the amiable Parent of "the whole family in heaven and earth;" may they conduct themselves agreeably to their exalted relation, by evincing every disposition that is essential to filial obedience, and by continued preparation for that glorious state where purity and love are perfect and eternal!'

pp. 36—41.

We take another extract from the fifth discourse. The text, it is remarked, as the third head, shews the proper manner of evincing our dependence on God.

'While our Lord's prayer consists chiefly of petitions which relate to the most important subjects; that is to say, the glorifying of Jehovah; the coming of his kingdom; the establishment of his empire in the world; the forgiveness of our sins; and the preservation of our souls from the power and influence of temptation; it does not exclude such a reference to our daily wants as is suitable to our dependent state, but greatly encourages us to solicit the Father of mercies for every temporal supply.

It is almost unnecessary to observe, that this petition for our daily bread refers, exclusively, to temporal benefits. A contrary opinion has been entertained by some persons, which, though it may savour of piety, is far from being correct; for no reason can be assigned, why a prayer for spiritual support (if this be regarded as such) should be couched in mystic terms, while every other petition is expressed in language perfectly simple. Besides, the objection would insinuate the impropriety of making our temporal wants the subject

of prayer, as though they were unworthy of our attention; but, if our Heavenly Father is the Source of every earthly good, and has engaged to afford daily sustenance to all who rely on him, it were absurd to exclude from our addresses to his throne so suitable an expression of our dependence on his goodness.

'Spiritual blessings are allowed to be of supreme importance. Our conformity to the moral image of God,—our advancement in the knowledge of Christ, and in the enjoyment of religion, together with our preservation from the evil influence of the world, and our increasing meetness for heaven, must be confessed by every serious mind to outweigh all other considerations. These are blessings which we should regard in our prayers with peculiar interest, and crave with incessant fervour. But no argument can be deduced hence for absolute indifference to temporal comforts. The superiority of one blessing does not suppose that another blessing, though far below it, deserves little or no regard. If, indeed, our temporal supplies be viewed in connexion with those which are spiritual, the former must appear comparatively small; just as time, with all its years, and life, with all its engagements, when compared with immortal duration, are utterly insignificant.

'It were highly desirable, that those who are fascinated and ensnared by this world,—who think of no state but the present,—who have no idea of greatness or happiness beyond that which is derived from gain, or honour, or display, or sensual pleasure, should reflect on this comparative nothingness of earthly gratifications; and thus check that ill-directed ardour which they feel for the perishing satisfactions of a few hasty years. With respect to the case before us, we may observe, that the value both of spiritual and of temporal blessings is to be estimated, at least, in part, by their adaptation to the ends for which they are bestowed.

'Temporal comforts are suited to a state of earthly existence. Were we utterly deprived of them, we should be unable to fill our respective stations in life, or to discharge the duties which we owe to God and man. Much also of happiness or misery, in the present world, arises from the proportion of earthly good which may be allotted to us; and, as no man can prefer misery, for its own sake, to happiness, so no man can prefer indigence, for its own sake, to wealth; or, in other words, what he conceives to be an evil, to what he conceives to be a good.

'The supply of our daily wants, according to the situation assigned to us by Divine Providence, is a blessing of unspeakable value; and, therefore, ought to be prayed for with seriousness, and be received with gratitude. To decry the value of so merciful a boon, when contemplated in this light, under the pretence of superior spirituality, would evince more of affectation than of genuine piety. Few persons, however, are liable to the charge of underrating the comforts of the present life. The principal danger lies in forgetting the gracious hand which bestows them, and in valuing them rather for the gratification they impart, than for the advantageous opportunity they afford, of glorifying him from whose parental goodness they are continually flowing.

'You will observe, that our text is the only portion of our Lord's prayer which relates, strictly speaking, to temporal things; consequently, we may suppose, that it includes much more than it expresses; and that it is a brief and comprehensive petition for all earthly good. By the term "bread," for example, we are to understand all food that is convenient for us: and, as food cannot be procured by the majority of mankind without labour, nor enjoyed by any class without health, we may conclude, without doing violence to the words, that, to pray for "our daily bread;" is, virtually, to ask for strength and health, and, in short, for every good thing that may be conducive to our present well-being.' pp. 197—200.

These extracts will sufficiently recommend the volume to our readers, as comprising a series of judicious and well-written discourses, which, as they aim no higher than usefulness, claim to be received with candour, and will, we doubt not, obtain for the Author the approbation he seeks.

Art. VI. *The Theory of Composition; with Examples in Latin Prose and Verse, freely translated into English.* By Robert Burnside, A.M. 12mo. pp. 227. Price 4s. 6d. London, 1824.

THIS useful little volume has escaped our observation, or it should have received an earlier notice. We have had so many treatises on composition, so little to the purpose, and sometimes so completely at variance with all sound theory on the subjects to which they referred, that a plain, intelligible, practical essay on thinking and writing is peculiarly acceptable. The work before us is the more so, inasmuch as it is perfectly unpretending; it has no cumbrous affectation of elaborate system, but gives the precept and example just in the way that a well-informed instructor would employ in addressing a pupil to whose intellectual faculties he might be desirous of giving an early and effective expansion. The following is a fair specimen.

'The person who is learning to compose, must use his own thoughts and language, from whatsoever variety of quarters the occasions for his thus thinking and expressing himself may have proceeded. But in doing this, there are one or two directions, which, whether they have or have not been mentioned before, I beg leave now to state, as indispensably necessary for him to follow, if he would write well. The first is, that the word or phrase employed should be adjusted to the sentiment; and that, if the former conveys the latter indistinctly, inadequately, or feebly, it should be changed for something not liable to the same objection. Whether that correspondence exists or not, he must determine, by comparing his language with his own conception and feeling. When the requisite change has been made, and

the passage still remains faulty, the blame attaches not to the word or words, but to the sentiment. Let that be altered for the better, and of course another change in the expression will be found necessary, that will give equal satisfaction. This is the proper mode of improving style. To reverse the proceeding, that is, to raise the language when the thought is low, is to be turgid, not sublime. In like manner, a weak idea may be encumbered, but will not become energetic, by means of a ponderous dress; and though cold matter may dazzle, it will not give the more heat on account of the flames in which the painter has enwrapped it.' pp. 53, 4.

The Latin theories, with the translations, are, we think, somewhat of an encumbrance to the book. They may be partially useful in the business of teaching, but they do not seem essentially connected with the former part. There is, moreover, one among them, which has evidently been written under the influence of strong prejudice and limited information. The 'Comparison between Napoleon Buonaparte and Alexander the Great,' appears, at least, to shew that the Writer had derived his materials respecting the former from some court newspaper, and that, concerning the second, he has very imperfectly studied Arrian.

'Without derogating in the least from the real merits of these two famous commanders, there are circumstances which tend not a little to diminish the admiration their military achievements have excited. The Persians, against whom Alexander fought, employed officers without skill, and armies without discipline. On the other hand, Napoleon was scarcely known as a general, before the flower of the allied troops, both in the north and south of Europe, were cut down by former French commanders; so that few were left for him to encounter, except raw recruits, corrupted by bribery, or disheartened by the late defeats. His battles were followed by a very different result, when he had to combat with the Russians in their own country, and with the English and their allies at Waterloo; and it is highly probable, that had the other been called to fight against the Romans, he would have experienced a similar reverse.' pp. 132, 3.

To say that the Persian armies were 'without discipline,' is not altogether correct. The Persian horseman was, and still is, individually formidable, and perfect master of his horse and arms. That the cavalry of Darius were not trained after the European fashion, is obvious; they had, however, a discipline of their own, which made them effective enough when ably commanded. They were the same description of troops that resisted with success the Roman arms in after times, and were probably superior to those who, at a still later period, were irresistible under the direction of Nadir Shah. The soldiery with which Memnon of Rhodes proposed to undertake the

invasion of Macedon, and actually achieved the preparatory conquest of Chios and Lesbos, must have been far from contemptible. As to the idle speculation respecting the reverses that Alexander might have sustained if he had been opposed by Roman armies, let it be remembered that, at this period, the latter were not the efficient troops that they subsequently became; and that even in the best days of Roman discipline, and in the decline of the Macedonian power, the battle of Pydna was long doubtful. In fact, a little good generalship displayed in the skilful employment of cavalry and light infantry, would, by enabling the phalanx to maintain its ground against the legion, have ascertained the defeat of Paulus Æmilius. The battles of Pydna and Fontenoy, be it observed *en passant*, were, after having been apparently gained, lost from the same cause: the phalanx could not, from the nature of its weapons, the column did not, from the stupidity of its general, deploy; and the same loose system of attack, *mutatis mutandis*, was, in either case, successfully employed in solution of the overbearing density of the unmanœuvring mass.

Be all this, however, as it may, the observations on Napoleon are clearly and most singularly at variance with facts; and it is especially unfortunate that, with the exception of his last campaign but one, they refer to the most extraordinary series of victories that stands on record in military history. When he took the command of the army of Italy, he found it in a state of destitution almost amounting to disorganization, and opposed to troops superior, probably in quality, certainly in appointments, as well as exceeding, in at least a double proportion, the numbers of the republican soldiers. Yet, under these disadvantages, he drove before him army after army, while fortresses and entrenchments were as ineffectual as mountains and rivers to arrest his career. If, by the 'very 'different result' of the 'battles' fought 'with the Russians in 'their own country,' it be meant that, in the respective engagements, the latter were victorious, we should have been glad to know the authorities on which the Author rested his opinion. That the weather and the casualties of the Beresina, were fatal to the French army, we were well aware; but we had supposed it to be an admitted point, that, in all the great battles—Smolensko, Valontina, Borodino, Malo-Jaraslaveta,—the invaders were victorious.

Art VII. 1. *A Visit to the Rectory of Passy;* with Sketches of Character and Scenery. 8vo. pp. 228. Price 7s. London. 1826.

2. *Miriam; or the Power of Truth.* A Jewish Tale. 8vo. pp. 384. Price 10s. 6d. London. 1826.

THESE volumes belong to that anomalous class of compositions, which professes to mingle the interest of romance with religious instruction, and to make the sublime realities of Christian faith palatable to the nauseating taste of the world, by a judicious mixture of agreeable fiction. We cannot say that we acquiesce very cordially either in the necessity for this accommodation, or in its propriety; but, as the supply continues, we presume that the market is still open, and the traffic tolerably brisk. We have expressed our opinion as to the expediency of these things, and nothing now remains but, as they fall in our way—and most assuredly we do not go out of our way to seek them—we give our brief opinion as to their merits.

The two volumes before us are of an average quality, with this difference; that the first is the better and more equably written, while the second is the more interesting, combining with more conspicuous faults, more effective execution. The 'Visit 'to the Rectory' describes the renewal, after a considerable interval, of a college friendship; and this meagre outline is filled up with sketches of scenery and character, occasional narratives, and connected dialogue. The following account of a singular sort of poacher, may be taken as a fair sample of the composition.

'I asked—"Has he never been punished for these practices?"

'"Repeatedly," answered the rector, "but to no purpose. He has been sent to the house of correction, and there he made himself so useful that the keeper regretted the termination of his confinement, whilst the parish murmured at the expense of maintaining his family. He was once brought before a bench of magistrates at the Quarter Sessions, having been taken that morning with game in his possession; he reminded one of them, that he had been very angry with the landlord on a former occasion for having omitted to provide game for their dinner when he could not expect it to be there legally, and then proved that if he had not been interrupted, what he had been deprived of would have been served up at their worships' table. I could relate similar instances, but it forms an honourable part of his character, that he has never been known to indulge any revengeful feeling towards those who have interfered with him in these pursuits. He has often become acquainted with plans of intended mischief, and to those likely to be affected by them, he has uniformly imparted information sufficient to preserve them from injury. I must also add, that I have found him very grateful for trifling services."

'"This," I observed, "is not the character of a common poacher."

'"It may probably be traced to his having always pursued his course solitarily. Had he joined himself to others of the same calling, he would probably have afforded an example of the corruption derived from evil communications. I have often endeavoured to convince him of the duty of obeying the laws of our country, and the consequences of a life spent in disobedience to them, but with no success. He maintains that the fowls of the air and the wild beasts of the field are freely given to all who can catch them, and that no man has a right to deprive another of his natural inheritance. He has appealed to me, whether, in consequence of these pursuits, he has been a bad husband or a careless father, and I could not assert that he had. His family have been brought up decently. He is addicted to no vice. He has never suffered his boys to accompany him in his pursuits, but has placed them all in services as soon as they were fit for labour, and they have turned out well."' pp. 219, 20.

The Author of the other volume shall be allowed to 'insinuate' her own 'plot.'

'The tale of "Miriam," now offered to the public, is founded on an anecdote, said to be a well-attested fact, which the Author met with some months ago in the "Cottage Magazine," where the narrative is briefly detailed with great simplicity and elegance; of an American Jew, converted to Christianity by the death of his only child, a beautiful girl, whom he had reared with no common care and affection. She embraced the Christian faith unknown to her father; until, with her dying lips, she confessed to him her apostacy from Judaism, giving him at the same time a Testament, with a solemn injunction to believe in "Jesus of Nazareth." This anecdote appeared to the Author a good outline for a more elaborate work, as furnishing ample subject for imagination, and considerable ground for instructive information.'

We cannot say that we think the controversial portions of the volume particularly well managed, nor are some points of the fiction very happily conceived; but, altogether, there is much interest in the story, and the latter portion of the volume is written with much greater force than the earlier and larger part. The dying scene, in which Miriam urges her father to examine the evidences of Christianity, and puts the New Testament into his hand, is strongly portrayed.

Art. VIII. *Sketches in Biography*; designed to shew the Influence of Literature on Character and Happiness. By John Clayton, Esq. 12mo. pp. 415. Price 7s. 6d. Edinburgh. 1825.

THIS is, on the whole, an interesting publication; but we are rather at a loss to trace the necessary connexion between its ostensible principle and the mode of its execution. The influence of Literature on character and happiness, in the

instance of any given individual, can be but very imperfectly traced in the course of twenty pages, the average length of the respective biographies in the volume before us. For such a work to be eminently successful, it would require, either that the lives selected should be remarkable for novelty of circumstance, or that the development of character should be effected with much skill and originality. When a volume of some expense presents to us a list of no more than twenty specimens of biography, we naturally expect that there shall be some counterbalancing excellence to compensate for the deficiency of variety. We cannot say that in this respect our expectations have been altogether gratified. The lives are of eminent men, it is true; but, in their abridged form, they contain little more than we should find in a dictionary on an extended scale; and half the number, expanded to more adequate dimensions, would have afforded a much better opportunity for interesting anecdote and illustrative discussion. Ariosto, Metastasio, Fenelon, Massillon, Marmontel, Buffon, Linnæus, Malesherbes, Gellert, Zimmerman, Evelyn, Jeremy Taylor, Locke, Newton, Beattie, Cowper, Elizabeth Carter, Sir William Jones, Horne, Eustace,—form a collection of names and characters well adapted for attractive exhibition; and so far as the Author's plan admitted, he has not failed in his endeavours to display them to advantage. We have observed, in an instance or two, statements at variance with our recollections of the facts to whichthey refer. For instance, it is stated, that

'The injudicious concessions of Necker had permitted the general assembly of nobles, clergy, and what was called the third class, to be so organized that the power was thrown into the hands of the lowest order, and they soon shewed a determination to destroy all the existing institutions of the monarchy.'

Is Mr. Clayton ignorant of the facts, that the *Tiers Etat*, which he terms, either invidiously or injudiciously, the 'lowest 'order,' contained a large proportion of the ablest and most respectable men in France; and that the 'determination,' as he broadly states it, 'to destroy all the existing institutions of 'the monarchy,' was urged with the greatest zeal by some of those very nobles whose interest it was to preserve them? But why are the 'concessions' which first gave to the Third Estate a double representation, and ultimately allowed the change of the States-general into the Constituent Assembly, to be charged upon Necker? He came after a series of ministers whose measures had left him no option; and every decided step that he took, was either previously pledged or forced from him by agencies that he was unable to control. In fact, the cardinal

error of Necker lay in the inordinate vanity which led him to take office in times of national convulsion. He reckoned on his popularity as a permanent engine of government, and when that failed him, he was left without resource. The Archbishop of Sens, who preceded him in the administration, had promised the States-General, and, by openly inviting the expression of public opinion, had made the double representation of the *Tiers Etat* a 'concession' as inevitable as it was just. We suspect that Necker had as little inclination to the intervention of the States as any of his coadjutors. But even if he had possessed energy and audacity enough to oppose the redemption of the pledge, his feverish anxiety to stand well in the public favour would have withheld him from the attempt.

'Three advocates, Tronchet, Deséze, and another, had been previously nominated to defend the unfortunate monarch, (Louis XVI.) but the third having declined to act, the generous voluntary offer of Malesherbes was accepted.'

This is negligently stated. Tronchet and Target were appointed to conduct the defence of Louis. The latter refused, and Malesherbes took his place; but, finding that the task was still too heavy for their joint exertions, the king's counsel were permitted to call in the assistance of Deséze.

There is in Mr. Clayton's preface, a recommendation of so much importance, and in which our own experience enables us so cordially to join, that we shall insert it here.

'In the course of my travels, I have seen many a promising and fine young man gradually led to dissipation, gambling, and ruin, merely by the want of means to make a solitary evening pass pleasantly. I earnestly advise every youth who quits that abode of purity, peace, and delight, his paternal home, to acquire a taste for reading and writing. At every place where he may reside long, either in England or on the Continent, let him study to make his apartments as attractive and comfortable as possible, for he will find a little extraordinary expense, so bestowed at the beginning, to be good economy in the end: let him read the best books in the language of the place in which he lives; and, above all, let him never retire to rest without writing at least a page of original comments on what he has seen, read, and heard in the day. This habit will teach him to observe and discriminate, for a man ceases to read with a desultory and wandering mind, which is utter waste of time, when he knows that an account of all the information which he has gained must be written at night.'

As to Diary-keeping, we can only say—*c'est selon*; but to the suggestion relating to the even minute accumulation of comforts and attractions in our own peculiar apartment, we give our earnest inforcement. It will be found a resource in the hour of

ennui, a shelter in the season of vexation, and indirectly, at least, a barrier against those injurious connexions which usually originate in the absence of home-attraction and of agreeable occupation always at hand.

Art. IX. *Twentieth Report of the Directors of the African Institution*, read at the Annual General Meeting held on the 10th day of May, 1826. With an Appendix. 8vo., pp. 232. Price 3s. 6d. London, 1826.

WE fear that, in a general way, reports of public societies stand a very bad chance of attracting attention and gaining perusal, except within the circle of their patrons and subscribers. As Reviewers, we can scarcely be expected to notice such publications: and yet, sometimes they deserve notice far more than a large proportion of the not less fugitive and ephemeral works which come before us. The Transactions of the African Institution are, indeed, documents of permanent interest. On this ground, we have before adverted to them; and we feel justified in strongly recommending the purchase and perusal of the present Report as containing information of which every friend of humanity ought to be in possession.

The existence of such a society as this, is a redeeming feature in our national character, stained as it is with the foul policy of our West India colonial system. But for the watchful labours of its Directors, there is good reason to believe that the abolition of the Slave Trade by the British Government, would ere now have been rendered completely nugatory, and the law which makes it piracy, would have become a dead letter. The vigilance of the public has seemed to be lulled to sleep, and the attention of Administration would scarcely have been kept alive to the obscure transactions in the Indian and African seas, had it not been for the diligent exertions of this Society. In Mr. Canning, indeed, the cause over which the Institution watches, has a sincere and powerful friend; and, fettered as he may be as a minister, there seems no reason to doubt that all his feelings as a man, warmly concur in the object which its directors and supporters have at heart. The conferences on the Slave Trade, *which were adjourned from Verona to London*, have not, we are told, been hitherto renewed. 'Instead, therefore, of any general measure embracing the community of nations, every advance which has been obtained, is the result of the particular legislation of individual states, conceded, in almost every instance, to the unwearied intercession of the British Government.' The Netherlands, Spain, France, and every civilized

kingdom, with the exception of Portugal and the Brazils, have put the Slave Trade without the protection of the law; and there is now a fair prospect, that the pending treaties with the courts of Rio and Lisbon, will secure the formal abolition of the trade by those States. Yet, the Slave Trade, though declared illegal, has *increased*, owing to the inefficiency of the laws, and, it is to be feared, the connivance, or at least criminal supineness of the French, Spanish, Portuguese, and Brazilian authorities. 'It is disheartening,' observe the Directors of the African Institution,

'that we should have ourselves to keep up the police-establishment of the world for the suppression of the Slave Trade, when the immediate effects of all our efforts under the present law seem to be, only to drive it into other channels, and oblige it to adopt circuitous and fraudulent designations. The Spaniards and Portuguese do not affect, themselves, to be at the pains of taking a single naval precaution to secure the observance of their laws. The French squadron has, sometimes, been absent altogether, and always very insufficient; and the Senegal acquittals are not likely to remove the alleged reluctance of their cruisers.'

Still, the abolition of the Trade, though as yet in a great measure only nominal, is a real advance in the cause of humanity. 'When right principles are once acknowledged,' it is remarked, 'the corrupt practice of the world may fight against them 'for a time, but must at last fall in with and conform to the 'universal opinion of all that is respectable among mankind.' Happily, the honour of England is now pledged to obtain the enforcement of existing treaties, and her commercial interests also are on the side of humanity.

'Fabricated log-books, double sets of papers, and assortments of flags of every nation, are now become such essential parts of the system, that some severe penalties must be agreed upon, among states, against forgeries of this description, by which the pirate and the slave-captain abuse the honour of every independent nation whose name they desecrate as much as they disdain all sympathy and relationship with the common interests of the human race.'

But who are the buyers? Were there no market, no demand, the supply, and the trade which furnishes it, might be expected to cease of themselves. Our own Colonies, it is to be hoped, have no indirect means of importation. The American trade is stated to be seemingly 'almost entirely extinct.' The States of Spanish America who were the most interested in the traffic, have shewn an eagerness to disown and prohibit it.

'One of the first acts of the Constituent Assembly of Guatimala, was the abolition of slavery; and by the thirteenth article of their con-

stitution, "every man in the Republic is free; and no one who takes refuge under its laws can be a slave; nor shall any one be accounted a citizen who carries on the Slave Trade." One hundred slaves from the Honduras escaped thither on hearing of this law; and though demanded back by our superintendent, were, on the same principles by which the slaves of the Perle were brought up recently from Cornwall by habeas corpus, and liberated, allowed the shelter of the law which had proclaimed them free.'

The case alluded to must have been made generally known to our readers through the medium of the public journals; but the details have not, perhaps, been so extensively circulated; and as a specimen of the Slave Trade as it *now exists*, the fact, in all its circumstances, deserves to be placed distinctly before the attention of our readers.

'About the 9th of December last, a French vessel, called the Perle, belonging to St. Maloes, under the command of one Julien Legue, arrived at the port of St. Ives, in Cornwall, on her return from St. John's River, on the coast of Africa, with a crew, consisting only of twelve men; the captain, supercargo, and eight others, having, according to the representations of Legue, died in the course of the voyage.

'The vessel was boarded, and subsequently seized, by Lieut. Rye, of the Coast-Guard service. She was found well fitted out with all the ordinary furniture of a slave-trader, and the hold adapted in the usual way to the reception of slaves. Among her other stores, there were found, manacles and shackles in great abundance; a long chain, to confine the unfortunate creatures in gangs; with all the usual implements of Negro torture. Among other things, were casks of palm-oil, used for the purpose of giving the black skin an artificial gloss, which, when natural, is indicative of health and strength.

'Five poor creatures were found on board, whom circumstances too clearly proved to have constituted a part of the wretched cargo. One of them was a young boy.

'These poor creatures were confined in the main hold, having only sails to lie upon, and a few pieces of coarse canvas to protect their bodies from the inclemency of the weather. Their brutal owners represented them, of course, as part of their crew; but, as they understood neither French nor English, nor any other European language, and appeared, besides, to be entirely ignorant even of the most common nautical proceedings, it does not require other evidence to shew the falsity of this representation. But they appeared to be too well acquainted with all the uses of the slave tackle on board, and too much habituated to the horrible treatment to which so many of their fellow-countrymen are subjected, for any doubts to remain of the character in which they were confined on board this vessel. An affidavit was made of the fact, that, while the crew regaled on boiled beef and fish, these poor Negroes were treated with the pot-liquor and entrails—food so nauseous, that even their hungry stomachs rejected it with disgust.

'Immediately on the ship's arrival, Mr. Hingstone, a gentleman of distinguished humanity at St. Ives, and who has on this occasion exhibited no less firmness than humanity, wrote to Mr. Wilberforce, mentioning some of the facts above stated. Mr. Wilberforce instructed Mr. George Stephen, his solicitor, to take the necessary proceedings for restoring the poor slaves to freedom; and an application was immediately made to the Lord Chief Justice of the Common Pleas, who did not hesitate for a moment to grant a *Habeas Corpus*, even on the necessarily vague information then obtained, and exhibited much humane anxiety for the enlargement and comfortable disposition of the unfortunate Negroes. The writ was immediately despatched and served; and the slaves, of course, brought on shore; but, in consequence of the illness of one of the party, occasioned by the severity of the weather, a considerable time elapsed before they could be brought to London, which they did not reach till the middle of February; when they were taken before Lord Chief Justice Best, in order to their being discharged. But here some difficulty arose, from their not being able to speak any European language, and no person in this country being to be found who could act as an interpreter. However, by means of signs and gestures, sufficient information was obtained from them to satisfy the Lord Chief Justice that they ought to be discharged.

'On his Lordship's demanding the return of the writ, it was handed in by Mr. Welstead, a solicitor, without any endorsed return: his instructions being, he said, imperfect, he wished to avoid committing himself in the absence of the agent of the captain; but stated, that these Africans were, owing to the sickness of the European crew, hired to navigate the vessel, and that at the end of the voyage they should be sent back, or left where they pleased.

'The Lord Chief Justice insisted on the return being made in due form, and observed that the case stood thus: An application by affidavit had been made before him, that certain Negro slaves were within his Majesty's jurisdiction of the land of England, and were in course of conveyance to be unlawfully sold as such; he had therefore issued the King's writ for the captain to shew cause why he detained these persons. Neither the captain nor an instructed agent appeared, but the poor Africans did; and, being there, he must deal with them as the law warranted, and that law said, no man could remain a slave one moment after he touched the soil of England. He must inquire who these poor men were, and how they came here; and observed, that it was nonsense to talk of poor fellows like these being hired as navigators, who neither spoke nor understood the language of the crew; that there could be no moral doubt of their having been slaves; and the people of the ship were doubtless cautious how they attempted to set up a claim on them as servants, knowing well, that, upon proof of slave-dealing, they would come within the penal operation of the slave piracy laws.

'The Negroes were finally discharged; and it was arranged that Mr. George Stephen should give an undertaking for their safety, till his Majesty's Government should dispose of them.

'It appears, from such information as has been collected from them, that the vessel was homeward bound from St. John's River, where she had taken in a cargo of 244 slaves, of whom seventy were women, and about thirty or forty children; that all these, except the five now in London, and two boys (who subsequently died and were thrown overboard during the voyage), were trans-shipped at sea, into a consort of the Perle, who sailed with her.

'In consequence of the arrangement made before Lord Chief Justice Best, for the care of these Africans, they were placed in the workhouse at Hampstead, where they were well taken care of, and at a comparatively small expense. Whilst there, they were attacked by measles, and suffered otherwise most severely from ill health; two of them died; and it was not found possible to remove the others till the beginning of June, when an order was obtained from Government for them to be received on board his Majesty's ship North Star, then under orders for Sierra Leone, to which place they are now on their passage.' pp. 174—177.

To return to the inquiry relative to the buyers of men. The chief markets for this contraband traffic in flesh and blood appear to be the Havannah and Brazil. The number of slaves imported into Rio de Janeiro in 1824, was 26,712; in 1825, 25,769; but the numbers embarked were 29,211 and 27,675; 4400 having, in the two years, died on the passage. The number imported into Bahia in 1824, deducting those which were re-exported to Rio, and are included in the above account, was 2609; deaths, 60 out of 3187. In the first half of the following year, the number imported was 1505, being in the same proportion. The returns do not give a single death on the passage; but there can be no doubt, the Directors remark, that this part of the list is falsified, lest the real mortality should attract attention to the excessive tonnage. Instances are cited, in which this fraud has been detected. The number of slaves imported into Maranham during those years, has not been ascertained. In 1822, it amounted to 2648, besides 165 who had died on their passage; and, as the imports of both Rio and Bahia have increased since then, there is reason to conclude that those of Maranham have not diminished. Thus, the total number annually imported into Brazil appears to be, on an average, considerably above 30,000; and the deaths on the number embarked cannot be taken at less than from 2500 to 3000 more: probably, ten per cent. would not be too high an estimate. The number of slaves landed in different parts of the island of Cuba in the course of the year 1824, is calculated at upwards of 16,000, in forty-four vessels, French and Spanish. The authorities of that colony take no notice of these arrivals, and their interested and criminal negligence is seconded by the connivance of the Naval Department, and by

the apathy of the Spanish Government. A list is given of five French vessels which arrived at the Port of Havannah with nearly 1500 negroes, in the first six months of 1825. With regard to the French slave-trade, which has now extended to Cuba, it appears that their traders swarm on the coast of Africa; and 80 ships, averaging about 130 tons, belonging to Nantz alone, are engaged in this accursed traffic, by which they are said to have cleared 90 millions of francs *since the Restoration*. In fact, while the Spaniards and the Portuguese carry their profligacy as far as ever, the French have become the slave-carriers of the Antilles.

'The Baron de Stael's sketch of Nantz leaves nothing to be added. "The bare-faced impudence with which the Slave Trade is carried on, exceeds every thing that I could have imagined from what I have read or heard on the subject. Slave-dealing is the common topic at the Exchange and in the commercial clubs. They don't take even the trouble of concealing their human cargoes under the names of mules, bales, or logs. Insurance, which was at thirty-three shillings last year, is now as low as twenty-five shillings, and in great demand on the part of the assurers. The names of those engaged in the trade are a mystery to nobody. In order to secure an interest in their favour, the slave-dealers oblige most of the tradesmen whom they employ—such as sail-makers, ship-chandlers, &c.—to take shares (generally of 1000 francs each) for part of their dues. The principal ship-builders, though fully aware of the destination of their vessels, don't appear to have any direct interest in the trade. In fact, it would be useless to bind them by any other tie to the continuation of the trade; for the very form of the vessels which they build, makes them accomplices de facto. These vessels, principally schooners and brigs of small dimensions, remarkably well built for sailing, could not be used with advantage for any lawful trade. Their number, according to the most moderate calculation, exceeds eighty, of the average tonnage of 130. When they have any reason to suspect that one of their vessels, on her return to Nantz, will be subjected to a severe examination, letters are sent out to all the pilots on the coast, to warn her off, and send her to Antwerp. I walked down the quay, and had my attention pointed by a friend to several objects which, not being a sailor myself, might have escaped my notice. Great number of water-casks, the size and object of which could not be mistaken by a person who has any practice in that matter, were lying on the quay, ready for embarkation. Four vessels, of the best possible cut for sailing, were in the docks nearly finished. I went on board one of them, which had been sold on the same morning, and was to be launched in a few days. The dimensions of the hatches clearly indicated her destination at the first sight; but this is not all: the platform, two and a half feet from the deck, was already fitted up for the reception of slaves. Seven other vessels, most evidently slave ships—schooners, brigs, and a lugger—were afloat on the river: one was a new ship, not yet named; three had their names struck out, which

they generally do after every voyage; the three others were the Pauline, the Constante of Nantz, and Britonne, 106 tons. I went on board this last, which was for sale. An iron kitchen, of a size sufficient for a man-of-war, was fastened on the deck, as if to leave no doubt of this being a slave ship. She had made one successful voyage; and, though the platform had been removed, the horrid smell of the human victims could not be mistaken. The sailor who was on board as a guard seemed to suspect our intentions; and as I observed that he understood English, I thought the best way would be to ask him plainly how many slaves his schooner would hold. Upon this he hesitated, and answered, that he knew nothing about it. 'Well,' said my friend, 'how many? 250, do you think?' 'Rather more,' was his reply. But this is not all: I wanted something more positive, and I begged of my companion to get some iron shackles for me, which I could take to Paris as a *corpus delicti*. He said that nothing could be more easy, and walked into the first blacksmith's shop on the quay, only requesting that I should remain at a certain distance, in order not to excite suspicion. The blacksmith first hesitated: but when my friend told him that he wanted the irons for some refractory sailors on board an American vessel, he was shewn to a loft, where shackles, handcuffs, and thumb-screws were heaped by hundreds, and bought me the horrid samples that I wanted."

'Well might Mr. Canning write to our ambassador at Paris, "Scarcely an arrival takes place from Africa, without bringing with it accounts that Slave Trade undertakings, covered by the flag, and carried on by the subjects of France, are in activity from north to south, and from west to east, throughout the whole coast of that vast peninsula; and in the African Islands, the West Indies, and elsewhere, French subjects are continually heard of as fitting out vessels for the Slave Trade. In the very ports of France herself, these undertakings form the entire and almost public concern of companies of her merchants. One of these ports, that of Nantz, seems to be entirely devoted to it; and is thus pointed out to the marked attention of the French Government. Your Excellency, and your predecessor, have repeatedly given to the French Minister the particulars of these equipments, from their earliest state to the time at which they leave that port for their ultimate destination; but still these proceedings go forward with unabated vigour, and, as it appears, with perfect impunity. The French laws on this subject are neither efficient in themselves, even in the heart of her dominions; nor can it be believed that they are acted upon with integrity. You will submit these statements to the Government of France: and you will express a hope, that his Most Christian Majesty will not longer permit, on the part of his subjects, a traffic which has been abandoned as disgraceful by every other power of the civilized world:" ' pp. 67—71.

Surinam appears to be the principal mart for slaves from Bissao, Cacheo, and the Cape de Verd Islands. The latter colony is represented to be 'wholly devoted to the Slave Trade, 'from the Portuguese governor down to the free Black settlers,

'several of whom have established a regular correspondence 'with the principal houses at the Havannah.' Cayenne is also a slave-mart, and Martinique another; besides which, there is the Isle of Bourbon, and, by means of smuggling, the Mauritius itself. Altogether, the lowest computation will give between sixty and seventy thousand human beings annually torn from Africa, and, in violation of every principle of law, humanity, and religion, treated as the vilest felons,—being either murdered in the passage, or consigned to the most galling and oppressive slavery. At Mozambique, the commandant at the Portuguese Factory *having provoked wars among the natives for the express purpose of cheapening slaves*, the price, in goods, was only about *half a dollar each*. The usual price on the eastern coast of Africa, is between two and three Spanish dollars. On the western coast, the price is much higher. Kussoo children are spoken of as very cheap at 20 dollars; and by some of the intercepted accounts of the French purchases, it appears, that they gave 26 or 27 dollars for children, and about 79 (nearly £18) for men.

Such is the system by which, it was long contended, our own West India Colonies could alone be maintained. By this infernal trade, they have been stocked, and the slavery which still exists there, is its permanent result. The fruit answers to the tree that bore it. They are two homogeneous and corresponding parts of the same system. Nantz now, is only what Liverpool was; and our West India islands still trade in men, with this restriction merely, that they can only *grow* slaves, and must not import them;—that they are confined to an internal trade, and can only buy and sell the slave population of the soil, instead of buying in Africa. To speak of the slave-trade as abolished even in our own colonies, is inaccurate. What difference does it make in the principle, whether a Kussoo child is kidnapped and sold to a French trader, who buys to sell again, or a negro child born in Jamaica is put up to auction and bought by a British planter? The horrors of the middle passage are indeed saved by the abolition of the import trade; and could the commerce be totally destroyed, Africa would obtain a deliverance from the curse which has so long consigned her to barbarism. But the sale of men, the home traffic in flesh, is still unchecked; and it is attended with this aggravation, that *white* blood, in numberless instances, is mingled with that of the African in the marketable article called a negro. We call this an aggravation, not because the colour of the African lessens the injustice and wickedness of treating him as an animal, but because the moral debasement, the dereliction of principle in the mind of the slave-trader, must be

greater in the case of bargaining away the fruits of a licentious intercourse between his own caste and the slaves and victims of that profligacy.

But Dr. Chalmers thinks that the West India planters have been unjustly stigmatised, intemperately calumniated. Many humane and accomplished individuals belong to that much injured body. The latter assertion, we by no means wish to deny; but we are entitled to ask—If they really wish the public to distinguish between Slavery and the Slave-trade, between the innocent inheritor of a slave-plantation, and the ruthless miscreants who still carry on a piratical commerce,—why are not these humane and accomplished individuals found foremost among the friends and supporters of the African Institution,—which has for its sole object, to redress the wrongs of Africa, and to obtain the extinction of the trade in slaves? Is it not, that they would feel themselves thereby involved in conscious inconsistency? Thus, perceiving the principle of colonial slavery and that of the slave trade to be the same, they are held back from opposing enormities which they abhor; disqualified, if not by their private character, yet by their political condition, from taking any part in the noblest exertions of philanthropy. Why, what a curse do these colonial estates entail even to the third and fourth generations of their involuntary possessors, when the mere circumstance of owning and possessing slaves, incapacitates the most humane and accomplished of the class for coming forward in such a cause. Surely, there is a moral emancipation which they too stand in need of, to enable them to exercise all the prerogatives of British citizens, all the functions of Christian men.

That no portion of British capital is still engaged in the trade itself, is, we fear, more than can be safely affirmed. We have understood that very intimate mercantile relations subsist between our West India merchants and the island of Cuba,—that sink of the Antilles, that Pandemonium of the Western hemisphere, in which the very dregs of the colonial system of Spain seem to have collected and settled. We should rejoice to believe that French and Spanish capitalists are alone implicated in the nefarious commerce of which the Havannah is still the emporium.

However this may be, so long as slavery exists, there is too much reason to fear that the trade in men will never be totally extinguished. The market must be destroyed, and then, and we are afraid not till then, the supply will cease to be furnished by unprincipled men at the instigation of the Moloch, avarice. Still, we would neither underrate nor discourage the attempts made to check and lessen the supply, and to render

the traffic as unprofitable and hazardous as possible; for every thing that tends to raise the price of the slave, has an indirect influence in meliorating his condition, by making him more valuable to his owner. In this point of view, the present Report holds out encouraging prospects; and the exploratory researches of our adventurous travellers in the interior of Africa, promise to lead eventually to the most beneficial results.'

'While the Deserts and the savage character of the Moors,' it is remarked, 'warn strangers from the North; whilst equally barbarous and comparatively unknown nations close up the East; and the approach from the South is hitherto unexplored; it has been justly observed, that there is no doubt that the more advanced tribes of Africa must bend their relations towards the West. The period seems rapidly arriving, when the difficulties of communication, once imagined insurmountable, will have passed away. The want of a leading power amongst the petty native tribes into which the country round Sierra Leone is broken, is the most serious obstacle in that direction; but as our reputation extends, and the experience of a beneficial commerce with us is strengthened, the common interest of all parties will unite them (as in the case of the Alimany) in keeping the means of intercourse uninterrupted. The habits and the arts of Europe must make their way, when they are brought from a milder school than that of the Guinea trader. It is Sierra Leone that the natives can reach most easily; and if they catch but a few European feelings, and learn but a few of such wants as regular industry of their own can alone enable them to supply, the victory of civilization will be won.

'But first the Slave Trade must be put down. Nothing else can remove from Europe the infamy of that established fact, in which all the travelling merchants who come to Sierra Leone are agreed, that the facility of travelling is regulated by the distance from the coast.'

After adverting to the recent cession made by the Sherbro Bulloms to the Crown of Great Britain, of territory extending over 100 miles of sea-coast, the Directors add;

'General Turner, in his despatch of last October, contemplated the result of these cessions with the greatest satisfaction. "As regards the Slave Trade, the district now ceded to us has for many years been the theatre of the most active operations in this, or perhaps any other, part of Africa; and the best information which I can collect, warrants my rating the number annually exported at not less than 15,000; all of whom will in future be employed in cultivating the soil, preparing and collecting articles of export, and improving their own condition. Nor will the kings or headmen of these or the surrounding nations, have, in future, any interest in carrying on those cruel and desolating wars which depopulated whole districts. The other parties engaged in the war, and who are an inland people, I sent messengers to, to desire that they would no longer carry on the war, as I had taken the country under my protection. They expressed their willingness

to peace, and some of the principal men among them came down, and begged to be taken under my protection, which was done. I could not remain long enough in the Sherbro to receive the more distant ones; but I make no doubt I shall be able to bring about a general peace throughout these countries, and cause the kings and chiefs to turn their attention to more humane and profitable pursuits." But the month following, the prospect widened further. "I have received," he writes, "from chiefs to the northward of this colony, an offer to give us the sovereignty of their country, and to abolish for ever the Slave Trade; receiving, in return, our protection, and the benefit of a free trade with us; inviting me to go and take possession of their country, which embraces the two rivers Pongas and Nunez, so celebrated for their slaving transactions, and running through the most fertile districts in this part of Africa. Our name and influence are spreading with incredible rapidity throughout this part of Africa; and I have little doubt but I shall have the honour, ere long, to announce the total abolition of the Slave Trade for 1000 miles round me, and a tenfold increase to the trade of this colony."

'The Directors earnestly hope, that his Majesty's Ministers have determined, if not to accept these offered cessions of territory, yet to turn them to such an account that they may be rendered available for the entire suppression of the Slave Trade in those districts. It is, at least, a subject of great satisfaction, that the native sovereigns have thus manifested a sense of the miseries which this inhuman traffic entails on their unhappy country, sufficient to justify Mr. Canning's last appeal to the Government of France; "whether they can still prolong it, after even this miserable pretext of the traditional popularity of the Slave Trade among the native chiefs, is formally disproved." pp. 88—90.

We beg again strongly to recommend the whole Report and the Appendix to the attention of our readers.

Art. X. 1. *A Critique on the Seventeenth Article of the Church of England, demonstrating its Anti-Calvinistic Sense;* to which are added, Observations on the Abstract Calvinistic Doctrine of Decrees, and the natural Effect which its Adoption must have on the Temper and Conduct of the Professor. By the Rev. James Rouquet, A.B. Vicar of Westharptree, in the County of Somerset. Inscribed, by Permission, to the Right Rev. the Lord Bishop of Bath and Wells. 8vo. pp. 26. Bristol, 1826.

2. *Considerations on the Subject of Calvinism; and a short Treatise on Regeneration;* designed for the Use of such as feel interested in the Enquiry, whether Calvinism be or be not the Doctrine of the Bible and of the Church of England. By William Bruce Knight, A. M., Chancellor of Llandaff Cathedral, and Examining Chaplain to the Lord Bishop of Llandaff. Small 8vo. pp. 160. London, 1822.

MR. Rouquet is a much cleverer man than the Bishop of Winchester, for, within the compass of six and twenty

pages, he has contrived to give as good a 'refutation of Calvi-'nism,' as his Lordship has been able to effect by means of a heavy octavo volume. The Vicar of Westharptree has discovered that the whole question lies in a nut-shell. Calvinism, he assures us, is utterly and expressly condemned in the seventeenth article of the Church of England, as 'a dangerous down-'fal, whereby the devil doth thrust many into desperation and 'unclean living.' For, though the Article does not speak of Calvinism by name, but says, that 'for curious and carnal per-'sons lacking the Spirit of Christ, to have continually before 'their eyes the sentence of God's predestination, is a most dan-'gerous downfal;' yet, as all Calvinists are manifestly curious and carnal persons, and all such persons Calvinists, and as moreover, all such curious and carnal Calvinists have continually before their eyes that sentence, it is quite plain, that Calvinism is the same thing; *ergo*, all Calvinists are under the influence of the devil.

'What Calvin's doctrines were,' says Mr. Rouquet, 'it is, 'perhaps, not needful to state: they are well known.' They are certainly not known to Mr. Rouquet; at least, we are bound in charity to hope they are not. His reading on this subject does not seem to have gone far beyond Bishop Tomline and Winchester. He cites from the latter writer, his infamous misrepresentation of the Calvinistic doctrine of Predestination, for proof of which he had the temerity to refer to the third book of the Institutes, ch. 24, sect. 14. We do not think that Mr. Rouquet ever read a page of Calvin in his life, and he has, therefore, we may presume, unknowingly assisted in propagating one of the grossest falsehoods that ever proceeded from the pen of an unprincipled party writer. We have not Winchester's book at hand, but the passage, as cited by Mr. Rouquet, is as follows:—

'"Calvin's doctrine of Predestination is resolved (as may be established by sundry quotations) *into the sole will of the Deity, both as to the elect, and as to the reprobate;*—as to the first, he asserts *the decrees of God to be absolute, without any respect to faith in Christ, or a good life;*—as to the reprobate, they, by the *same absolute decree, are predestinated and determined to sin, and to damnation. Calv. Inst. Lib. iii. Chap.* 24. *Sect.* 14. How he keeps clear of making *God the author of sin*, it behoves his followers to explain." (*Winchester, p.* 17.)'

A few sentences from the paragraph referred to, will place in its true light this flagrant misrepresentation. We need scarcely premise to our readers, that we by no means stand pledged to approve or to defend all that the paragraph contains. From some of Calvin's statements we strongly dissent. At the same

time, where his expressions are the least defensible, we believe him to have been *less Calvinistic* than many of the Reformers, or than the heads of the Church of England at the beginning of the seventeenth century. 'That the reprobate obey not the word 'of God when made known to them, is justly imputed to the 'wickedness and depravity of their hearts; provided it be at 'the same time stated, that they are abandoned to this depra-'vity, because they have been raised up by a just but inscrut-'able judgement of God to display his glory in their condem-'nation. So, when it is related of the sons of Eli, that they lis-'tened not to his salutary admonitions, "because the Lord '"would slay them;" (1 Sam. ii. 25); it is not denied, that 'their obstinacy proceeded from their own wickedness, but it 'is plainly implied, that though the Lord was able to soften 'their hearts, yet, they were left in their obstinacy, because his 'immutable decree had predestinated them to destruction.' *

This chapter forms, perhaps, the most exceptionable part of the whole work, and few modern Calvinists (except those of Mr. Vaughan's and Dr. Hawker's school, whom Calvin would have disowned with abhorrence,) would venture to subscribe to all its unguarded positions. Still, the glaring falsehood of Winchester's representation can receive no palliation from any thing that we may deem objectionable in Calvin's language, when, in point of fact, he maintains nothing that can be tortured into a resemblance to the sentiments ascribed to him. That he held a *predetermination to sin in the wicked*,—that he considered the Divine predestination as causing their wickedness,—is clearly disproved by his own language. His doctrine is, that they are righteously left and abandoned to the consequences of their own depravity. The language of the Seventeenth Article of the Church of England is, that 'Predesti-'nation to life is, the everlasting purpose of God whereby (be-'fore the foundations of the world were laid) he hath constantly 'decreed by his own counsel, secret to us, to deliver from curse 'and damnation those whom he hath chosen in Christ out of 'mankind, and to bring them by Christ to everlasting salvation.' Calvin held, as included in this position, that there are those whom he hath not so chosen, and consequently decreed *not* to deliver; that is, whom he hath *left*; and their predestination to destruction is the mere negation of the predestination to life declared in the article. Those who, with Bishop Tomline and Mr. Rouquet, profess to hold the Seventeenth Article, and, at the same time, to reject and refute Calvinism, are bound to prove that this inference is inaccurate and gratuitous. When Calvin

* Allen's Translation. Vol. II. p. 460.

says, speaking of the sons of Eli, that they were left, *because* God had predetermined so to leave them, he is not assigning any cause of their wickedness, but merely a cause of the judicial proceedings of God towards them. The 'immutable de-'cree' is represented as the reason of the Divine conduct, not the source of theirs. The error of this great man lay in presuming to assign the decrees of God as the reason and cause of the Divine proceedings; when, in fact, they form, in the very nature of things, no reason at all. The laws of God and the promises of God may be considered as reasons of the Divine conduct towards us, because he has deigned to bind himself by these revealed declarations of his will and purpose, and his truth affords an infinite reason for his acting in conformity to them: they are, therefore, among "the things that are revealed, which belong to us and to our children." But a secret and eternal decree can neither be any reason *to us*, nor any reason in itself, of the Divine conduct, but must be, if it exist at all, the unknown result of an unknown reason. To say that God abandoned Pharaoh to his hardness of heart *because* he had decreed so to abandon him, is merely saying, that he did so because he did so. With the Eternal, the action and the purpose to act are the same thing; time, which makes the only difference, being excluded from all that concerns the Divine nature.*

It is not, however, because Calvin is unphilosophical in any of his reasonings, that he is the favourite object of vituperation with the present race of pigmy theologians who sit in high places. What *they* charge him with holding, he does *not* affirm. And Winchester's bold assertion, that he maintained the decrees of God 'to be absolute, *without any respect to faith* 'in Christ or a good life,'—is at once too palpably at variance with every doctrine which Calvin taught, to require refutation, and too malignant to have been dictated by any other motive than the wish to defame. If a living prelate were not a more *influential* authority than a deceased one, Bishop Horsley's caution to his clergy against the ignorant abuse of the greatest of

* In another place, however, Calvin thus explains himself on this head: 'If predestination is no other than a dispensation of Divine jus-'tice; mysterious indeed, but liable to no blame, since it is certain 'they were not unworthy of being predestinated to that fate; it is 'equally certain, that the destruction they incur by predestination is 'consistent with the strictest justice. Besides, their perdition de-'pends on the Divine predestination in such a manner *that the cause* 'and matter of it are found in themselves. Wherefore let us *rather* 'contemplate the evident cause of condemnation which is nearer to us, in 'the corrupt nature of mankind, than search after a hidden and altoge-'ther incomprehensible one in the predestination of God.'

the Reformers would not obtain so much less deference than the flimsy 'Refutation' of Bishop Tomline.

We may be thought to be paying more attention to Mr. Rouquet than so insignificant a production warrants; but feeble as it is, it is the echo of assertions loudly and continually reiterated in higher quarters, and on this account we have noticed it. The main pretence for representing the sentiments of Calvin as at variance with the Seventeenth Article, is founded on the words *chosen in Christ*, which, it is affirmed, were designedly used to exclude and oppose the Calvinistic doctrine.

'Here,' says Mr. Rouquet, 'the question presents itself, *How* are they chosen in Christ? *By an irrespective decree, or not?* Cranmer's plan was to avoid the Calvinistic question of Decrees, and to teach only *an election in Christ;* and in so doing, he not only closely adheres to Scripture, but virtually includes the terms and conditions of the Christian covenant under the notion of Election.'

Archbishop Laurence has, if we recollect right, urged something of the same kind; with what utter ignorance of Calvin's writings, the following citation will shew.

'As it is erroneous, therefore, to suspend the efficacy of election upon the faith of the gospel, by which we discover our interest in election; so, we shall observe the best order, if, in seeking an assurance of our election, we confine our attention to those subsequent signs which are certain attestations of it. Satan never attacks the faithful with a more grievous or dangerous temptation, than when he disquiets them with doubts of their election, and stimulates to an improper desire of seeking it in a wrong way. I call it seeking in a wrong way, when miserable man endeavours to force his way into the secret recesses of Divine wisdom, and to penetrate even to the highest eternity, that he may discover what is determined concerning him at the tribunal of God. Then he precipitates himself to be absorbed in the profound of an unfathomable gulf; then he entangles himself in numberless and inextricable snares; then he sinks himself in an abyss of total darkness.....This temptation is the more fatal, because there is no other to which men in general have a stronger propensity. For there is scarcely a person to be found, whose mind is not sometimes struck with this thought, Whence can you obtain salvation but from the election of God; and what revelation have you received of election? If this has once impressed a man, it either perpetually excruciates this unhappy being with dreadful torments, or altogether stupefies him with astonishment.....Therefore, if we dread shipwreck, let us anxiously beware of this rock, on which none ever strike without being destroyed. But, though the discussion of predestination may be compared to a dangerous ocean; yet, in traversing it, the navigation is safe and serene, and I will also add pleasant, unless any one freely wishes to expose himself to danger. For,

as those who, in order to gain an assurance of their election, examine into the eternal counsel of God without the word, plunge themselves into a fatal abyss, so, they who investigate it in a regular and orderly manner, *as it is contained in the word*, derive from such inquiry the benefit of *peculiar consolation*. Let this, then, be our way of inquiry; *to begin and end with the calling of God*.....

'In the first place, if we seek the fatherly clemency and propitious heart of God, our eyes must be directed to Christ, in whom alone the Father is well pleased. If we seek salvation, life, and the immortality of the heavenly kingdom, recourse must be had to no other; for He alone is the Fountain of Life, the Anchor of Salvation, and the Heir of the kingdom of heaven. Now what is the end of Election, but that, being adopted as children by our Heavenly Father, we may by his favour obtain salvation and immortality? The persons, therefore, whom God hath adopted as his children, he is said to *have chosen, not in themselves, but in Christ, because it was impossible for Him to love them, except in him*, or to honour them with the inheritance of his kingdom, unless previously made partakers of him. *But, if we are chosen in him, we shall find no assurance of salvation in ourselves, nor even in God the Father, considered alone, abstractedly from the Son.* Christ, therefore, is the mirror in which it behoves us to contemplate our election, and here we may do it with safety. For, as the Father hath determined to unite to the body of his Son, all who are the objects of his eternal choice, that he may have as his children all that he recognizes among his members, we have a testimony sufficiently clear and strong, that, if we have communion with Christ, we are written in the book of life.'*

The coincidence of this language and of the whole train of thought with the doctrine and sentiment of the Seventeenth Article, is so striking and complete, that were we to judge merely from internal evidence, we might conclude that article to have been framed by no other person than the great Reformer himself. In his Commentary on the New Testament, he holds similar language. '*In Christo, ergo extra nos*,' is his comment on Eph. i. 4, &c.† And indeed, neither Calvin nor Calvinism knows any thing of any other election than an election in Christ.

We may now dismiss Mr. Rouquet with one word of advice. His principal aim appears to be, to set up Cranmer as the apostle of the English Church, and to represent him as opposed alike in doctrine, spirit, and character, to John Calvin, the 'despotism and cruel resentment' of whose faith, we are told, were soon manifested in the case of Servetus. From this comparison we should infer, that there is another book besides Calvin's Institutes, with which Mr. Rouquet is very indifferent-

* Allen's Calvin: vol. ii. pp. 447—50.

† See the passage cited, Eclec. Rev. vol. xxiii. pp. 174, 5.

ly acquainted, namely, *the history of England.* With no wish to vindicate the Geneva Reformer in that atrocious departure from the principles of the Gospel, we are unable to perceive that the murder of Servetus was a deed of greater enormity than that of Joan Bocher, and the subsequent execution of George Van Paris, both of which were the acts of Cranmer. As a matter of prudence, then, we recommend Mr. Rouquet to say nothing more in future upon this point, lest it should strike his readers that Cranmer was the worse *Calvinist* of the two. As to his vulgar and virulent aspersions on the moral character of Calvinists in general, in whom, he says, there is nothing to stop the current of their vices,—they form an admirable exemplification of his notions of 'charity, that cardinal virtue of Christians.' For some of his blasphemous expressions, ignorance in a clergyman is a poor apology.

Mr. Rouquet asserts, that the Lord Bishop of Bath and Wells kindly perused this Critique in the manuscript, and permitted it to be inscribed to him, as a mark of his approbation. The first part of this statement we cannot believe: the very supposition were an insult to his Lordship's understanding.

Mr. Knight's book is a production of the same school as Mr. Rouquet's Critique. It has been for some time before the public, and we notice it now, chiefly for the purpose of remarking, that the Examining Chaplain to Bishop Van Mildert, as well as the Vicar of Westharptree, has thought proper to insert as 'articles of the Synod of Dort,' the pretended abbreviation of them by Tilenus; either wilfully concealing, or ignorant of the fact, that no such articles were ever issued by that Synod, and that the whole was an impudent libel. 'I 'have long been aware,' remarks Mr. Scott, after citing the original articles, 'that there is no new thing under the sun; 'and that "speaking all manner of evil falsely" of the disciples of Christ, is no exception to this rule; and that misrepresenting and slandering men called Calvinists, has been 'very general, ever since the term was invented. But I own, 'I never before met with so gross, so barefaced, and so inexcusable a misrepresentation as this, in all my studies of 'modern controversy. It can only be equalled by the false 'testimony borne against Jesus and his apostles, as recorded 'in holy writ. But is that cause likely to be in itself good 'and of God, which needs to be supported by so unhallowed 'weapons?'*

Mr. Knight is so obliging as to inform us, that 'the question 'with respect to Calvinism has been completely set at rest.'

* Scott's "Articles of the Synod of Dort." p. 120.

is high time that it were; but, so long as reviling the memory this great Reformer, and ignorantly misrepresenting his ctrines, are the ready way to ecclesiastical advancement, the estion never will be settled, for needy or ambitious clerks ll still be scribbling about it and about it.

---

t. XI. *The Labours of Idleness;* or Seven Nights' Entertainment. By Guy Penseval. Small 8vo. pp. 330. Price 9s. 6d. London. 1826.

T does not require the *virga divina* to detect the fine ore of genuine talent beneath the green surface of these compositions, although the vein sometimes lies deep, and the proportion of alloy is considerable. Whoever Guy Penseval may be, is capable of better things than this 'laborious idleness.' his present performance, we cannot speak very highly; and , were the prose as good as the poetry, the wit as genuine the feeling, the sentiments as correct as the descriptions are phical, the matter uniformly equal to the style, and the thor equal to himself,—we should have had a pleasing task perform, in recommending to the perusal of our readers a rk displaying real genius, but, we are now compelled to add, ius not brought under proper cultivation, and, if we may allowed the expression, not come to its proper flavour. an of the Vale is a delightful *jeu de fantaisie.* This play- ow of Ariel leaves the White Lady of Avenel far behind. e tale reminds us of those rare and exquisite visions of the ow, in which the imagination seems carried beyond its wak- powers, which leave a blank when they vanish, and we in n court sleep in the hope of dreaming them over again. Our ders shall hear her voice.

'I've been roaming! I've been roaming!
Where the meadow dew is sweet,
And like a queen I'm coming
With its pearls upon my feet.

'I've been roaming! I've been roaming!
O'er red rose and lily fair,
And like a sylph I'm coming
With their blossoms in my hair.

'I've been roaming! I've been roaming!
Where the honeysuckle creeps,
And like a bee I'm coming
With its kisses on my lips.

'I've been roaming! I've been roaming!
Over hill and over plain,
And like a bird I'm coming
To my bower back again.'

This creature of the elements passes for the only daughter of a solitary widow, of whose lone habitation the narrator is an inmate, having taken up his abode in the wild vale for the benefit of his health after an attack of nervous disorder.

'Her mother has often told me that she did not know how Lilian subsisted. She would never sit down to a regular meal, but would sometimes take a morsel of bread with her when she purposed a distant excursion, and even this would be found strewed on some pathway for the birds who might happen to light there. She was impatient of confinement; and often when her mother had seen her to bed, on going into her room an hour after, it would be found empty, and Lilian escaped unseen to wander by moonlight in the valley. This happened frequently during my residence there; and once being excited by curiosity, I went out in search of her, and found her in the bottom of a dell—drinking dew out of the cups of flowers. "Lilian," said I, "why have we lost you?" "My sisters! my sisters!" answered she impatiently. "What sisters?" "Look! look!" said she, pointing to some fantastic shapes into which the spray of the distant cataract was formed by the reflection of the moon. "I see nothing but the river foam dancing in the moonbeams." "These," she replied, "these are my sisters—the only sisters Lilian ever knew: Listen! do they not speak to each other?" "Come, you are too romantic, Lilian, the water, as it falls, murmurs indistinctly, and at this distance misleads you." "Nearer then!" said the girl, "I must hear what they say." And before I could interpose, she rushed to the brow of the cataract and disappeared. Uttering a cry of terror, I followed, and just as I had reached the spot where she vanished, her mother came to tell me that Lilian had returned to the cottage. I retired to my chamber, lost in astonishment at this singular occurrence. In the morning, when her mother expostulated with Lilian about the imprudence of wandering in the night air, she replied in a roundelay:

'The wren hath her nest at the root of a tree,
And the tufted moss is the couch of the bee,
Where rain nor cold hath power to harm her;
The bed of the eagle is built in the sky,
And the bittern in rushes doth nightly lie;
Then why should Lilian's bed be warmer?

'Her senses were incontestably more acute than belongs to the nature of mortality. She would often stop in the midst of our conversation, to listen, as she said,—to the wind walking over the flowers; and accordingly, in a little time I would perceive the breeze to swell into a transient gust as it passed by the place where we stood. Whether in some instances her romantic imagination might not have

suggested ideal murmurs, I will not decide, but her delicate perceptions of sound were mostly verified by fact. I remember sitting with her one sunny day on the river bank, in a sequestered part of the vale, when, after a fit of contemplative silence, upon my addressing myself to break it, she raised her head, and motioning me to be still, began in a low tremulous voice, scarcely distinguishable from the mixed murmur which rises from the breast of the woodland in summer time, a kind of irregular chant—

'Hear! hear!
How the vale-bells tinkle all around,
As the sweet wind shakes them—hear!
What a wild and sylvan sound!

Hear! hear!
How the soft waves talk beneath the bank!
And rush sighs to willow—hear!
The reed to the osier dank.

'Hear! hear!
How the blue fly hizzes in the air
With his voice in his tiny wings—hear!
He sings at his flowery fare.

'Hear! hear!
How the wood-bird murmurs in the dark,
And the distant cuckoo chimes—hear!
From the sun-cloud trills the lark.

'She could discriminate accurately between the scents of flowers of the same species, so as to name them blindfold. Her sight was so fine that she would detect the minnows lying on the bed of a stream, in the darkest weather, when to me they were indistinguishable from the slimy pebbles of the bottom; on putting down a straw to the place she pointed out, they flitted. Her other senses were equally discriminative.

'But in what she chiefly resembled our notions as a spirit, was the lightness, grace, and peculiar swiftness of her motion. Something between flying and dancing. Her movements were so rapid, that sometimes it required no great stretch of superstition to believe that she actually vanished into the air. The wild and restless life she led, wandering over hill, dell, rock, and precipice, had given an elasticity to her foot, which made her seem to tread on air: whilst the slightness of her limbs, formed on the most delicate model of beauty and grace, appeared, by the tremulous instability which they gave to her frame, to indicate a necessity for perpetual and ever-varying motion. I had often dreamed of Attendant Spirits, Sylphs, Houries, Semi-deities, and imagined beings partaking of a double nature, the spiritual and corporeal, beings of an intermediate class, whose outlines and figures were human, but whose form was insubstantial; whose actions, habits, and thoughts were not preternatural, nor supernatural wholly, but such as human actions, habits, and thoughts would be when refined by some celestial alchemy, which would clear them of their grossness without divesting them of their specific essence: with such visionary

beings had my waking dreams been peopled, but never until now were these conceptions apparently realized. This creature adequately represented my preconceived notion of an intermediate being.'

The whole of this Tale is in the Writer's best style; that is to say, a style of quiet elegance and serious gayety: 'Love's 'Devotion' is in a deeper strain, simple and touching, and shews that the Narrator mistakes his forte when he assumes the mask of levity, and attempts 'cajolery and badinage.' We shall make room for another extract, taken from this Tale.

'Jenny Llewellyn had fallen in love, about a year before her death, with a young man, the son of a farmer, who lived some miles off in the country, and he had returned her passion with every mark of sincerity. Being an orphan, an old lady in the neighbourhood, who was struck with her beauty and propriety of conduct, had taken her as a sort of companion, and given her some slight education. But her lover in the mean time had seen another girl, whose wealth, as the only child of a rich neighbouring grazier, made her appear to both him and his father (especially the latter) a much better match than simple, portionless Jessy. He married his new love, and it broke Jessy's heart. She had been always very delicate; a slight blast of misfortune was enough to kill so tender a flower. She fell into a decline, which was the more fatal, as she studiously concealed the cause of it; and her mistress, finding her now useless as a companion, had dismissed her with a few guineas and her blessing, to recover or die as she might. Can there be imagined a picture more affecting than this poor girl, with an aching heart, a burning brow, and a step faltering with sickness, quitting the roof which refused to shelter her, and seeking wistfully for a quiet spot where she might lay down her head and die? But she did find a pitying bosom, wherein to pour out her anguish and her sorrows; she did find a roof, though an humble one, to shelter and conceal her; she died, if not in happiness, at least in peace, with the certainty of a tear at her departure, and a flower on her grave. Her friend Ellen was alone privy to the grief of which she was dying: to her cottage she repaired, where all the little offices of kindness and attention, which the most disinterested affection could suggest, were fulfilled with a sedulity as unremitting as it was vain. She never uttered a complaint; rarely spoke of him who had forsaken her; and then only in terms of unabated love and sweet forgiveness. She acknowledged that she did not deserve him; said that it was no wonder he preferred one who was so handsome, and so rich,—neither of which, she remarked with a sigh and a smile, *she* could pretend to be: she was persuaded he had only yielded to the authority of his father; and added, that even if he had forgotten her a little unkindly, she forgave him with all her heart: she besought Heaven that he might live happily with his beautiful wife, and never feel a pang of remorse on account of his treatment of her, to embitter his life for a moment. Thus she gradually declined: her cheek lost all its delicate freshness, her eye assumed the unearthly lustre which often precedes dissolution, her strength went, and even her voice sank into a gentle

whisper that could scarce be heard beyond her pillow. After lingering a few months in this way, she died on her friend's bosom, with a smile that told how happy she was to leave a world which had used her unoffending spirit so hardly.'

'Jessy had even (but this was a secret to all except her friend Ellen) written a great deal of *poetry*, and the village was surprised by hearing songs about love, weddings, perjured swains, and broken hearts, which the oldest inhabitants could not remember amongst all the traditionary melodies of the place. I asked to see some of these compositions, but Ellen told me, the manuscripts had all been destroyed as soon as the writer of them had learned them pat off, lest she might be discovered by her handwriting; for it appears that she had instinctively the fear of being considered a blue-stocking. One of them only, which she had written a short time before her death, and which Ellen had begged of her as a keepsake, remained in existence. It was carefully locked up in a little box which stood upon a high shelf over the chimney-piece, and the poor girl, as she took it out to show it me, again burst into a flood of tears, kissed it several times, and pressed it to her bosom. It was a pretty long scroll, written in a weak and illegible hand, but the words almost all spelled accurately, and the grammar by no means so defective as one would have expected. I entreated leave to take a copy of it, which was readily granted, with an appearance too of satisfaction that I seemed to value the treasure so highly.'

'Oh, tell ye not my lover,
Lest he perchance should sorrow at the tale,
That from the time we parted
My cheek grew pale;
Tell him not, though he left me,—for a bride
Beauteous, I own, as the bright moon above her,—
Tell him not that I died
Love-lorn and broken-hearted.

'Say not how I have perished;
Oh! no, no, no,—say you not that I pined,
Because I was forsaken,
Or he unkind:
Say that for his sweet wife I ever prayed,
And that his dear, dear name I ever cherished,
Till I to sleep was laid
Where I shall never waken.

'Let him not see me carried
To my cold grave: toll not the passing bell,
For he might haply sadden
To hear that knell;
I would not cost him an unhappy tear:—
But should he come, and ask—who died unmarried?
Who lies i' the white-plumed bier?—
Say 'tis some unknown maiden.

'Bury me 'neath the willow
That mourns in the far corner of the green:
Amid its drooping tresses
Will not be seen
So small a tomb as mine. Garland it gay
With flowers, to hide the name above my pillow;
Then, if he pass that way,
He shall not know 'tis Jessy's.

'But should he learn my story,
Bid him not weep, nor my sad fate deplore:
Say that I would not have him
Think of it more:
Remind him of how pale I used to be,
And like to die.—If he should be too sorry,
Give him this kiss for me,
And tell him I forgave him.'

These stanzas have both the air and the spirit of some of the happiest specimens of our early English poetry, and the stanza seems, by its intricate and broken harmony, to wind round the feelings.

We regret that the greater part of the volume should be in so much less pleasing a style. 'The Enchanted Lyre' is 'sweet 'by fits,' but there is a great deal too much of it, and the pauses are sometimes very indifferently filled up, more especially when G. P. lapses into badinage and satire. The Shepherd of Toppledown hill is clever, but the coarseness and profaneness of some parts are ill atoned for by the Geoffrey-Crayon-like touches thrown into others. The Dead Man's Dream may borrow something like an apology from Dante and his monkish originals; but, in plain prose, such recitals are as revolting as they are objectionable: their tendency at least, though not their design, is decidedly irreligious. This, indeed, is too much the character of the volume; and were it not that we hope much better things from the Author, we should scarcely have felt justified in bestowing so much attention upon a work which we cannot, after all, recommend. Were the irreligion by which it is marked merely negative, even then, to both the writer and the reader, the moral influence of excluding every Christian sentiment from the range of thought, and of *feigning* heathenism, is positively vicious and dangerous. But we regret to say, that there occur a few passages demanding still severer reprobation. We allude more especially to the flippant reference to a book of the Old Testament at p. 89, and the infidel sentiment in the second stanza at page 102, which, though put into the mouth of a 'wild bee,' *seems* too much like that of the poet. It is, at all events, a verse which, 'dying, he *will* wish to

'blot.' At page 67, we obtain a glimpse of the writer's better mind, and, though the couplet affirms more than holds true of every solitary, it will be well if it answers its purpose in reminding the Author of Him who, throughout the greater part of the volume, appears to have been forgotten.

Art. XII. *My Early Days.* By Walter Ferguson, Esq. 18mo. pp. 160. Price 2s. Edinburgh. 1826.

THIS is a very little book, and therefore ought not to have a long review. It claims, however, to be selected from the crowd of similar publications, for the high degree of merit attaching to it, and the force and excellence of the moral lesson conveyed by the tale. It is beautifully written, and were we to speak of it as warmly as we felt disposed to do under the fresh impression of the perusal, we might be suspected of partiality or extravagance. The unpretending character of the publication, and the unpromising look it derives from an ugly wood-cut given as a frontispiece, had well nigh proved fatal to its claims. But, after we had taken it up, we could not lay it down till we had finished it; and an extract or two, will, we think, induce every one of our readers to follow our example.

'The school-house of Glen O, the only temple of Minerva that existed in the valley, was as unobtrusive and primitive a fabric as ever it pleased the arts and sciences to pitch upon for their residence. To give a clear idea of its situation, it is necessary to state, that the minister's house did not, like the village, possess a full front view of the country towards the sea. The village, when viewed from our door, appeared to the right. On the left were the meeting-house, the open grounds, and the slight blue hills that screened the view of ocean. Our residence was elevated on a gentle acclivity, along whose base lay a road in good repair, leading to the mill, the school-house, my father's chapel, Fort Maurice, the family seat of our landlord, and the extended sea-beach. A private path, for the clergyman's sole use, ran in the rear of our house, crossing a rustic bridge, thrown over the stream that supplied the mill, and winding among trees and shrubs, until it reached the chapel-grounds and our farm-fields, which lay beside them. It there terminated. On an extensive level eminence, commanding a noble view of a landscape, where sublimity and beauty struggled for the mastery, you were at once saluted by the simple academy of rural instruction, and the unadorned temple of village-worship, without porch, or pillar, or cupola, or steeple, or aught to increase their authority or extend their influence, save the unpretending sincerity of a few devoted people who had resolved to "fear God and keep his commandments."

'The gate that opened on these hallowed haunts of learning and religion, was supported on the massive stems of two old trees of the

mountain-ash, that grew about six feet asunder. It was painted pure white, and, by a particular decree of the elders, its virgin coat was renewed every spring. The school-house, which was to the right as you entered, literally enjoyed a green old age. The ivy and the honey-suckle, folding their verdant arms around its walls, seemed emulous in giving every corner of the matronly mansion a share of their caresses. The interior was divided into two apartments; one large, well-aired, and lighted, having the forms, tables, desk, and chair of state usual in a country school-room; the other, small, with a single window, whose diamond-shaped panes and leaden sash contrived to keep, even in the clear days of summer, a kind of perpetual twilight, that ever excited a visionary awe in the curious stripling who indulged in a presumptuous peep at the secrets of this mysterious sanctuary. It contained, after all, but little to gratify the inquisitive glance of youth. The congregational register, the sacramental service, the books and varied literary apparatus of the teacher, composed all its treasures. Such is, as nearly as I can recollect, the appearance of the spot where the sons and daughters of simplicity flocked for instruction. I have often reflected on it in after days, and I have thought that the peculiarity of its situation might be construed into an emblem of singular beauty. The humble tabernacle rising in front of the school-house,—the lonely burial-field lying in shadow behind its walls,—made it appear as if education were directing the eye of the young spirit to fix its gaze on heaven, while it silently pointed to the temple of the Lord, and the mouldering dust of slumbering forefathers.'

The portrait of 'the Master' is to the life, and completes the picture. The following is in a different style.

'—— Gerald was exasperated. He desired me to take the oars on my knee, and balance the boat, while he trimmed the sails. I did so. He threw off his hat, and extended his tall figure to its full height. I think I yet see his beautiful proportions—the long curls of his dark hair ruffled by the gale. He caught the rope—"Here's a long pull—a strong pull— and a pull altogether." I heard no more. A gust of wind took the sails fairly abreast,—in an instant we were dashed into the ocean. The oars were the saving of my life. I held one of them with a death-grasp. Ages appeared to roll over me while driven on the billows. The spray splashed in my face. I heard like the roaring of many cataracts, but could see nothing. At that moment I felt neither hope nor fear: instinct alone was all that lived within me. Nature at length gave way. I could hold out no longer. The oar slipped from my benumbed fingers. Of what succeeded that time of horror, I have no remembrance.

* * * * *

'Gerald! late as it is in the evening of my days, when the memory of past griefs has faded—even now, would I, if possible, pass over thy untimely destiny in silence. That buoyant and beautiful form on which thy fond mother doted, never gladdened her expecting eyes

again. She might take many a long look from the lofty windows, before she would again see her darling, bounding over the green sward, like a young deer, to meet her call. Thou wert gone—gone—gone. The tree of thy proud race was shorn of its loveliest blossoms; —thy father's princely fortune was fated to adorn a stranger's name. Why is there yet one vacant place among the tombs of thine ancescestors? It is a vain and empty show. The guest it waits for, will never return to grace it. The spirit of Gerald was restless when in life:—in death, he possessed a troubled grave. He was sepulchred among the waters—among the wild, weary, wasting, wandering waters.'

It is impossible not to believe that this touching apostrophe was inspired by the memory of a real occurrence; and, in spite of all that may be said against alliteration, he who does not *feel* its thrilling effect in the closing sentence, can have no poetry in his soul, nor much sensibility of any kind.

The volume contains two poems—we know not which to select as the more touchingly beautiful. The first, entitled 'A Mother's Gift,' reminds us of some verses in the same stanza and on a similar subject, that we have seen elsewhere; but the resemblance is probably accidental, and it is merely general. The thought conveyed in the third verse, is at once natural and striking.

'And should the scoffer, in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne,
She bade him pause and ask his breast,
If he, or she, had loved him best.'

The other poem has an artless originality about it, which well comports with the idea of its being the effusion of real feeling. We must give it entire.

'I go to the land where the pure spirits dwell,
'Midst bowers of beauty and bliss:
Then why should I take an unwilling farewell
Of a false, fleeting world like this?
Do I wish to live over
The past once again,
That thus I discover
At parting such pain?
Oh no, 'tis not so,—though my tears overflow,
To my Master and Maker I long to go.

'Soft voices are calling,—O haste thee away!
The feast is prepared, and the song;
The guests are in waiting, and we only stay
To bear thee in triumph along.

Our pinions have power
Unknown to the wind,
And earth, in an hour,
We'll leave far behind.
On high, as we fly to our home in the sky,
The stars seem to whirl as we pass by.

'O Father! forgive the frail being that grieves
As she casts a last look below,
On two that are tender, and one, that she leaves
Alone, on a journey of wo.
For a wife and a mother
Perhaps they'll complain,
And the voice of another
Would cheer them in vain.
When deep in my sleep, a sad silence I keep,
They'll call on their loved one, and watch, and weep!

'Thou God of all goodness, and mercy, and love,
With my dying breath raised to thee,
I trust that thou wilt to these mourners prove
The guardian thou hast been to me.
Ere the soul shall have broken
Its fetters of clay,
O grant me a token,
I answer, I pray;
That I, with no sigh of regret, may then die,
And haste to the heaven that waits on high.'

Art. XIII. *A Sermon preached at Thaxted, Aug. 29, 1826, at the Interment of the Rev. John Jennings, Pastor of the Independent Congregation in that Town.* By William Chaplin. To which is prefixed, the Address delivered at the Grave. By Joseph Morison. Published at Request, 8vo. pp. 24. Price 1s. Bishops Stortford, 1826.

SUCH a publication as this may be considered as almost of a private character, and it is assuredly not for any purposes of criticism that we are induced to notice it. We have been much struck with the simple and affecting account of Mr. Jennings's last moments. On being told that his people had been very frequently engaged in prayer for him, he replied:

'"I thank God—I hope they are praying with submission. It is sweet to lie passive in his hand, and to know no will but his. I am in the hands of a merciful, wise, and compassionate Saviour. Lord, give me patience to bear thy will, for I have none of my own." Addressing himself to his amiable and affectionate partner, he expressed a strong desire that she might be resigned to the will of God; adding: His will is the wisest, his will is the kindest, his will is the best."'

After again praying most affectionately for her and for the people of his charge, he requested that the curtains might be drawn, saying that he was dying. He fell, however, into a slumber, on awaking from which, he said, 'I have had a sweet sleep, but I shall soon rest in heaven.' In about ten minutes he expired.—Can fiction surpass this unadorned recital? Addison's death has often been referred to as an exemplification of how a Christian can die. But there are some circumstances of peculiar interest attaching to this scene; and the aged pastor and the congregation he is about to leave, reciprocally interceding for each other just as he was about to fall asleep, forms a picture on which the imagination might love to dwell.

Our chief reason, however, for noticing this publication is, to recommend to the notice of the members of Dissenting churches in general, the very judicious advice with which the Sermon concludes, relative to the duty of filling up the vacant pastorship. On this subject we have lately had occasion to offer a few remarks; and it has given us no small satisfaction to find the Author's sentiments so entirely in accordance with our own. Mr. Chaplin contends that the sole right of appointing to the pastoral office is vested in the Church, the New Testament recognizing no other description of persons in reference to these concerns. 'The subscription list is altogether a 'voluntary thing, which may be increased or diminished by 'all sorts of characters at their own caprice;' and instances have occurred, in which it has received sudden accessions on the eve of such an appointment. 'It is strange,' remarks Mr. Chaplin, 'that any persons should have conceived this to 'be a basis on which is to rest the right of appointing men to 'the most sacred of all offices and trusts.'

'But church-membership is a permanent relation, appointed by the Lord Jesus, and regulated under the authority of his word. It therefore forms a legitimate and abiding ground for the proceeding in question, as well as for all others relating to the holy interests of the kingdom of Christ. If any church depart from it, you may expect to hear that such a church is more or less distinguished by confusion or dissension; for a spring has been loosened, which opened the door for much evil work. I feel it my duty, my Christian friends, to warn you against this at the present critical juncture. From much observation and reflection, I am induced to hold up the principle I have mentioned as one of vital importance to our churches; and I now urge it upon you as one that ought never to be ceded.'

In all this we fully concur, but we have been particularly pleased with the caution with which these remarks are followed up.

'At the same time, allow me to remark that you will not exercise this right in a becoming manner, nor will you maintain your proper character as a Christian society, if you do not act with great discretion and prudence, and particularly towards those of your fellow worshippers who are not united to your communion. Their *concurrence* and *approval* you will not, I hope, treat with indifference. It will be found of no small importance to you and to them, for the church to form its decisions, and to pass its acts, with a special view to general harmony and peace. It should be made very apparent that the church seeks the edification and profit of all; that you are anxious to secure such a ministry in this place as will be likely to obtain the cordial good will of all classes, so that the hearers at large might take pleasure in attending divine ordinances, and thus be in the way of receiving real and substantial benefit to their souls. A church loses sight of its duty and interests when it stands up for its rights superciliously, and pushes them rashly; when it forgets that one grand end of a standing ministry is its own enlargement as well as its edification, and that this is hardly to be expected where the acts of the church are not done in a spirit of conciliation and kindness and Christian love. I hope, my friends, you will have much of the spirit of Christ among you, and if so, I am sure you will always shew that you seek the Christian concurrence of all your fellow worshippers, and that you value it.' pp. 23, 4.

Art. XIV. SELECT LITERARY INFORMATION.

The Committee of the British and Foreign Bible Society, in their last Number of Monthly Extracts from Correspondence, published September 30, adverting to the misrepresentations of the expenditure of the Society which have obtained currency through the medium of several periodical journals, have furnished a detailed view of all the items of payment for the year ending at Lady-day last. From this document, it appears that the whole expenses of management, including the salaries of Foreign Agents, *is less than seven per cent.* upon the total expenditure. It is moreover stated, that 'the Committee have also in preparation, explanations for the satisfaction of the Friends of the Society, on other parts of their past transactions which have been misrepresented in various publications.'

Mr. J. B. Williams, of Shrewsbury, is preparing for publication, in one vol. 12mo. Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry, the well-known Author of the Exposition on the Bible. As Mr. Williams is intending an entirely new Life, he will, in addition to such facts in Mr. Tong's account as are interesting, introduce much original matter, for which he has ample materials; but, being desirous of rendering the work as complete as may be, Mr. Williams will feel obliged, if those who possess any of Mr. Henry's MSS, particularly Diaries and Letters, will allow him an opportunity of perusing them. If forwarded to Mr. Williams by coach, they shall be carefully preserved, and speedily returned, free of expense.

Mr. M'Leod, of Edinburgh, proposes to publish by subscription, in one vol. 12mo., A View of Inspiration, comprehending the nature and distinctions of the spiritual gifts and offices of the apostolic age. To the prospectus are attached, recommendations of the work by the Rev. John Brown and Dr. Stuart, of Edinburgh.

Mr. Jolliffe, Author of Letters from Palestine, has in the press, Narrative of an Excursion from Corfu to Smyrna; comprising a Tour through part of Albania and the North of Greece, with some account of the ancient and present State of Athens. To which will be annexed, a Translation of the Eraste of Plato.

Nearly ready, in a neat pocket vol. 18mo. The Cabinet Lawyer, or Popular Digest of the Laws of England; with a Dictionary of the Law-Terms, Maxims, Acts of Parliament, and Judicial Antiquities. The many recent changes in the Laws and Statutes have been carefully incorporated into the present work, up to the period of publication, so as to exhibit a condensed Summary of the whole Civil, Criminal, and Constitutional Law of England, as now administered.

In the press, The Latin Reader, from the Fifth German Edition, by Professor Frederick Jacobs, of Gotha, Editor of the Greek Anthology, the Greek Reader, &c. &c.

Mr. Ellis has in the press, a second edition of his Tour through Hawaii, with additions.

Among the Literary Annuals preparing against the approach of Christmas, Friendship's Offering, edited by T. K. Hervey, Esq., will have to boast of very high literary merit, as well as of a most splendid series of Engravings. In the literary department will be found, among many others, the following names as contributors:—R. Southey, Esq., Mrs. Hemans, James Montgomery, Esq., Miss Mitford, Rev. G. Croly, Hor. Smith, Esq., Lord Porchester, L.E.L., Thomas Hood, Esq., B. Barton, Esq., Rev. T. Dale, H. Neele, Esq., Rev. W. L. Bowles, The Author of "Gilbert Earle," T. Bowring, Esq., T. K. Hervey, Esq., W. Jerdan, Esq., Thomas Gent, Esq., W. Sotheby, Esq., D. L. Richardson, Esq. Miss Roberts, &c. &c. &c. The Illustrations consist of Engravings, from original Pictures, by Messrs. Danby, Martin, Eastlake, Wright, Harding, Davis, &c. &c., executed in the first style, by Messrs. Heath, Finden, Romney, Humphreys, Cook, and others.

Early in November will be published, the English Gentleman's Literary Manual, or a View of a Library of Standard English Literature; with notices biographical and critical, including many curious original anecdotes of eminent literary men of the eighteenth century, with estimates for furnishing libraries, and lists of books adapted for persons going abroad, regimental libraries, &c.

The author of the Gate to the French, Italian, and Spanish languages unlock-

ed, is preparing for publication, The Gate to the Hebrew, Arabic, Samaritan, and Syriac, unlocked by a new and easy method; with biographical notices of celebrated oriental scholars, and interesting collections relative to oriental literature; for the use of Biblical Students.

A translation from the German, of a work by Sturm, hitherto unknown in this country, entitled, Contemplations on the Sufferings of Jesus Christ, will shortly be published. The translator, Mr. Johnstone, whose version of the Morning Communings, has been so favourably received, has prefixed to the work, a biographical memoir of the author, from materials collected by him in Germany.

The General Index to Dodsley's Annual Register, from the commencement of the work, is now nearly ready for publication.

A complete Index to Howell's State Trials, drawn up by a professional gentleman, on a very comprehensive plan, is in the press.

Preparing for publication, The History of the Reign of Henry the Eighth; being the First Part of the Modern History of England. By Sharon Turner, F.A.S. R.A.L. In one vol. 4to.

In the press, Notes and Reflections during a Ramble in Germany. By the Author of "Recollections in the Peninsula," "Sketches of India," "Scenes and Impressions in Egypt and Italy," and "Story of a Life."

In the press, The Golden Violet, with its Tales of Romance and Chivalry, and other Poems. By L. E. L. Author of "The Improvisatrice," "The Troubadour," &c.

In the press, Memoirs of the Life and Writings of Lindley Murray; in a Series of Letters, written by himself; with portrait, and fac-simile of his writing. 8vo.

In the press, Travels of the Russian Mission through Mongolia to China, and Residence in Pekin, in the Years 1820, 21. By George Timkowski; with Corrections and Notes, by M. J. Klaproth. In 2 vols. 8vo. illustrated by Maps, Plates, &c. &c.

In the press, A Chronological History of the West Indies. By Captain Thos. Southey, Commander, Royal Navy. In 3 vols. 8vo.

In the press, Materia Indica; or some Account of those Articles which are employed by the Hindoos, and other Eastern Nations, in their Medicine, Arts, Agriculture, and Horticulture; together with lists of Scientific Books, in various Oriental Languages, &c. By Whitelaw Ainslie, M.D. M.R.A.S. late of the Medical Staff of Southern India. 2 vols. 8vo.

Mr. Britton's long promised Fifth Volume of, The Architectural Antiquities of Great Britain, will be published early in October.—At the same time, No. 11. to complete the Work.—Also, No. 16, of the 'Public Buildings of London,' containing Seven Engravings and descriptive Letter-press.

ART. XV. LIST OF WORKS RECENTLY PUBLISHED.

EDUCATION.

A System of Popular Geometry; containing in a few lessons so much of the Elements of Euclid, as is necessary and sufficient for a right understanding of every art and science, in its leading truths and general principles. By G. Darley, A.B. 12mo. 3s. 6d.

MEDICINE.

A Comparative View of the more Intimate Nature of Fever; deduced from Physiological Analysis, and illustrated by Critical Remarks and Practical Observations. By James Black, M.D. Member of the Royal College of Physicians of London. 8vo. 4s. 6d. sewed.

THEOLOGY.

The Abominations of Babylon, a sermon preached before the Continental Society at its Eighth Anniversary. By the Rev. H. M'Neile, A.M. Rector of Albury, &c. 1s.

A Sermon, preached at Thaxted, Aug. 29, 1826, at the Interment of the Rev. John Jennings, Pastor of the Independent Church in that Town. By William Chaplin. To which is prefixed, the Address delivered at the Grave, by Joseph Morison. 1s.

THE ECLECTIC REVIEW,

FOR NOVEMBER, 1826.

Art. I. *History of the Conquest of England by the Normans: with its Causes from the Earliest Period, and its Consequences to the Present Time.* Translated from the French of A. Thierry. 3 vols. 8vo. pp. 1519. Price 1l. 16s. London, 1825.

IT is high time for the men of England to look about them, unless they mean to yield to the writers of France a superiority, which, though they are as yet far from having reached, they are evidently straining every nerve to attain. In poetical composition they will always fail, until they revive the poetical dialect of their ancestors; but their language is well suited to historical record, and their habits of thinking and research seem now to have taken that right direction which has been hitherto wanting to their efforts in this department of literature. Though they cannot, as yet, be said to range abreast with such men as Hallam and Sharon Turner, they are some strides in advance of Mr. Roscoe and Dr. Southey. They seem, however, judging from the recent example of Mignet, and the immediate instance of M. Thierry, to have an injurious propensity to the assumption of some favourite and pervading theory, specious indeed, and possibly true, but not by any means so clearly established as to justify its unqualified adoption. To his guiding principle, there can indeed be no objection, and he has, by a steady observance of its influence, given a powerful, though frequently painful effect to his narrative. In all national conflicts, he is the advocate of the conquered party; *victa Catoni* might have been his motto. He never suffers himself to be dazzled by the false brilliancy of military fame, nor to be turned aside from his sympathy with the oppressed by the 'pomp, pride, and circumstance' of successful warfare. All this is as it should be; but in some of his minor details, he seems to maintain too exclusively, the principle of nationality, and to attribute insurrections of a partial and local kind, to a generous impatience of the foreign yoke. Still, whatever of

justice there may be in this criticism, it cannot interfere with the general merits of the work, and we can cordially congratulate the readers of history, whether they may be of the investigating class or of the superficial order, on the appearance of an historical essay at once original and deeply interesting.

The leading details of the present work relate to the Norman conquest; but these are introduced by a brief, though spirited summary of the previous history of England, and followed by a view of the subsequent periods of our annals. With respect to the main series of transactions, it takes in, *first*, the events included between the dates of 1066, in October of which year the battle of Hastings was fought, and 1070, when all the centres of resistance were crushed. *Secondly*, it passes on to the 'political invasion,' or the systematic attempts to disorganize the conquered nation, which terminated, in 1076, with 'the execution of the last chief of Saxon race, and the sen-'tence of degradation passed upon the last bishop of that race.' The *third* period, closing in 1086, was marked by the efforts of the conqueror to reduce to settled order the state of things thus accomplished. The *fourth* includes the civil wars which took place among the victors quarrelling for the spoil, and ends in 1152, at the establishment of Henry, son of the empress Matilda, on the Anglo-Norman throne. The *fifth*, terminating in the early part of the 13th century, is distinguished by the foreign wars of Henry the Second, and Richard the First.

It will be seen from this frame-work, that M. Thierry has not been content with writing history in the turnpike-road style, but that he has contemplated events with a discriminating eye, and that he has exercised at least a vigorous and decided judgement on the events which passed in review before him. A more interesting period he could hardly have chosen, since it required for its full and distinct treatment, that the historian should unravel the complicated transactions connected with the early history of Europe, and trace the origin, the enterprises, and the settlement of the various tribes of emigrant savages which, pouring in from the north in successive inundations, made themselves masters of the regions of the south. This, the most difficult part of his task, is, in our view, the most valuable and ably executed portion of M. Thierry's labours. He has examined for himself the primary authorities, and examined every collateral source of illustration. The chronicler and the troubadour, the ballad-maker and the annalist, have supplied him with materials; and he has, so far as was compatible with the general character of his work, adopted their style and manner, where it might be applicable to the immediate subject. He has rightly discarded the prevalent affec-

tation of adjusting the composition of history by classical models; and it has a very singular, and we are tempted to say, a very picturesque effect, to find the high-sounding and latinized names of the leaders of hordes of barbarians, translated back into their native dialects. For *Merovicus*, we have *Mere-wig; Hlod-wig* displaces *Clovis;* and *Charles Martel* comes upon us under the appalling designation of *Karl the Forge-hammer.* In the following extract, our readers will hardly recognise the history of the conversion and baptism of the Merovingian Clovis, the real founder of the French monarchy.

'The portion of the territory of Gaul occupied by the Franks, extended from the Rhine to the Somme. The tribe which had advanced the furthest to the south and west, was that of the *Sicambri* or *sons of Mere-wig;* so called from the name of one of their ancient chiefs, renowned for his bravery, and venerated by the whole people as a common ancestor. At the head of the descendants of Mere-wig was a young man named Lot-wig, who was ambitious, avaricious, and cruel. The Gaulish bishops visited and addressed their messages to him; and some of them became very complaisant domestics in his household, which, in their Roman language, they styled the *royal court.* The barbarian was, at first, but little sensible to their flatteries, and plundered the churches and the lands of the clergy as before; but a precious vessel carried off by the Franks from the great cathedral of Rheims, attached him by the ties of interest, and soon by those of friendship, to a prelate more able or more fortunate than the rest. Under the auspices of Remigius, bishop of Rheims, all events seem to concur in forwarding the great plan of the priests of Gaul. First, by a marvellous chance, the pagan whom it was desired to convert to the Christian faith, married the only woman professing Christianity according to the Romish dogmas, that was then to be found among the whole Teutonic race. The caresses of the believing wife (as the histories of the time express it) softened by degrees the heart of the unbelieving husband. In a battle fought against a German people who wished to follow the Franks into Gaul, and take a part of their conquest, Lot-wig, whose soldiers were giving way, invoked the god of Lot-hilde, his wife, and promised to believe in him on condition of his gaining the battle. He gained it, and kept his word.

'The example of the man in power, the presents of Lot-hilde and the bishops, and perhaps the attraction of novelty, effected the conversion of a number of the Frank soldiers, amounting, say the historians, to three thousand; but they confess that these wished to be baptized in order to please their chief, before they knew what baptism was. The ceremony was performed at Rheims. All which the arts of Rome, destined shortly to perish in Gaul, could yet furnish of brilliancy and splendor, was lavishly employed in decorating the triumph of the bishops: the streets were adorned with carpets; blinds of various colours, stretching from roof to roof, intercepted the glare and heat of the sun, as at the games of the circus; the pavement was

strewed with flowers, and perfumes arose in abundance. The bishop of Rheims, in vestments covered with gold, walked beside the fierce Sicamber, whom he called his spiritual son. "Father," said the latter, wondering at such pomp, "is this then that kingdom of heaven to which thou hast promised to lead me?" '

The history of Britain, previously to the Saxon invasions, is exhibited with M. Thierry's accustomed skill, and he displays a conversance with English literature very unusual in a Frenchman. The struggles between the natives and the invaders, are so described as to awaken all our sympathy in behalf of the former; and the historian is not negligent in that part of his task which required him to expose the eagerness and subtlety of the Church of Rome, in the pursuit of gold and power. His pages, though without intention on the part of M. T., who makes no reference to the individual, give an annihilating answer to the misrepresentations of Lingard, who has sacrificed himself in a hopeless cause, and whose history will be hereafter cited as one of the most marvellous specimens extant of prejudice and Jesuitical perversion. The *man* might have written—for he has evidently enough both of learning and of ability—a History of England that would have supplied the deficiency that still exists in our literature; but the *Romish priest* prevailed, and he gave up fair and lasting fame for spurious and temporary reputation. It has been well observed, that ten years hence, his book will be forgotten.

It should seem that, on the Continent at least, infidelity is now assuming a new, and we will admit, a more respectable form. There seems to be a disposition among the better sort of free-thinkers—a class including a large proportion of the men of letters—to pay a vague and nominal homage to Christianity. They appear to allow, under specific restrictions, its superior pretensions as the guide of life and the foundation of general morals; nor do they object to its adoption as an ultimate appeal, a final referee in cases of conscience, as well as in all that concerns the coherence and well-being of society. The fact is, that these individuals are at deadly war with Popery, as a system tending to enslave the mind and debase the heart; and they feel the advantage of a rallying point, a higher ground, where they may take their stand, and avail themselves of effective weapons in a conflict which they feel to involve, at least, the best earthly interests of man. Not that we are to reckon on these men as cordial allies. They are enlightened as far as this world is concerned, and they will join us in our plans for bettering the condition of society, or in our advocacy of more popular systems of political administration; but, in our character of religionists, they can afford us no kinder feel-

ing than that of courteous contempt and friendly wonder that people, in other respects so liberal and well-judging, can yield to the influences of vulgar fanaticism. M. Thierry seems to belong to this sect; he detests popery as a scheme for deteriorating and enslaving the very intellects of men; and, well aware that society cannot exist without the higher sanctions of religion, he consents to patronize Christianity in its better forms, as, on the whole, not incompatible with liberal institutions. We regret that such men cannot be wholly on our side, and that, instead of this half-hearted fellowship, he does not become with us one and indivisible. But our sorrow is for them, not for ourselves nor for our cause. They are accomplishing an important task by aiding in the exposure of unhallowed usurpations; and for the rest, we are satisfied in committing results to the disposal of unerring wisdom. The following paragraph may serve to shew the nature of M. Thierry's sentiments on these subjects.

'At an early period of the Saxon invasion, there came into Britain two preachers named Lupus and Germain of Auxerre. These men combated the Pelagian doctrines, not by logical arguments, but by texts and quotations. "How," said they, "can it be maintained, that man is born without original guilt, when it is expressly written, *I was shapen in iniquity, and in sin did my mother conceive me*? This sort of proof was not without its power over some gross intellects; and Germain d'Auxerre succeeded in restoring in Britain some degree of what the orthodox called *the honour of divine grace*. It must be said, to the credit of this man, that his preaching to the Britons was the consequence rather of his own personal zeal and conviction, than of a mission from the pontifical authority.'

We suspect that M. Thierry states the matter somewhat too broadly, when he ventures to affirm, that the 'orthodox' assailed Pelagianism, '*not* by logical arguments.' We are not aware that the Anti-Pelagians have been at any time backward in the appeal to logic; and we dare say that the worthy Germanus of Auxerre stood as stoutly to his arms, as the most pertinacious wrangler among his opponents. But we must confess ourselves especially puzzled by M. Thierry's sneer at the production of Bible-texts, on an occasion where they were peculiarly appropriate. They appealed to Scripture as to a common and infallible authority in matters of controversy; and we must plead guilty to the imputed grossness of intellect, since the 'quotation' referred to seems to us not only very much in point, but sufficiently decisive of the question.

The various conflicts between the Britons and the Saxons, with the successive visitations and final prevalence of the latter, are interestingly narrated, and the details are marked by

an attention to costume and topographical accuracy, altogether remarkable in a Frenchman writing about England. The Danish incursions are distinctly described, and the alternations of victory and defeat which marked the struggle between the predatory Scandinavians and the Anglo Saxons, are detailed in a very clear and interesting manner. All this, however, we must dismiss with brief reference, and pass forward to the principal subject. But, before we enter on the subsequent portion, we shall extract a paragraph which not only claims insertion here as in its proper place, but will explain and justify the feeling in which M. Thierry has composed his history, and to which we adverted in the former part of the present article.

'The recital of the misfortunes of the Anglo-Saxon people, subjugated and oppressed by a people of different language and origin, is now to be commenced. That race of men, therefore, will now claim the interest of the historian, for it will be the suffering race; in the same manner as the suffering race of the Britons has interested him in the preceding pages. This is a privilege acquired by every nation, by every generation of human beings, from the moment that another generation, having neither the claims of justice to enforce, nor the rights of nature to vindicate, against the former, but whom the mad passion for rule, the thirst of gain, or the caprice of hate has called to arms, rise and march over the bodies of men who have never marched over those of their forefathers. Without being the less impartial, and without in any degree perverting the truth of facts, we may be allowed to pity the fate, in past ages as well as in the present, of men and of nations become victims of injustice and violence. This is no more than is due to equity and humanity, and if the unfortunate are sacred to their contemporaries, they are equally so to history.'

The chieftain who ultimately expelled the Danes, and re-established the Saxon supremacy, was the celebrated Godwin; a man of whom it has been the fashion to assert and to believe, that he was at once faithless and ferocious. In the narrative of M. Thierry, he is the hero of his age and country, the cautious, but firm and enterprising assertor of the independence of England; and, although the matter may not be quite so self-evident as it appears in the pages before us, we are disposed, on the whole, to admit his representation as substantially correct. This illustrious Saxon was the son of a shepherd whose name was Ulf-noth, and his original employment was the care of his father's flocks. Having rendered a most important service to a Danish chief, he was raised to military command, and in course of time became rich and powerful. During the reign of Hard-knut—the Hardicanute of our histories—he was accused, apparently on very insufficient evidence, of having occasioned, by his treachery, the death of Elf-red, half-brother of the king, and

was compelled to purchase immunity at an enormous price.' The rule of Hard-knut pressed heavily on the English people. The Danes lorded it over the Saxons with systematic rapacity and intolerable insolence, while the latter cherished in secret, the stern purpose of revenge. On the death of the tyrant, the feelings of hatred burst forth into open demonstration.

'God-win and his son Her-ald, or Har-old according to the Saxon orthography, raised the standard this time for the pure independence of the country, against every Dane, king or pretender, chief or soldier. The Danes, driven rapidly northward, and chased from town to town, took to their ships, and landed with diminished numbers, on the shores of their ancient country. On their return home, they related a tale of treason, the romantic circumstances of which may be found detailed in a manner equally fabulous in the histories of various nations. They said, that Har-old, the son of God-win, had invited the principal of them to a great banquet, to which the Saxons came armed, and attacked them unawares.

'It was, however, no surprise of this kind, but an open war, which put an end to the Danish dominion in England. God-win and his son, at the head of the insurgent nation, played the most distinguished part in this national war. In the moment of deliverance, the whole care of public affairs was confided to the son of Ulf-noth the herdsman, who, by rescuing his country from the hands of the foreigners, had accomplished the singular fortune which he commenced by saving a foreigner and an enemy from the hands of his countrymen. God-win, had he wished it, might have been made king of England; very few suffrages would have been refused him: but he chose rather to point out to the English people one who was a stranger to the recent events, who had no enemies, and was envied by none,—one who was inoffensive to all by his obscurity, and interesting in the eyes of all from his misfortunes; this was Ed-ward, the second son of Æthel-red, the man whose brother he was accused of having betrayed and brought to an untimely end. At the instigation of the Chief of the West, a great council, held at Gillingham, decided that a national message should be sent to Ed-ward in Normandy, to announce to him that the people had made him king, on condition of his bringing only a small number of Normans in his train.'

We are willing to acquiesce in this view of these important transactions, precisely because it is the most favourable; and we know not why the historian should be always solicitous to exhibit his characters under the least amiable and attractive aspect. Unhappily, indeed, human nature exhibits more average features of depravity than of goodness; and a very different, as well as, perhaps, a more plausible representation of all these circumstances might easily be given. Godwin might, probably, 'have been made king of England,' but he must have worn a bloody diadem, and maintained by the sword a doubtful dominion. His servile origin would have indisposed the

haughty; his singular good-fortune might incline the envious to cabal; and to a shrewd and cool calculator, the enjoyment of real power would be more gratifying than the mere trappings of royalty, with an uncertain authority and a disputed throne. It is not improbable that he might anticipate the entire management of national affairs under the nominal reign of a monarch of feeble character; and he took a step which bade fair to confirm his political influence, when he effected the marriage of his daughter Edith with the weak and vacillating Edward.

However this may have been, the consequences, or at least the sequences of all these manœuvres were disastrous to the country. Edward, by his jealousies and weak compliances, prepared the way for the subjugation of the Anglo-Saxon race. Notwithstanding his pledge, his court was Norman, and his reign unpopular. 'The Almighty,' is the observation of Henry of Huntingdon, 'must have formed at the same time, two plans 'of destruction for the English race, and have been pleased to 'lay for them a sort of military ambuscade; for he let loose 'the Danes on one side, and on the other, carefully created and 'cemented the Norman alliance; so that if, by chance, we es-'caped from the open assaults of the Danes, the unforeseen 'cunning of the Normans might still be in readiness to surprise 'us.' Among the foreign visiters who were welcomed by the infatuated Edward, was William the Bastard, duke of Normandy, whose progress through the rich and flourishing towns and villages of England, probably inflamed the cupidity which afterwards incited him to the invasion of the land. In the mean time, the days of Godwin were drawing to a close. After many vicissitudes, he had succeeded in driving out the Normans, and in rendering the Saxon interest paramount; but the mind of the king had been indelibly impressed with the conviction that he was the murderer of young Elfred. This accusation

'pursued the Saxon patriot to the hour of his death. One day, when seated at Edward's table, he suddenly fainted away; and this accident was the foundation of a romantic and very doubtful story, although it is repeated by several historians. They relate that one of the attendants, while filling a goblet, made a false step and stumbled, but saved himself from falling by the help of his other leg. "Ah!" said Godwin, laughing, to the king, "the brother came to help his brother." "No doubt," returned Edward, casting a significant glance at the Saxon, "the brother has need of his brother; and would to God that mine were still living!" "O king," exclaimed Godwin, "wherefore is it that the least remembrance of thy brother makes thee look with an evil eye on me? If I contributed, even indirectly, to his misfortune, may the God of heaven cause this mouthful of bread to choke me!" Godwin put the bread into his mouth, say the writers who relate this adventure, and was immediately suffocated. The truth is,

that his death was not so sudden; but that, having fallen from his seat, he was carried out of the apartment by two of his sons, Eostig and Gurth, and expired five days after. The accounts of all these events generally vary, as the writer happens to be of Norman or of English birth. "I constantly see before me," says an historian who lived within a century afterwards, "two roads—two opposite versions; and I wish my readers to be forewarned of the danger to which I am myself exposed."'

Harold, Godwin's eldest son, succeeded to the chieftainship of his family, to his father's honours and influence, and to a larger share of the favour of Edward. He was a brave and high-spirited man, but singularly incautious; and almost every particular of his personal history tends to waken a strong interest in the fate of the individual, while we lament the very wantonness of self-exposure which ultimately effected his own destruction and the ruin of his country. The strange heedlessness which induced him, in opposition to King Edward's emphatic warning, to put himself in the hands of the crafty and unprincipled William; the impetuosity which, when the invasion took place, led him to confront the Norman army with greatly inferior forces; and the headstrong valour which carried him and his Saxon footmen, quitting the shelter of their entrenchments, in full career against the Norman chivalry; were all striking exemplifications of character, and successive pledges of ultimate defeat, in the struggle with an enemy brave as himself, and guided by a policy of which the generous Saxon took no account. Harold, contrary to the urgent entreaty of his brothers, risked all upon a single battle; and thenceforward, the Bastard and his ruffian followers ruled England with a rod of iron. Insurrections, whether on a large or a limited scale, served only to illustrate the desperate valour of the natives who, though sometimes victorious, could never make any permanent impression on the Norman strength.

'From the time that the conquest began to prosper, not young soldiers and old warlike chiefs alone, but whole families, men, women, and children, emigrated from Gaul to seek their fortunes in the country of the English. To the people on the other side of the channel, this country was like a land newly discovered, which they went to colonise. "Hoël the Breton," says an old record, "and his wife Celestine, came to the army of the Norman bastard, and received a gift from this same bastard, of the manor of Elinghall, with all its dependencies." One Guillaume (says another old record in rhyme) came into England with his wife Tifanie, his maid Manfes, and his dog Hardigras. Men who adventured together in the chances of the invasion, became sworn brothers in arms, and contracted fellowships in gain and loss, for life and death. Robert D'Oily and Roger d'Ivry came to the conquest as brethren leagued together by faith

and by oath Their clothes and their arms were alike, and they shared together the lands which they conquered. Eude and Picot, Robert Marmion and Gaultier de Somerville, did the same. Jean de Courcy and Amaury de St. Florent swore their fraternity of arms in the church of Notre Dame at Rouen: they vowed to serve together, to live and die together, and to share together their pay and whatever they might gain by the sword. Others, at the moment of their departure, disposed of all that they possessed on that side the channel, that they might be the more determined, to make themselves a new and more brilliant fortune. Thus it was that Geoffroy de Chaumont, son of Gidoin, viscount of Blois, gave to his niece Denise all the lands which he possessed in the county of Blois, at Chaumont and Tours. "He departed for the conquest," says the historian, "and afterwards returned to Chaumont with an immense treasure, large sums of money, a great number of articles of rarity, and the titles of possession of more than one great and rich domain."

* * * * *

'"Ignoble squires, impure vagabonds," say the contemporary writers, "disposed at their pleasure of young women of the best families, leaving them to weep and wish for death. Frantic wretches! they wondered at their own acts, and went mad with pride and astonishment at finding themselves so powerful, and having servants with greater wealth than their fathers had ever possessed. Whatever they had the will, they believed they had the right, to do; they shed blood in wantonness; they snatched the last morsel of bread from the mouths of the unfortunate; they seized every thing—money, goods, and land."

* * * * *

'One alone amongst all the warriors in the conqueror's train, claimed neither lands, nor gold, nor women; and would accept no part of the spoils of the vanquished: he was named Guilbert, son of Richard. He said that he had accompanied his lord into England, because such was his duty; that he was not to be tempted by stolen property, but would return into Normandy, to live on his own patrimony, which, though small, was lawful, and content with his own portion, would take nothing from others.'

The priests who came over in great numbers from Normandy were not less profligate in their spoliations than their secular countrymen. They degraded the Saxon prelates and clergy, and ejected them from their benefices, without shame or remorse. Derision was added to barbarity, and insult to rapacity. There was, however, one honest and high-minded man, even among this crew of heartless hypocrites, to bear a stern and solemn protest against their atrocious proceedings. Guimand, a Norman monk, and a man of exemplary character, visited England at the invitation of William; but, in reply to the offer of high ecclesiastical dignity, he set before him the enormity of his conduct, refused to sanction his usurpations, and

rejected his splendid bribes with magnanimous indignation.—'Your England,' said this holy and disinterested reprover, 'seems one vast prey; and I should dread to touch it for its 'treasures, as I should to put my hands into a fire.' But this worthy had no imitators, and the selfish and grasping murmured at a conscientiousness which covered their own felonies with deeper infamy. The spoilers did not, indeed, enjoy their prey altogether without disturbance. Frequent insurrections took place; a kind of Guerilla warfare was kept up in many parts of the kingdom; and to this period is to be referred the origin of the popular ballads which commemorate the daring achievements and hair-breadth 'scapes of some gallant outlaw—Robin Hood, Adam Bell, and Clym of the Clough. These men

'took as much pride in the title of *outlaw*, as, in a free nation, is attached to that of *citizen*. History names them not; she has passed them over in silence: or, following the language of the legal acts decreed by the conquering race, she has branded them with epithets which take from them all interest—with the names of *rebel, traitor, robber, bandit*. But let us not be imposed on by these titles odious in appearance: they are those which, in every country under foreign subjection, have been borne by the few brave men who, while the rest of their nation submitted to the chain, have taken up their abode in the mountains and deserts, leaving the cities to the slaves. Such as had not the courage to follow these brave men's example, would accompany them with their wishes; and—to return to England—while ordonnances drawn up in the French language were prescribing to every inhabitant of the towns and villages, to track the outlaw—the forester, like a wolf, and pursue him *with hue and cry* from hamlet to hamlet, from hundred to hundred, English songs were circulating, in honour of this enemy to the foreign power, whose treasury was said to be the count's purse, and his flock the king's deer. The popular poets of the time celebrated his victories, his combats, his stratagems, against the self-styled guardians of the public safety—how he had tired out the viscount's men and horses in pursuit—how he had taken the bishop, ransomed him for a thousand marks, and made him dance a measure in his pontifical habits.'

It is satisfactory to know that, in the midst of his vast acquisitions, the author of these devastations was a miserable man, and that the mighty Conqueror, the lord of fifteen hundred confiscated manors, the chief of the Norman chivalry, and the master of a realm of slaves, trembled on his blood-cemented throne. When he sat amid his warriors and prelates, his looks were frowning and gloomy, nor could the golden diadem which encircled his forehead, tranquillize his apprehensions. He was agitated by fears of change. He had no confidence in the attachment of his Normans, nor was the debased condition of his English serfs a sufficient security against his dread of a reaction.

'The human heads on which he trod, were in his eyes a ground not sufficiently firm and secure: he tormented himself about his own future years and the fate of his children; and put questions concerning his presentiments to men reputed wise, in an age when divination was a part of wisdom. A Norman poet, almost contemporary, represents him seated in the midst of his English and Norman priests, and soliciting of them, with puerile importunity, a decisive exposition of the fate of his posterity. At every word that fell from their lips, this great conqueror trembled before them, as an Anglo-Saxon serf or citizen would have trembled in his presence.'

Long did the remembrance of these destructive visitations rankle in the breasts of Englishmen. Two hundred years afterwards, a monastic writer ascribed the unequal distribution of property, and the prevalence of mutual dislike between the higher and lower orders, to the still subsisting distinction of race; and so late as the sixteenth century, an explorer of antiquity represented the artizans and peasantry of England, as a class unjustly deprived of its inheritance. Nay, M. Thierry seems to consider our nobility, even in the present day, as little better than heirs of Norman spoliation. He styles the middle and lower classes, 'the living representatives of the old Eng-'lish and of old England,' and intimates that the *people*—reviewers of course included—have the advantage of a more ancient lineage, and, as possessing a prior claim, are the rightful lords of the soil. We can, of course, have no objection to this scheme, if it can be quietly established; and we shall be extremely happy to find that, on the score of our Saxon descent, established by our lack of a Norman title, we have an admitted claim to a decent segment of King William's fifteen hundred manors.

The reigns of the Red King and Henry his brother, afforded little respite to the Saxons; but the wars between Stephen of Blois and the Empress Matilda, gave them partial intermission. The reign of Henry the Second was remarkable for the singular quarrel between the King and Thomas-à-Becket; a contest in which the lower orders took a keen interest, since they identified with their own, the cause of the first English archbishop, subsequent to the conquest. Respecting Becket's personal motives, we apprehend that it is in vain to seek for any other impulse than that of pride and obstinacy. His opposition to Henry was distinguished by no appeal to sound principle or to magnanimous sentiments; it was simply a struggle for power, in which violence at last prevailed.

'To the cause of Becket,—whatever it might be, and whatever might be his impulse—whether ambition or love of resistance, or stubbornness in his determinations, or conviction of religious duty, or

a dim and ill-defined consciousness of national hostility, or a mixture of all these passions and dispositions,—was joined—perhaps without his knowledge, but at least independently of him—a cause more worthy than his own—the cause of those men who were enslaved by the forefathers of the king, of whom he had declared himself the adversary; and this it is which raises this great intrigue to a higher rank in history, than the ordinary disputes between the crown and the mitre.'

In reviewing the history of these times, it is impossible not to be struck with the awful prevalence of perjury. Oaths of the most solemn kind, enforced by sanctions the most appalling, were broken with a levity and frequency which shew how fatally the disastrous system of Rome had operated on the consciences of men. The very fact, that dispensation from the obligation of a sworn pledge might be purchased, or that the guilt of its most profligate violation was to be absolved at a stipulated price, had of itself a demoralizing influence which inevitably led to so melancholy a result. It should seem too, that the fear of canonical visitation in the form of an interdict, has been somewhat over-charged by historians. There are numerous instances on record of ineffectual menace in this way; and the clergy would not unfrequently be incautious enough to betray the utter contempt in which they held them.

In no part of his history does M. Thierry remit his determined hostility to the ancient nobility of Europe. He cites, for the purpose of illustrating the price which 'most European 'nations have paid for the establishment of those privileged 'families which are still decorated with the title of *noble*,' a curious document of the fourteenth century, in which Donald O'Neyl, king of Ulster, with his chiefs and people, appeals to the pope against the intolerable exactions and oppressions of the conquerors of Ireland. He gives a brief but fearful detail of the miseries that the subjugated were compelled to suffer, and pledges himself and his nation to a 'war unto death' against the tyrants of their country. Nor has this menace been an idle one; neither is it yet forgotten.

'In our own days, blood has flowed in Ireland on account of the old quarrel of the conquest. The period in futurity when this quarrel shall be terminated, it is impossible to foresee; and aversion for England, its government, its manners, and its language, is still the native passion of the Irish race. From the day of the invasion, the will of that race of men has been constantly opposed to the will of its masters; it has detested what they have loved, and loved what they have detested. They, whose long misfortunes were in great measure caused by the ambition of the popes, rushed into the arms of popery with a sort of fury, so soon as England had freed herself

from it. This unconquerable obstinacy,—this lengthened remembrance of departed liberty—this faculty of preserving and nourishing, through ages of physical misery and suffering, the thought of that which is no more,—of never despairing of a constantly-vanquished cause, for which many generations have successively, and in vain, perished in the field, and by the executioner,—is, perhaps, the most extraordinary and the greatest example that a people has ever given.'

M. Thierry never abates of this sympathy with the oppressed, and this righteous censure of the oppressor. When detailing the circumstances attending the disgraceful seizure of Richard the First by the Austrian Liet-pold, he comments with becoming indignation on the readiness which the princes of Austria have manifested to consign to their dungeons 'foreigners illustrious either by rank or character;' and reprobates those acts of violence perpetrated against 'men whose only crime was the 'having loved their country's liberty.'

There remains one question to put, and to answer, before we dismiss these valuable and interesting volumes. Was the Norman conquest, or was it not, productive of ultimate advantage to the country which, in the first instance, it so grievously scourged? To this question, M. Thierry does not enable us to give a satisfactory reply, but, if we understand him rightly, he seems disposed to derive from it much of what is advantageous in the present state of the British constitution. If this be really his sentiment, we differ from him altogether. England, when the men of Normandy violated her soil, was wealthy and happy; and the system of society was favourable to liberty. Of all this they obliterated every vestige, and in exchange for those blessings, they entailed upon us a complicated and injurious scheme of jurisprudence, full of subtlety and chicanery, and well suited to the proverbially litigious spirit of the Normans, though entirely adverse to the simplicity of the Anglo-Saxon institutions. That this state of things should, in an enlightened age, be still permitted to subsist, is among the most astonishing of anomalies. Cheapness, promptitude, and accessibility, are qualities without which substantial justice cannot exist; and if these are to be found in our judicial code, we have not read it rightly. The greater part of what is good in our constitution, we inherit from our Saxon ancestors: the rest is Norman.

We are happy to say that M. Thierry has found an adequate translator. The work is not merely *done into English;* it is, as all translations should be, made native.

Art. II. *History of the Crusades against the Albigenses in the Thirteenth Century.* From the French of J. C. Simonde de Sismondi. With an Introductory Essay by the Translator. 8vo. pp. 206. Price 8s. London. 1826.

IN the broad page of the history of nations, the story of the Church of Christ wears the humble appearance of a mere episode. It is but occasionally, and as by accident, that the concerns and progress of the spiritual kingdom come into notice; and then it is generally as clashing with the kingdoms of this world. Christianity seldom appears on the theatre of events, but either as a sufferer or in disguise, as a heretic or as a martyr. Her footsteps are chiefly to be traced by her blood, by the light of the fires kindled by her persecutors, or by the more equivocal traces afforded by the dust and clamour of religious controversy.

The history of the Albigensic and Waldensic Christians forms one of the most interesting and affecting episodes of this description. It is interesting in many points of view,—as a deeply tragic tale, as connected with the revival of literature, as an era in the progress of religious liberty, and as illustrating the policy of the Court of Rome. It is on the last of these grounds that the Translator of the present volume has been induced to bring before the English public this portion of M. Sismondi's History of France.

'Although only an extract from a larger work, yet, it embraces an entire and, to a considerable degree, independent subject, giving a view of a series of interesting events, issuing in a catastrophe of great importance to the cause of civil and religious liberty, and of lasting influence upon the destinies of Europe. It commences with the thirteenth century, and comprises a period of about forty years, detailing the progress in civilization, liberty, and religion, of the fine countries in the south of France, and the destruction of that liberty and civilization, the devastation and ruin of those countries, and the extinction of those early efforts for religious reformation, through the power and policy of the Church of Rome. It relates the establishment of the Inquisition, and the provisions by which that merciless tribunal was adapted to become for ages the grand engine of domination to that ambitious and persecuting power. And it marks the complete establishment of civil and ecclesiastical despotism, by the surrender of all those states, with their rights and liberties, to the dominion and control of the French monarch under the direction of the Roman pontiff.'

Into the particular views and opinions of the Translator, we feel little inclination to enter. That the principles of the Court of Rome are unchanged, is sufficiently manifest, notwithstanding the mild and enlightened policy of the late amiable Pius VII.

and his liberal-minded minister, Cardinal Gonsalvi. In Austria, in France, in Spain, and in Ireland, the priesthood maintain the same intolerant claims, and demonstrate the same hostility to light and freedom, that they ever did. The spiritual claims of the Church of Rome, from the Pope down to the humblest priest, are essentially incompatible with the rights of conscience, being founded on a tremendous usurpation of the prerogatives of Christ. We put quite out of consideration, the disputed right to release from the obligation of an oath. The doctrines of auricular confession, of penance, and of purgatory, together with the mysterious power on which the sacerdotal domination is founded, of 'making the body of Christ,'—these cardinal articles of Romanism form a threefold chain of enthralment which hold alike the intellect and the conscience in deplorable and fatal bondage. He that binds himself in this thin web of sorcery, is much in the condition in which Southey places the son of Hodeirah in his wild tale of Thalába, when he has consented to twine round his own hands the magic thread.

> 'The thread is small, the thread is fine;
> But he must be a stronger than thee,
> Who can break this thread of mine.'

With regard to the charge of persecution, however, it may be fairly retorted, that every national church has persecuted. The Church of Rome, the Church of England, the Church of Geneva, have all exercised the assumed right to punish heretics and schismatics. If the principles upon which the crusade against the Albigenses was undertaken, has never been renounced by any authentic or official act of the Romish Church, neither has any official disclaimer been issued by the Church of England, of the atrocities committed by her prelates in the reigns of the Tudors and the Stuarts. It is absurd to ask for this. Were the crime of having persecuted and the disposition still to persecute, all that could be alleged against the Romish Church, nothing more would be necessary than that the ecclesiastical power should be, in every state and kingdom, subordinated to the civil and constitutional authorities, legislative and juridical, in the same manner as it is in this country. Where the laws govern, and the people are a party to those laws, there the Church cannot persecute.

Ecclesiastical power is a pure despotism, underived, irresponsible, recognising in its subjects no representative or elective rights, admitting of no popular control, and of no appeal except to itself. The theory of this power is every where the same: it is that of a theocrasy. The Court of Rome has never claimed more or other power than did the English

Star-chamber; and the Canons of the English Church exhibit the organic remains of that same leviathan which once lived and raged in this country. Protestantism, released from Law, would still prove, as in days gone by, a Popish persecutor. In Ireland, its very laws were a disgrace upon the name of law, a code of blood and horrible injustice. On the Continent, Presbyterians have vied with Roman Catholics in intolerance and persecution. Popery and Protestantism, in this point of view, are distinctions of little force and meaning; and it is alike unwise and unfair, to rest any argument in favour of the latter upon so slender and doubtful a foundation. We owe something, it is true, to the "Defender of the Faith," who first made the Civil Magistrate the head of the clergy in this country; but the subjection of the Church to parliamentary and constitutional control, was not effected at the Reformation; and it is to this, not to our having a Protestant Church, that we owe our religious freedom.

The Editor of this volume remarks, very justly, that 'we 'hold our liberties only by the tenure of our power to maintain 'them.' He seems to forget, however, whence that power was derived, or what are its securities. It is a power that was wrested, as to its origin, by Roman Catholic barons from a Popish king, and as to its consummation, was extorted by a Protestant people from a Protestant sovereign and a Protestant hierarchy. Protestantism cannot secure that power: its only safeguards are the Constitutional rights which are vested in the British Commons, and their being the representatives of the people.

It is truly astonishing, that this broad and palpable distinction between the spiritual domination of the Church of Rome and its political character, should be so little understood. Its policy may vary; it may or may not be politically intolerant, according, not merely to its ability, but to the views and private feelings of its rulers. And when it does oppress and persecute, it acts as a political power, in the exercise of the same right that other churches and sovereigns have claimed to punish heresy and schism. Bishop Bonner, Archbishop Cranmer, and John Calvin persecuted to death on the same principles of arbitrary intolerance. Ganganelli and Pius VII. were opposed to persecution. But the power to persecute can be exercised only when the magistracy is the creature of the Church, and the laws are framed by the priesthood, not by the people. The exclusion of the priesthood from the legislature and the magistracy is the only effectual means of totally depriving the Church of this power, the propensity to exercise which, when possessed, is common to all churches and indi-

viduals of all parties, because it is deeply rooted in our nature.

But Popery, deprived of all political power, is still a baneful and degrading despotism. Why is so much dread expressed as to its regaining its political power, and so little said of its character as a spiritual usurpation? Why go back to the days of the Albigenses to prove, that Popery is the unchangeable enemy of the best interests of man?—an enemy, however, less to be dreaded by those against whom it draws the sword and kindles its fires, than by those whom it holds as willing captives in worse than Egyptian bondage,—the bondage of the heart and conscience. Follow out the three doctrines of Confession, Penance, and Purgatory, connected as they are with the mysterious attributes, and spiritual power, and celibacy of the priest—doctrines interwoven with the whole system of Popery, and which can neither be disclaimed nor dissevered from it,—follow them out into their legitimate and unavoidable practical consequences,—and it will be easy to shew, that a corruption of morals as well as of every correct principle of religion must be the result. The tendency which Christianity has to raise the standard of morals, must be neutralized by a system which is diametrically opposite to its distinguishing doctrines. As a system of idolatry, Popery, in its grosser forms, differs scarcely in any thing from heatheniam; the Virgin, Saint Peter, and Saint Dominick being the *Mater Dea*, the Jupiter, and the Moloch of the Christianized pantheon. But, independently of this, the Atonement of Christ, the Justification of the sinner through his blood, the efficacy of his mediation, and the Scriptural doctrine of Sanctification, are not merely obscured, but contradicted by the system which authorizes the sale and purchase of prayers and masses, of pardons and indulgencies, which substitutes penal commutation for justification through faith, and makes hell redeemable, like the land-tax, by penny a week subscriptions to a purgatorian society.

If Popery were perfectly tolerant,—not a lamb in clothing only, but in nature, it would not be one whit less detestable. Its persecuting propensity may be aggravated by the nature of its spiritual claims; and when those claims are united to political power, they form an engine of the more diabolical malignity, such as the Inquisition fully realized. But still, this is not a necessary combination; it is, in a sense, an accident of Popery, and does not enter into its essence. To insist upon this, therefore, is to take the weakest ground of argument. And we very much fear, that the clamour for and against what is called Catholic emancipation, the No Popery cry, has had

the effect of keeping out of view what ought to be uppermost in our thoughts as Christians, and most prominent in our discussions as Protestants, the distinctive character of Popery as a spiritual domination and an awful heresy. It has been regarded with anger and with fear, rather than with an enlightened and philanthropic deprecation and abhorrence; and recourse has been too often had to carnal weapons,—pains, and penalties, and restrictions,—as if the combat were with flesh and blood, rather than with spiritual wickednesses, impalpable to any but the sword of the Spirit, which is the word of God.

The hatred of persecution in any and every shape, and by whomsoever exercised, is, however, a salutary sentiment which it is most desirable to cherish; and so far, the design of the present publication has our cordial approval. Independently of this, the history has attractions which will recommend the volume to the perusal of our readers; and with a view to excite their interest in its contents, we shall attempt a brief outline of the story.

At the beginning of the thirteenth century, France still consisted of four distinct principalities, marked by the same difference of language and national character which still subsists among the provinces of the neighbouring peninsula. These were, Northern or Walloon France, or what might be denominated France Proper, the dominions of Philip Augustus; British or Western France, which included Aquitaine; Germanic France, consisting of Lorraine and Burgundy; and Southern France, comprising all the countries in which the Provençal was spoken, and which were more or less dependent on the king of Aragon. Languedoc, Provence, Catalonia, and the neighbouring countries bordering on the Mediterranean, were peopled by an industrious and intelligent race, addicted to commerce, and possessed of an infant literature, while the greater part of Europe was still in the grossest barbarism. Their cities were numerous and flourishing; their forms of municipal government nearly republican. They had consuls chosen by the people, and possessed the privilege of forming *communes*, which rendered them nearly equal to the Italian Republics, with which they traded. Into the causes which led to this prosperity, M. Sismondi does not appear to enter. We have slightly adverted to them in a former article.* There can be no doubt that the commerce of the Levant had served to give the stimulus to commercial enterprise and manufacturing

* Eclectic Rev. April, 1826. Art. *Lays of the Minnesingers, &c.*

industry in these countries, and the power and privileges of the municipalities were the natural consequence of increasing wealth. The political strength of the British Commons, to which we may trace our liberties and rights, had a similar origin. Industry and wealth can exist only under the protection of equal laws securing the property of those who, while engaged in its acquisition, are not in a posture or condition to defend their possessions. Hence, an equitable legislation has constantly connected itself with mercantile interests, and religious freedom has followed upon the establishment of civil liberty. In the middle ages, Provence is said to have contained more free persons than any other part of France. The superior political institutions enjoyed by the states of Southern France would naturally render them the asylum of refugees from all quarters. Accordingly, great numbers of Jews are stated to have found shelter in the commercial capitals, while fugitives of all descriptions from Spain, Italy, and Northern France, countries torn by war or exposed to ecclesiastical oppression, must have greatly swelled the population of those provinces. The fires of persecution had been kindled at Turin, the scene of Bishop Claude's apostolic labours, and in the neighbouring cities, as early as the tenth century. About the middle of the eleventh, Cologne witnessed the martyrdom of several heretics, respecting whose sentiments there is no room to question that they were substantially Scriptural. In the twelfth century, the Cathari or Puritans abounded in Germany, Flanders, Lorraine, Southern France, Savoy, and Milan; and a small company of German refugees found their way from Gascony into England, where they were cruelly persecuted, and, after undergoing a public whipping and other penal severities, perished with cold and hunger. Galdinus, archbishop of Milan, who died in 1173, distinguished himself as an unrelenting persecutor of the Cathari. By the council of Tours, held in 1163, princes were exhorted to imprison all heretics in their dominions, and to confiscate their effects. Still, the persecution does not appear to have been general. M. Sismondi indeed states, that 'the adoption of the reformed opinions did 'not immediately announce itself as a heresy.'

'Since many prelates of the Church had given the example of such reform, those who followed them, did not consider themselves as going astray; and Rome herself had sometimes considered the *paterins*, the *catharins*, the *poor of Lyon*, and all those new religious societies, as so many orders of monks who were rousing the fervour of the public, and who never thought of shaking off her yoke. Innocent III., who ascended the pontifical throne in the vigour of his age, was the first who appeared to feel the importance of that inde-

pendent spirit which was already degenerating into revolt. His predecessors, engaged in a perilous struggle with the two Henrys and Frederic Barbarossa, thought their entire force not too much to defend them against the emperors; and in those times, had themselves accepted the name of *paterins*, which had been given to their most zealous partisans. But Innocent III., whose genius at once embraced and governed the universe, was as incapable of temporizing as he was of pity. At the same time that he destroyed the political balance of Italy and Germany; that he menaced by turns the kings of Spain, of France, and of England; that he affected the tone of a master with the kings of Bohemia, of Hungary, of Bulgaria, of Norway, and of Armenia; in a word, that he directed or repressed at will the Crusaders who were occupied in overturning the Greek empire, and in establishing that of the Latins at Constantinople;—Innocent III., as if he had had no other occupation, watched over, attacked, and punished all opinions different from those of the Roman Church, all independence of mind, every exercise of the faculty of thinking in religion.'

The province of Narbonne is stated to have been in the first instance the object of Innocent's particular attention. In the year 1193, the first of his pontificate, he sent into it two monks of Citeaux, commissioned in the name of the Holy See to discover and pursue heresy, and to invoke against it the vengeance of the civil authorities. To them were afterwards added other commissaries and a number of preaching friars, who traversed the province disputing and inveighing against the new doctrines. The regular clergy, offended by the arrogance and violence of these bold intruders, were not disposed to support them in these measures; and the consequence was, that, under different pretences, the archbishop of Narbonne and the bishops of Toulouse and Viviers were deposed. The bishop of Ozma and his companion St. Dominick, then subprior of his cathedral, began about the year 1204 to distinguish themselves by their zeal against the heretics. 'Why do you 'not drive them out? Why do you not exterminate them?' the former is recorded to have said to the inhabitants of the towns he visited. 'We cannot,' was the reply; 'we have been 'brought up with them, we have relations among them, and 'we see the goodness of their lives.' 'Thus,' remarks a contemporary writer, 'does the spirit of falsehood, only by the 'appearance of a pure and spotless life, lead away these inconsiderate people from the truth.'

The Emperor Otho, the tool and vassal of the Pope, readily granted him an edict for the destruction of the *paterins* in Italy. But there were many of the high lords and barons who had themselves adopted the new opinions, and who, instead of consenting to persecute, protected the heretics; while others

saw in them only industrious vassals, whom they could not destroy without affecting their own revenues and power. No means were left untried by Innocent to overcome this reluctance: on the one hand, he abandoned to them all the property of the heretics, which they chose on any pretence to confiscate; and while he thus stimulated their avarice, he threatened, in case of disobedience, to lay their persons under an anathema, and their dominions under an interdict. Raymond, Count of Toulouse, having refused to comply with the insolent demands of the papal legate, was formally excommunicated; and the subsequent murder of the haughty priest in a quarrel with one of the count's gentlemen, roused to fury the wrath of the papal tyrant. The Count was publicly anathematised, and his territories devoted to destruction. Innocent appealed to the ambition of Philip Augustus, exhorting him to carry on in person the sacred war of extermination against the heretics, who were, he said, far worse than the Saracens, and to strip the Count of Toulouse of all his possessions. He wrote at the same time to the archbishops of Lyons and Tours, to the bishops of Paris and Nevers, and to the Abbot of Citeaux, to engage their concurrence in the diabolical enterprise. Those who should take the Cross against the Provençals, were offered the utmost extent of indulgence that had been granted to those who had laboured for the deliverance of the Holy Land, without incurring the risk and toils of the journey. The first to engage in this domestic crusade, were Eudes, duke of Burgundy, Simon de Montfort, earl of Leicester, (a title which the Count d'Evreux inherited from his English mother,) and the counts of Nevers, St. Paul, Auxerre, Genéve, and Forez.

Arnold Amalric, Abbot of Citeaux, at the head of the Bernardine order of monks, emulated the zeal of Peter the Hermit in preaching up this war of extermination; promising, in the name of the Pope and of the holy apostles Peter and Paul, plenary absolution, to the day of their death inclusive, to all who should perish in the expedition. While the Bernardines were thus beating up the drum ecclesiastic for military recruits, Innocent III. charged a new congregation, at the head of which he placed the Spaniard Dominick, to go on foot, two by two, through the villages, to obtain information as to the number, names, and dwellings of all persons suspected of heresy, in order to their being seized and executed when the opportunity should arrive. This was the commencement of the Inquisition. Fouquet, the new bishop of Toulouse, is said to have been the individual who suggested to Innocent the foundation and principal rules of this new order, the experiment of which was made for seven years in his diocese, before

the Pope confirmed it in the council of Lateran. This man, the son of a Genoese merchant settled at Marseilles, had formerly distinguished himself as a troubadour. In his subsequent conduct, marked by all the malignity of a renegade, he afforded one of the few instances in which any persons of that class enlisted on the side of ecclesiastical bigotry. His poetical career terminated in 1200, when he assumed the Cistertian habit and order. His treachery or his zeal appears soon to have recommended him as a fit instrument for carrying into execution the work of papal vengeance; and to him was confided the sequestered bishopric of that diocese which was doomed to be the principal theatre of the tragedy.*

The immense preparations made by these new crusaders, filled Languedoc with terror. It was well known that the countries devoted to vengeance by the monks of Citeaux, as being more particularly the seats of heresy, were the states of Raymond VI. Count of Toulouse, and those of his nephew, Raymond Roger, Viscount of Alby, Beziers, Carcassonne, and Limoux. The former, overwhelmed with terror, declared himself ready to submit to any terms, to avert the invasion of his territories. Innocent received his ambassadors with dissembled favour, holding out the promise of entire pardon; at the same time he secretly directed the Abbot of Citeaux to employ towards this Count a wise dissimulation, that other heretics might be the more easily defeated, and that afterwards he might be crushed when left alone. Raymond Roger, convinced of the inutility of negotiation, placed garrisons in all his strong towns, and prepared for a valiant but unavailing defence.

The divided state of France at this period favoured the infernal project. No national feeling, no common government or common interests united the various principalities. Raymond, Count of Toulouse, applied to his cousin, Philip Augustus, for protection, who received his envoy at first with fair words; but, on discovering that the Count had made a similar application to his rival, the Emperor Otho, he openly refused all assistance, and one body of the crusading army was composed of his subjects, headed by the bishop of Puy. The archbishop of Bourdeaux assembled a second body, composed of levies from Western France, subjects of the King of England; while the main body under Abbot Arnold, assembled at

* A specimen of his poetry is given by the Editor of Lays of the Minnesingers, p. 226. He is there stated to have returned to the cloister; but this must be a mistake: he died Bishop of Toulouse.

Lyons, were natives of Burgundy and vassals of the Emperor. Thus, in fact, it seemed as if a partition of the states of Southern France had been agreed upon by the three grand feudal heads. The chief merit and direction of the expedition, however, attached to the Abbot of Citeaux, who, as the personal enemy of the Count of Toulouse, seems to have been actuated by the mixed motives of revenge, fanaticism, and ambition.

In the spring of 1209, the crusading army began to move. The lowest and most probable computation estimates their numbers at 50,000, while some accounts exaggerate the number to three, and even five hundred thousand. We must not, however, include in the former estimate, M. Sismondi says, 'the 'ignorant and fanatical multitude which followed each preacher, 'armed with scythes and clubs, promising themselves, that if 'they were not in a condition to combat the knights of Lan-'guedoc, they might at least be able to murder the women and 'children of the heretics.'

'The nearer the Crusaders approached, the more the Count of Toulouse, who had given himself up to their power, was struck with terror. On the one hand, he endeavoured to gain the affections of his subjects by granting new privileges to some, and pardoning the offences of others: on the other hand, he consented to purchase his absolution from the pope's legate, by the most humiliating concessions. He consigned to the apostolic notary seven of his principal castles as a pledge of his fidelity; he permitted the consuls of his best cities to consent to abandon him if he should depart from the conditions imposed upon him; he submitted beforehand to the judgement which the legate should pronounce upon fifteen accusations which the agents of the persecution had laid against him; and finally, he suffered himself, on the 18th of June, to be conducted into the church of St. Gilles, with a cord about his neck and his shoulders naked, and there received the discipline around the altar. After all these humiliations, he was allowed to take the cross against the heretics; and it was by favour that he was permitted to join those who were about to attack his nephew, becoming their guide for that purpose.'

Pity yields to contempt as we follow this unhappy man through the successive steps of his degradation, although allowance ought to be made for the hold which, in those times, the authority of the church had on the strongest minds. He met the invading army at Valence, and conducted it to Montpellier, where the young Viscount of Beziers made a last effort to conciliate the legate. Arnold replied, that what he had to do, was to defend himself as well as he could, for he should be shewn no mercy. It would have been difficult now, indeed, to turn back the tide of that inundation which had been brought

down upon this fertile and once happy region. It was equally impossible to observe any discrimination between Catholic and heretic.

The monks thirsted for blood, the crusaders, for plunder; and a whole population were their victims. The barons and knights shut themselves up with their peasantry in their castles; but, at the approach of the armed multitude, some were abandoned, as Servian and Puy-la-Roque; others were permitted to ransom themselves. Villemur was burned. At Chasseneuil, after a vigorous resistance, the garrison capitulated, and obtained permission to retire; but the inhabitants, being involved in a sweeping charge of heresy, were massacred, and the place given up to pillage. Beziers, a place of great strength, is said to have been taken by a *coup de main:* the citizens made a *sortie,* but were repulsed and so closely pursued, that the besiegers 'entered the gates with them and found themselves 'masters of the city.' The fact, most probably, was, that they became possessed of it through treachery. It was at the storming of this city, that Abbot Arnold is said to have given the much celebrated reply, when the knights inquired of him, how they should distinguish the Catholics from the heretics: '*Kill 'them all; the Lord will know his own.*' Historians differ as to the number of victims. The Abbot of Citeaux, in his letter to Pope Innocent, modestly estimates it at fifteen thousand: Bernard of Limoges, a contemporary, makes it amount to 38,000; and another authority carries it to 60,000. The greater part of the population of the surrounding villages had, in fact, taken refuge within the walls, and the number of women and children must have been considerable.

'When the Crusaders had massacred the last living creature in Beziers, and had pillaged the houses of all that they thought worth carrying off, they set fire to the city in every part at once, and reduced the whole to a vast funereal pile. Not a house remained standing; not one human being alive.'

This massacre took place in the middle of July, 1209. On the 1st of August, not yet satiated with blood, the Crusaders arrived before Carcassonne, where the young Viscount had strongly intrenched himself. The whole country was deserted at their approach, and more than a hundred castles are stated to have been found unoccupied. After a vigorous defence, Raymond Roger was induced by the failure of water in the cisterns and the distress of the inhabitants, to accept of terms of honourable capitulation proposed by the perfidious legate; but no sooner had he presented himself at the camp, than Arnold, disdaining to keep faith with a heretic, ordered him to

be arrested with all the knights included in the capitulation. The city, however, had not yet been given up; and during the night, the greater part of the citizens made their escape by a subterraneous passage said to be three leagues in length, leaving behind all their effects. The besiegers were astonished, the next morning, at finding the walls of the city unoccupied, and for some time they hesitated to enter the deserted city. Arnold, enraged at the escape of his victims, revenged himself on the fugitives collected by his scouts and the prisoners in his hands. Four hundred men and women he caused to be burned, and fifty to be hanged.

The conquered territory was now to be disposed of. Arnold first offered the viscounties of Beziers and Carcassonne to the Duke of Burgundy, but he refused them, saying that he had plenty of domains and lordships of his own, and that he thought they had done the young Viscount evil enough, without despoiling him of his heritage. The Counts of Nevers and St. Paul held similar language. Simon de Montfort, however, had no such scruples, and with affected reluctance he joyfully took possession of the provinces, on which he imposed a heavy tribute. The forty days having expired, which was the term of service agreed on, the Crusaders disbanded and returned home; but De Montfort, turning his arms against the Count de Foix, continued, at the head of his own soldiers, to prosecute the war. In November, the legitimate sovereign of the states he had usurped, and whom he detained a close prisoner, died, as was said, of dysentery: that he perished by a violent death, was believed even by Innocent III.

M. Sismondi attempts to apologize, at the expense of the Church of Rome, for the crimes committed by the Crusaders. They came, he says, 'from that part of Burgundy and Nor-'thern France where crimes have always been rare;' but—the heretics were, in their eyes, outcasts from the human race.

'Accustomed to confide their consciences to their priests, to hear the orders of Rome as a voice from heaven, and never to submit to the judgement of reason that which appertained to faith, they congratulated themselves on the horror they felt for the sectaries. The more zealous they were for the glory of God, the more ardently they laboured for the destruction of heretics, the better Christians they thought themselves. And if at any time they felt a movement of pity and terror while assisting at their punishment, they thought it a revolt of the flesh, which they confessed at the tribunal of penitence; nor could they get rid of their remorse till their priests had given them absolution. Wo to the men whose religion is completely perverted! All their most virtuous sentiments lead them astray. Their zeal is changed into ferocity. Their humility consigns them to the

direction of the impostors who conduct them. Their very charity becomes sanguinary: they sacrifice those from whom they fear contagion, and they demand a baptism of blood, to save some elect of the Lord.'

With regard to a large proportion of those who joined the Crusade, however, not even their religion can be admitted as an extenuation of their crimes. They were mere vagabonds and mercenaries. Besides, it may be questioned whether the victims of this most atrocious inroad were regarded with religious horror, so much as with a national antipathy. It was as Provencals, rather than as heretics,—a character which could not be supposed to attach to a whole people, that they were unfeelingly massacred; just as the natives of a neighbouring island in the days of the Tudors, were hunted and destroyed by the English, not as Catholics, but as Irish. We may admit the full force of M. Sismondi's plea on behalf of the French nation, that Frenchmen were not alone implicated. An Italian, Pope Innocent, first gave the signal, and bestowed the recompense. Two Spaniards, the Bishop of Ozma and the notorious Dominick, rivalled the Abbot of Citeaux in preaching the crusade. Germans, at the call of their monks, came to take part in the work, even from the extremities of Austria. And an Englishman, Matthew Paris, 'bears testimony to the 'zeal of his countrymen in the same cause, and to their triumphant joy at the miracle—for so he calls the massacre of 'Beziers—which had avenged the Lord.'

The conquest of the suspected country had been accomplished, and the war seemed to be terminated; but the monks of Citeaux, unwilling to lay aside their vocation or to relinquish the profits of their mission, continued to preach the crusade when there were none to combat, impelling, every year, fresh hordes of fanatics upon these miserable provinces. One shudders at the cool ferocity of these emissaries of Satan, who, issuing from their convents, 'spread themselves through the 'states of Europe, occupied all the pulpits, appealed to all the 'passions to convert them into one, and shewed how every vice 'might be expiated by crime, and how the soul polluted with 'every shameful passion, might become pure and spotless by 'bathing in the blood of heretics.'

Simon de Montfort, anxious to secure and not less eager to defend his ill-gotten possessions, readily entered into the views of the Cistertian monks, and at the head of new levies in the following year, he gave full scope to his cruelty. Castle after castle fell into his hands, the inhabitants of which were uniformly massacred. Among those who were induced, in 1211, to take the Cross against the Albigenses, occur the names of

Leopold, duke of Austria, and the Counts of Mons, Juliers, and Auxerre. On the other hand, Count Raymond had at length been stimulated to a vigorous resistance, and now found himself supported by the King of Aragon, the Counts of Foix and Comminges, the Viscount of Bearn, the Seneschal of Aquitaine, and other barons whose interests had become one with his own. Towards the end of the year, he had compelled De Montfort to raise the siege of Toulouse, and had reconquered all the strong places of Albigeois. 'In more than fifty 'castles, the inhabitants eagerly expelled or massacred their 'French garrisons, to surrender themselves to their ancient 'lord.' A short breathing-time was afforded, in 1212, by the crusade against the Moors of Spain, which drew off a considerable number of prelates, barons, knights, and pilgrims from France, Aquitaine, and Italy. Arnold, now archbishop of Narbonne, the archbishop of Bourdeaux, and the bishop of Nantes, were among those who crossed the Pyrenees, to assist in the only achievement by which the Crusaders distinguished themselves in Spain,—the massacre of the Jews at Toledo. Innocent himself, in consequence of the representations of the Court of Aragon, began to waver in his policy, or deemed it prudent to dissemble. The death of the accomplished sovereign of Aragon, who fell before the walls of Muret near Toulouse on the 12th of September, 1213, was an irreparable loss to the Albigenses. But in April following, the Counts of Foix and Comminges, and the city of Toulouse, were permitted to make their peace with the Church, through the medium of a new legate; and in 1215, the fourth council of Lateran put an end to the crusade against the Albigenses, and finally disposed of the conquered territory.

'We have thus traced,' remarks M. Sismondi, 'the total extinction of the first Reformation. The slaughter had been so prodigious, the massacres so universal, the terror so profound and of so long duration, that the Church appeared to have completely attained her object. The worship of the reformed Albigenses had every where ceased. All teaching was become impossible. Almost all the doctors of the new Church had perished in a frightful manner; and the very small number of those who had succeeded in escaping the Crusaders, had sought an asylum in the most distant regions, and were able to avoid new persecutions, only by preserving the most absolute silence respecting their doctrines. The private believers who had not perished by the fire and the sword, or who had not withdrawn by flight, knew that they could save their lives only by burying their secret in their own bosoms. For them, there were no more sermons, no more prayers, no more Christian communion, no more instruction: even their children were not made acquainted with their secret sentiments.'

This was not, however, the termination of the tragedy: and

it was found easier to exterminate the inhabitants of a province, than to extinguish a heresy, which had spread through a great part of France, Italy, Germany, and Spain. In Leon and Galicia, as well as in Aragon, it had made considerable progress; and a complete history of the Albigensic Reformation ought to include a review of the transactions in the Peninsula. M. Sismondi, however, in the present work, is only the historian of France.

It was not long before the two ambitious leaders of the Crusade, who had rivalled each other in deeds of atrocity, De Montfort and Archbishop Arnold, quarrelled about the division of their conquests. Each laid claim to the dukedom of Narbonne. The one had recourse to arms, the other, to the power of excommunication; but the churchman now found himself set at defiance, and appealed in vain to the Pope. Innocent III. died in 1216, while the cause was still pending; but Philip Augustus confirmed De Montfort in all his infamous conquests, acknowledging him as his vassal. He did not long enjoy his possessions. While prosecuting the siege of Toulouse, in June 1218, an enormous stone, projected from the wall of the city, stretched him lifeless on the ground, and delivered the Toulousians from their execrable enemy.

The death of Simon de Montfort marks one of those epochs, M. Sismondi remarks, not unfrequently met with in history, when the historians all forsake us at once. Peter de Vaux Cernay's history of the Albigenses ends with the year 1218. The Chronicle of Guillaume l'Armorique and the anonymous History of Toulouse come down no later than 1219. From 1217 to 1221, what M. Sismondi terms the fifth Crusade, but which was more properly the sixth, the scene of which was laid chiefly in Egypt, occupied the principal attention of the States of Christendom. 'The warlike devotion of the French had re-'sumed its former direction towards the East, and the efforts 'of Bishop Fouquet to excite new fanatics to the murder of 'the Albigenses, remained almost without effect.' The young Count Raymond VII. was enabled by this means to establish himself in the government of the provinces of which he had regained possession. But the son of De Montfort was supported by Pope Honorius; and to assist him in maintaining his conquests, that Pope, inheriting the spirit and policy of his predecessor, diverted in his favour one half of the twentieth which had been imposed for the Crusade against the Saracens, upon the clergy of France.

'Prince Louis, son of Philip Augustus, did not yield in fanaticism or in hatred against the heretics, to any of the monks who were his father's subjects. He gladly took upon himself this new expedition

against the Albigenses, to which the twentieth had been destined. The Duke of Brittany, the Count of St. Paul, thirty other French counts, more than twenty bishops, and six hundred knights took the cross to follow him, accompanied by ten thousand archers. With these forces, Louis joined Count Amaury de Montfort before the castle of Marmande, which he was besieging, and which was defended by Count d'Astarrac.'

Pressed by so powerful an army, the besieged were soon induced to capitulate, and Louis pledged his word to their personal safety. But the bishop of Saintes advised him to kill and burn the whole of the inhabitants as heretics and apostates. The Duke of Brittany and the Count of St. Paul are said to have remonstrated against this attempt of the man of God in his holy zeal, to cause the son of the king of France to break his word; and the Archbishop of Auch added that they were *not* heretics. Louis, on this, gave permission to the garrison to proceed where they might think proper; but, in the mean-time,

'Amaury de Montfort had entered into Marmande, and had given command to execute the work which the Bishop of Saintes had recommended, in order to procure the blessing of God upon their arms. All the inhabitants, men, women, and children, to the number of five thousand, were massacred. Louis, after testifying some displeasure against Amaury for having thus violated the royal promise, proceeded with him towards Toulouse, to lay siege to that capital. Bertrand, cardinal priest of St. John and St. Paul, whom Honorius had appointed, in 1217, his legate in Albigeois, had sworn that in Toulouse "should remain neither man, woman, boy, nor girl, but that all should be put to death, without sparing any, old or young, and that, in all the city, there should not remain one stone upon another." This oath had been related to Count Raymond, who, on the approach of the Crusaders, summoned all his friends and allies to his defence.'

For this time, the oath of the Legate was frustrated by the valour of the Toulousians; and, after losing a great number of men by the sword and by sickness, Louis broke up his camp, and retreated with precipitation. Towards the end of 1221, Montauban, Beziers, Agen, and nearly the whole of the province had been regained by Raymond VII., and Carcassonne was almost the only place of strength remaining to Amaury of all his father's conquests. Those of the persecuted party who had escaped by flight, now returned to Languedoc, and numbers poured into this province, fleeing from the severities pursued against them in the neighbouring territories. In vain, attempts were made by the Court of Rome, during the latter years of Philip Augustus, to induce him to engage any further in the destruction of the Albigenses; but at his death, which took place in July, 1223, he bequeathed 20,000 livres to Amau-

ry de Montfort to be employed in the holy work of exterminating heresy. The young Count, however, was finally compelled to abandon the whole of his possessions, to the Counts of Toulouse and Foix; and he transferred all his claims to Louis VIII., receiving as an equivalent the post of Constable of France.

The Court of Rome never lost sight, however, of the object on which it was implacably bent, the destruction of the House of Saint Gilles; and in the spring of 1226, Louis VIII. in virtue of a secret treaty with the Pope, took the field against the heretics, as they were called, at the head of 50,000 horsemen. Intimidated by these formal preparations, as well as overawed by the thunders of the Church, all the allies of Raymond preserved, or affected to preserve, a strict neutrality, with the single exception of the Count de Foix, who knew that it would be in vain for him to temporize. Excessive fear dissolved all the ancient bonds of affection, of relationship, and of feudal subjection; and when Louis arrived at Lyons, on the 28th of May, he received deputation after deputation from the barons and cities in the county, tendering respectively their submission and allegiance. Avignon, Arles, Marseilles, and Nice, and all the country situated on the left bank of the Rhone, belonged at that time to the empire, not to France. The authority of the Emperor over that part of the country was, however, reduced to a mere name; and when Avignon, though attached to the House of St. Gilles, offered to Louis provisions and the passage of the Rhone, the Legate and the priests instigated him to demand a free passage through the city. Upon this, the consuls boldly shut their gates against him. After some ineffectual negotiation, on the 10th of June, Louis commenced the siege of this city; but to reduce it, was found a more difficult enterprise than the Legate and the Crusaders had anticipated. During the three months that the siege was maintained, the Count of St. Paul, the Bishop of Limoges, and two hundred knights banneret, sunk under the destructive fever that attacked the army; and Matthew Paris makes the total number of all ranks who perished before the walls, amount to 20,000 men. At length, on the 12th of September, the city capitulated on honourable terms, but which, regard for the Emperor alone induced the King and the Legate to concede or to observe. Fifteen days after Louis had taken the city, a terrible inundation of the Durance covered the space which had been occupied by the French camp, so that, had not the soldiers taken up their quarters within the walls, they would all have been swept away. Louis now advanced without opposition to within four leagues of Toulouse, receiving, in his way, the homage of the nobles, and magnificently feasted by Bishop Fouquet.

'But the germs of that malady which had caused so many ravages during the siege of Avignon, still remained in the army; and the fatigue, the heat, and the march across an unhealthy country during the feverish season, gave them additional activity. The Archbishop of Rheims, the Count of Namur, and Bouchard de Marli, were among the first victims of this epidemic. On his arrival at Montpensier in Auvergne, on the 29th of October, Louis VIII. felt himself attacked: he was obliged to rest there, and soon discovered that his malady was mortal. He expired on the 8th of November, 1226.'

The death of this monarch put an end to the Crusade, though not to the disorders and calamities with which this unhappy province continued to be ravaged for the ensuing seventeen years. The history of these events, however, is but remotely connected with the crusade against the Albigenses, nor is it narrated in a very clear or succinct manner. In 1229, Raymond VII. abandoned to Louis IX. two thirds of his hereditary possessions, and consented to hold the remainder as a fief of the Crown, submitting at the same time to the most humiliating conditions with a view to make his peace with his insatiable persecutors. In the same year, the Inquisition was permanently established in Langnedoc; the walls of Toulouse were thrown down, to punish the citizens for their resistance; and here the infernal Fouquet spent the last years of his life in acts of tyranny and ferocious zeal. He died in 1231.

'The reform which had commenced in Albigeois, had been extinguished there by the arms of half Europe. Blood never ceased to flow, nor the flames to devour their victims in these provinces, now abandoned to the dark fanaticism of the inquisitors. But that terror which had dispersed the heretics, had also scattered sparks through all Europe, by which the torch of reason might be again rekindled. No voice, no outward appearance announced the preaching of reform, or troubled the public tranquillity. Yet, the proscribed Albigenses, who, far from their country, had found an asylum in the cottage of the peasant, or the poor artisan, whose labours they shared in profound obscurity, had taught their hosts to read the gospel in common, to pray in their native tongue without the ministry of priests, to praise God, and gratefully submit to the chastisements which his hand inflicted, as the means of their sanctification. In vain did the Inquisition believe that it had compelled human reason to submission, and established an invariable rule of faith. In the midst of the darkness which it had created, it saw, all at once, some luminous points appear, where it would least have expected them. Its efforts to extinguish, served only to scatter them; and no sooner had it conquered, than it was compelled to renew the combat.' p. 235.

A considerable number of heretics were discovered in Rome itself, whom Gregory IX. caused to be burned before the gates of Santa Maria Majora, while others, who were priests or

clerks, were imprisoned. The report of their appearance in Lombardy and the two Sicilies, induced the Pope to profit by his recent reconciliation with Frederic II., to obtain a sanguinary edict against them. The knights of St. Jago of Galicia were, by a bull, specially charged with the extermination of heresy in the Peninsula. Others of the Albigenses are stated to have found refuge in Gascony, then a dependency of the English crown, but where the authority of the government was almost absolutely disregarded; so that here, 'the heretics, masters of the strong castles, defended themselves by open force.' At Stettin in Germany, the heresy which had been supposed to be extirpated, re-appeared to the great dismay of the Court of Rome.

'Gregory addressed bulls to the bishops of Minden, of Lubeck, and of Rachhasbourg in Styria, to induce them to preach up a crusade against the heretics. In order to excite greater horror against these sectaries, the most fearful things were related concerning them, which excited equal astonishment and abomination. A hideous toad, said the Pope, was presented at once to the adoration and the caresses of the initiated. The same being, who was no other than the devil, afterwards took, successively, different forms, all equally revolting, and all offered to the salutations of his worshippers. Such an accusation could not fail of success. The fanatics took up arms in crowds, under the conduct of the German bishops. The Duke of Brabant and the Count of Holland joined them, and took the command of this army of the Cross. Those among the sectaries who were not in a condition to carry arms, or who had not taken refuge in the strong places, were first brought to judgement; and in the year 1233, "an innumerable multitude of heretics were burned alive, through all Germany: a still greater number were converted." The army of the crusaders afterwards marched against Stettin: the sectaries had the boldness to arrest them in the open field; but six thousand of them were destroyed in the combat: others were driven into the Oder, and drowned, and the whole race was exterminated.'

* * * * *

'The reader is, doubtless, wearied with the repetition of the same decrees, the same menaces, and the same horrors; but, if we did not follow the persecutors in the annual renewal of their laws and of their sanguinary acts, we should give a very false idea of the progress of power, and of the sufferings of the people. Heresy was not destroyed by those violent shocks, after which we may at least be permitted to enjoy the peace and silence of the tomb. These disastrous revolutions were succeeded by a protracted agony, but tranquillity was never restored: persecution was never suspended, even by the death of its victims. The only expedient for maintaining the unity of the faith which the Church had ever known, was to burn those who separated from it. For two hundred years the fires had been kindled; yet, every day, Catholics abandoned the faith of their

fathers, to embrace that which must conduct them to the flames. It was in vain that Gregory IX. had destroyed, in 1231, all the heretics who had been concealed at Rome and in the states of the Church. Numerous letters addressed by him, in 1235, to all the bishops of that part of Italy, announced, that, notwithstanding the severity of the Inquisitors, the *paterins* had made fresh progress. A council was also held the same year in France, at Narbonne, at which the archbishops of Narbonne, of Arles, and of Aix presided, which addressed a circular to the inquisitors of the three provinces, declaring, likewise, that heresy had broken out afresh.' pp. 245, 6.

Yet, owing to circumstances which are not very clearly ascertained, the Protean policy of the Court of Rome led to the issuing of an order, only two years after (1237), addressed to the inquisitors of Languedoc, directing them to suspend all inquiries respecting heretics; and, in fact, throughout this province, from the year 1237 to 1241, the Inquisition remained in a state of total inactivity. The shameless exactions and unprincipled proceedings of the Inquisitors, and the spirited remonstrance of the republican cities of the South of France, are supposed to have produced this order. The Inquisition, however, was either not totally suppressed, or had been re-established, when, on the 28th of May, 1242, some 'heretics' surprised the castle of Avignonet, and captured the whole tribunal, consisting of four Dominicans, two Franciscans, and seven familiars of the Holy Office, whom they cut to pieces. The wretched men are said to have awaited their fate on their knees, and singing *Te Deum*, confident of insuring the crown of martyrdom by the punishment of their crimes.

The connexion between the Waldenses of Piedmont and the Albigenses of France, will come under consideration in a future article. In the mean time, we cannot forbear remarking, that neither M. Sismondi nor his Translator has duly or competently dealt with the question, how far the crusade against the Albigenses partook of a religious, and how far of a political character. That the extermination of heresy was the pretended object of the crusade, must be admitted; and so it was of that crusade in which the Latin barbarians turned their arms against the Greek Christians, instead of the Saracens, and pillaged the capital of the Eastern empire. But that this was a mere pretext, is evident; since the majority of the inhabitants of Languedoc could not be supposed to have embraced the new doctrines; and there must have been other reasons why the territories of the Count of Toulouse were fixed upon as the theatre of this desolating warfare. The Court of Rome has sometimes had the credit of originating measures

which have been concerted in other cabinets; and not unfrequently, the Pope, like other sovereigns, has been the dupe of misrepresentation and intrigue, and a tool in the hands of a crafty secretary, legate, or foreign ambassador. It is, we think, quite clear, that the destruction of the house of St. Gilles had been resolved upon by the monks of Citeaux. By their arts and efforts the crusade was both brought about and directed, and they wielded in this war the whole power of Rome. The secret springs of these transactions may perhaps be sought for in the private motives of revenge and ambition by which Arnold and Fouquet were actuated. But for some powerful influence of this kind, it would be wholly unaccountable, that the Count de Foix, who was notoriously inclined to favour the Albigensic heretics, should have found little difficulty in reconciling himself with the Court of Rome; while the devoted Count of Toulouse, whose orthodoxy there was no ground to impeach, was unable, by the most humiliating concessions, to purchase leave to hold his possessions in quiet. The unrelenting manner in which he was pursued, did not comport with the usual policy of the Vatican, and Innocent III. appears to have been disposed to protect him. Many fathers, who assisted at the Lateran Council, strenuously defended the persecuted counts, and deprecated in strong terms the atrocities committed in the province, which they charged on Bishop Fouquet as their principal author. That the chief conspirator should have been at one time a troubadour, is a very remarkable circumstance; and we may be assured that it was not any religious motive that led him to take shelter among the monks of Citeaux. As to the Abbot, Count Raymond distinctly complained to the Pope, that a man should be sent as legate into his territory, who was his personal enemy.

In the subsequent struggle between the houses of St. Gilles and Montfort, religion had no concern. The history of those times abounds with similar feuds and contests, where both parties were alike true sons of the Church. Nor must it be forgotten, that the horrors of the Albigensic crusade were the common attendants upon civil warfare. The history of the Norman conquest, the pages of Froissart, the annals of the Italian Republics, and the history of Ireland, exhibit but too many counterparts to the transactions which we have been reviewing. The history of Eccelino III. lord of Romano, is a remarkable instance. So great was the general abhorrence at length excited by his excesses, that, in the year 1256, a crusade was declared against him under the auspices of Pope Alexander IV., and a prelate, the Archbishop of Ravenna, was at the

head of it.* A holy war seems to have been, indeed, a natural and convenient expedient; and though the parties against whom the crusade was undertaken, would no doubt be held up as enemies of the Church, there is little propriety in confounding such wars with direct acts of religious persecution.

Among the thousands who were the victims of this crusade, many claim to be distinguished as martyrs. But the sufferings of the Provençals as a nation, do not belong to martyrology, any more than those which attended the Norman invasion of England, or which have been consequent on the struggle between the Constitutionalists and the Monkish party in the Spanish Peninsula. The truth is, that the national antipathies and political animosities of those times, took their colour and character from the prevailing superstition, and thus, fanaticism blended itself with every civil revolution and every military enterprise. The share which religion had in such transactions, has probably been exaggerated by writers of either party;—by the Romish historians, with a view to magnify the triumphs of their Church, and to justify such unprovoked aggressions on the part of the prelates,—by Protestant writers, to excite a just indignation against the Romish tyranny. But, on a closer examination, they will appear to have been of a very mixed character, while mixed motives actuated the leading parties. To Popery as a system, and to the policy of the Court of Rome, must, indeed, be ascribed the guilt of having inflamed and dreadfully aggravated the disorders of that critical period. Yet, it would be a very narrow view of the subject that would lead us to see nothing in the history of those events, but a struggle between the Church and the heretics. This was but as it were an under-plot of the political drama. Pope and prelate were but other names for emperor and prince; bishops were seen fighting at the head of invading armies, and the heads of religious orders were, in fact, territorial sovereigns, the equals and rivals of the feudal nobility. The contest was between arbitrary power and the nascent spirit of civil liberty, of which the religious reformation was in great measure the effect, as it was discerned to be the symptom. The sacerdotal power had been established on the ruins of popular freedom; and the rising wealth and importance of the municipalities of Southern France,—the republican spirit, cherished by commercial enterprise and equitable institutions, which began to manifest itself, and which betrayed itself sometimes with great boldness in the songs of the Troubadour,—the new attitude, in fact, assumed by the people, more especially in the cities of the South,

* See Eclec. Rev. Vol. XIX. p. 10.

perplexed both priests and potentates with fears of disastrous change. Religious bigotry had very little share in awakening those animosities which sprang from the fears of a coward despotism. The love of liberty was the great heresy which it was sought to exterminate, and literature was regarded with almost equal hostility, from its well known connexion with a spirit of freedom. Thus, the Provençal language itself seems to have been treated as a traitor; and all the efforts of the joint conspiracy between the throne and the altar had for their object, to barbarize in order to enslave.

The same interests and the same principles are still at work, as the antagonists of popular freedom. They have developed themselves in all their native horrors in Spain. They preside equally over the councils of Austria, and we fear of Russia, and are struggling for ascendancy in France. Why give the name of Popery to this spirit of despotism, when all history proves that it can ally itself to any church, or to any form of government, that is invested with arbitrary power? The priest and the tyrant are natural allies; they have often been united in the same individual; and so have the patriot and the reformer. Still, they are distinct characters. Protestantism has furnished its Popes; Romanism has had its patriots and its martyrs. It is the alliance of despotism with a fanatical bigotry, that produces the monster Persecution. But the distinctive and specific character of Popery or Romanism, is that of a *spiritual* usurpation; a system adapted at once to cripple and to debase all the powers of the intellect and the best energies of the heart. There may be such a thing as a selfish and unmanly dread of Popery, founded on traditional alarms, in those who are themselves the fautors of arbitrary power, and the enemies of those popular rights which are the best security of our Protestant freedom. At all events, it becomes the Christian to regard Popery chiefly in the light of a spiritual evil, an awful perversion of the faith of Christ, and a deadly snare to the souls of men; and as such, it must be combated. Parliamentary enactments will not cast it out: this kind can come forth by nothing but by prayer and the Word of God.

Art. III. ***The Friend of India.*** **Quarterly Series. No. XII. May, 1825. Serampore. Printed at the Mission Press.**

WE have had occasion to refer, in some former Numbers, to this well conducted and highly valuable periodical miscellany issuing from the Serampore Press. The present Number contains several interesting articles to which we may

hereafter find an opportunity to advert; in particular, some Remarks on the Manners and Character of the Burmese, communicated by the Rev. G. H. Hough*, and articles on the progress of religious and charitable institutions, and of the Native Press in India. But our present object is to put our readers in possession of the substance of a paper containing an account of a journey undertaken in 1824, at the desire of the much lamented Sir Stamford Raffles, for the purpose of exploring a part of the unknown interior of the Island of Sumatra. That important island has since been given up to the Dutch, in exchange for their possessions in the Peninsula. The narrative, however, will not on that account be deemed the less interesting.

The nation to whom this mission was directed, inhabit the populous districts in the interior of the Bay of Tappanooly. The general opinion of the ferocity of the Batak character, together with the representations of various individuals residing in the Bay, had led to its being considered as a somewhat hazardous enterprise to explore their country.

'Unfortunately, the well-attested practice of Cannibalism in some of its most odious forms, so horrible to the imagination of civilised nations, had served to corroborate their worst representations; and a barrier had thus been raised against almost every effort of research into a populous country, for more than a century bordered by our settlements and factories, and the exclusive source of some of our most valuable articles of commerce. Except a journey performed upwards of fifty years ago by Messrs. Millar and Holloway, which appears to have been extended scarcely beyond the woody hills on the west, we are not aware of any personal communications which Europeans have had with what may properly be called the Batak country, or the open and more level districts between the mountains and the straits of Malacca.'

The expedition party consisted of Messrs. Burton and Ward, their two servants, and sixteen koolies. On the 30th of April, they left the village of Sibolga, and crossed the bay to the mouth of the river of Tappanooly. Here they landed, and proceeded for two hours over a grassy valley, enlivened with cultivated spots, and intersected by mountain torrents, which, at the distance of two miles from the Bay, form the river above mentioned. At one o'clock, they began to ascend the first range of mountains, and at about half past five, reached a village on the other side, named Parik Debata, commanding an

* Of these, the Editor of the Modern Traveller has availed himself in his volume on Birmah, Siam, and Anam, p. 75, &c.

extensive view of a hilly district lying between prolongations of the first and second great ranges of mountains. The road thus far was extremely rugged and difficult, lying over an assemblage of hills 'so irregularly clustered as to afford but a 'faint resemblance of the distinct ranges of the southern parts 'of the island.' In one place, it descended for half an hour in an almost perpendicular water-course, where the points and edges of the bare rock occasioned much annoyance. At the foot of the hill of Parik Debata, they discharged their fire-arms; 'a useful practice of the Bataks, to signify the peaceable 'approach of travellers and persons of distinction.' The salute was returned by the chief and several of the people, who met the party in a friendly manner, and escorted them to the village, where they were treated with grilled veal, hospitably lodged, and dismissed in the morning with every mark of respect; the chief conducting them the next stage of their journey.

The second evening, they reached a village near the middle of the hilly plain,—as it must be called in reference to the loftier mountains. The district is called Pagaran Lambung, and contains ten or twelve villages, each averaging from 250 to 300 souls. The surface of this tract consists almost entirely of hills of various dimensions, covered with wood, except in the vicinity of the villages, where they have been partially cleared for the cultivation of the sweet potatoe. Every hill of the vast number appeared to give rise to a stream or two of water: these, winding along their bases, are collected, near the middle of the two ranges, into a considerable river, which, passing rapidly over a bed of rocks in a northerly direction, falls into the sea about twelve miles to the north of Tappanooly. Camphor, gambir, and benzoin-trees were observed to abound in great perfection, with a variety of singular plants. The country seemed very free from wild beasts: they met with but a single track of one, which was said to be that of a rhinoceros.

The third day, being Sunday, the party halted at a neighbouring village. On the fourth, they resumed their journey, and in four hours, passed Huta Tinggi, a village situated on an elevated part of the second range. The route then lay for some distance over woody hills and deep valleys as before, till, at length, they entered upon a more open country, where the hills sank to mere undulations, and after a rapid march of five hours, reached a dirty hamlet at the foot of a lofty mountain. Here they halted for the night. In the morning, they were conducted to the opposite side of the mountain, where an opening in the hills afforded a delightful view of the Toba

districts at an immense distance. The mountain itself had been cleared on every side for cultivation, retaining its original forest merely in a tuft at the top. On descending its verdant side, they entered a richly cultivated valley, in which, although few habitations were as yet discernible, every thing indicated their approach to an extensive population. The scenery here was eminently beautiful.

'The valley may be described as three miles in length, and the fourth of a mile in breadth, winding so variously among the hills as to present almost at every step a new and distinct prospect. A mountain stream, meandering from side to side throughout its extent, and terminating in a fine cascade, contributes equally to its beauty and fertility. Its surface, perfectly flat and even, presented a continued chain of rice-fields almost ready for the sickle. The soil became sandy and grey. The hills were entirely free from wood, and planted with the sweet potatoe, in many instances to the very top. The beauty and variety of the scene, contrasted with the rugged wilds to which we had been accustomed, produced on our minds an effect so delightful, that, had our journey terminated here, we should have felt quite repaid for the labour it had cost us.

'The path at length ascended into a clift of the hills, from which our attention was drawn by a fall of the rivulet. On turning aside to view it, a portion of the district of Silindung discovered itself through a break of the trees. Nothing can express the astonishment with which we were seized when we reached the brow of the hill, and obtained a more extensive view. Even the koolies, at this unexpected scene, appeared for a moment transfixed to the spot, and with one accord cast down their burdens, and burst into expressions of the warmest admiration. The principal object of the picture was an even plain ten or twelve miles in length, forming a vast unbroken field of rice. A fine broad river, with numberless tributary streams winding through it from end to end, and supplying aqueducts for irrigation in every direction, served to adorn it. But the numbers of villages bestudding its borders, and scattered over its surface, and the concourse of people assembled at a market in its centre, together with the variety of objects inseparable from the busy haunts of man, rendered it interesting beyond expression. The plain is surrounded by hills from 500 to 1000 feet high, in a state of cultivation; and the whole surrounding country was perfectly free from wood, except the summits of two or three mountains, said to be the abode of monstrous serpents and evil spirits.'

On preparing to descend into the plain, they did not omit to discharge the customary salute to announce their approach, when they were soon joined by several chiefs of villages who were returning from a trading journey to Tappanooly. The news of the arrival of white men where such a sight had never been witnessed, quickly spread through the market they were approaching, and an immense concourse was drawn forth to

meet them. The conduct of the multitude strongly reminded them of the effect produced by the first appearance of the Spaniards in Mexico, 'not only with regard to surprise and 'curiosity, but as it respects that simplicity and imbecillity 'which seem so strikingly to have marked the American 'character.' Finding it impossible to make way for them through the eager crowd, their guide conducted them by a circuitous path to the market-place, where they found the chiefs and elders seated in a circle with immense brass pipes, awaiting their arrival. Here, the noise and pressure became more violent than ever, and they were compelled to take shelter in a house, several of the chiefs clearing the way before them with their formidable pipes. Nothing, however, would satisfy the childish clamours of the multitude, but their exhibiting themselves, and every article about them, from a loft which overlooked the street.

The Travellers represent themselves as having been scarcely less interested with the internal appearance of this village, than they had previously been with that of the surrounding country. It consisted of twenty-four houses, ranged in a straight line, with the gable ends towards the street, and separated from each other by an open space of three or four yards.

'The opposite side was formed by a corresponding row of open buildings on the same model, somewhat smaller, appropriated by night as the sleeping-place of the young men, and, by day, to the more public occupations of the family; the space between the cieling and the roof being used as a granary and *a depot for the sculls of their enemies*. Each house was elevated five or six feet above the ground on large wooden posts or pillars. The side walls, of planks, were carried about four feet from the floor, projecting outward from the bottom to the top. The ends were formed by a similar projection continued to the apex roof, and forming a kind of inclined gable. The roof appeared disproportionately large, being very high, sunk in the middle, raised and projected at the ends, and surmounted, at each apex, with an imitation of a bullock's head and horns; thus affording a convenient shade in the street from the rain and the sun. The entrance, unlike that of the Batak houses on the coast, was by a trap-door in the floor from beneath. The interior contained no separate apartments, but formed a single room thirty or forty feet by twenty. In each of the four corners was a fire-place; but, there being neither windows nor vent for the smoke, to remain long within was felt as almost intolerable. A large shelf or loft, erected down the middle and along the sides, together with a wooden jar or two, or a chest scooped out of the trunk of a tree, and a few dishes and cooking utensils, constituted the principal articles of furniture. Of the detail and economy of the interior, however, we can give but a faint idea. Something may be conjectured from the fact, that each house was peopled with no fewer than from thirty to forty inmates. The

houses were constructed generally of excellent materials, exhibiting marks of superior workmanship, and in many instances ornamented with carving and paint. The villages being clean, and the females occupied in the manufacture of cloth, and surrounded with numbers of playful children, they afforded a pleasing idea of industry, health, and domesticity.'

Indisposition prevented the Travellers from prosecuting their journey, as they had intended, as far as the great Lake of Toba, situated about 30 miles to the north-east. From the information which they were able to collect from the coincident reports of several natives, it would appear to be 60 or 70 miles in length, and from 15 to 20 miles in breadth. Near the centre is an island a mile perhaps in diameter, on which is held an extensive periodical market, a variety of commodities being carried thither from the surrounding shores in long canoes, worked by from forty to sixty paddles. A deep and rapid river was represented as emptying itself into the lake at its northern end, besides numerous smaller streams from every quarter. The natives were ignorant of any outlet, but concurred in stating, that the waters rise and fall, twice a day, from a cubit to two feet, and that this rise and fall are greater at the full and change of the moon. Being wholly unacquainted with the ebbing and flowing of the tide, they attributed this motion of the lake to the power of evil spirits. There can be no doubt, therefore, that this lake communicates at its south-eastern extremity with an arm of the sea, which these gentlemen think to be in all probability the river Rakkan of the charts*. The range of lofty mountains which was observed stretching down from the northern extremity along the eastern side of the lake, terminates abruptly at about half its length, leaving the country low and open. The ignorance of the Bataks of Silindung respecting this outlet, was subsequently accounted for by a chief of Tappanooly, who said, that there was a certain point towards the south-east, which was regarded by them as the abode of evil spirits, and beyond which any attempt to pass would be punished with immediate destruction.

The country between Silindung and Toba consists of an elevated plain, about thirty miles by twenty in extent, for the most part cleared of wood, and under cultivation. It is called the district of Butur. The Batak country is described generally

* Called *Rakau* in Hamilton's Gazetteer. It is there stated to be navigable for sloops to a great distance from the coast; 'but vessels 'are deterred from entering it by the rapidity of the current, or 'more probably the reflux of the sea.' This latter conjecture seems to be all but verified.

as comprising the whole of that part of Sumatra which lies between the line and 2° 30′ N. lat., with the exception of a few Malay settlements at the mouths of the rivers on either coast. On the N. W. it is bounded by Acheen, and on the S. E. by the Malay countries of Rawa and Manangkabaw. The Lake of Toba is situated near the centre of the Batak country, and the most populous districts are on its borders. Of the people themselves, hitherto so completely removed from the observation of Europeans, we have the following account, partly derived from the information gathered on the journey, and partly the result of previous acquaintance.

In their personal appearance, the Bataks of Silindung bear a considerable resemblance to the Hindoos. They are generally of a middle stature, well made and robust; their features distinct, and the nose rather prominent; their skins smooth and of lighter complexion than those of the natives of the coast. The men wear the hair long and tied at the top of the head, in the manner of the Hindoos; while the women part the hair in front, precisely like the women of India, without any head-dress. The countenances of the children unite mildness with great vivacity, but, on attaining the age of ten or twelve, they are disfigured by the monstrous custom of filing down the teeth nearly to the gum, and blackening the stump. All trace of beauty is moreover obliterated in the females soon after reaching maturity, owing to their being employed in most of the labours of the field, as well as in the manufactory of cloth and in all sorts of domestic drudgery. Both sexes are exceedingly addicted to smoking a stimulating herb of a slightly narcotic quality, which, however, they eagerly abandon for tobacco. The men, whether on a journey or at home, having little employment, are seldom seen without their pipes, the tubes of which are generally about four feet in length, with a bowl of proportionate size, giving the idea of a sledge hammer. Those used by the chiefs are mostly of brass, polished and neatly indented: those of the common people are of wood, and not so large.

In quietness and timidity, the people of Silindung are not surpassed even by the Hindoos. Misunderstandings between individuals of the same village, seldom go beyond words or a complaint to the chief; and their wars, if such they can be called, exist for five or six years without any hostile depredation or loss of many lives on either side. This peaceable disposition, the Writer seems disposed to resolve into 'cowardice and the influence of a dark and enslaving superstition;'—although it is not very obvious, how so good a result can arise

from so foul a source. (e is [illegible] associated with cruelty, and superstition seid puts on this pacific character.

With regard to their religio notions, they are stated to believe in one Supreme Bei C eator of the world, whom they name *Debata-Hasi-asi;* . tl is deity, like the Brahma of the Hindoos, is supposed to e remained perfectly quiescent ever since com ng t wo . of creation, having wholly committed the go world to his three sons, *Batara-guru,* the god of j e, *Sori-pada,* the god of mercy, and *Mangana-bulan,* the orig of evil and the most powerful of the three. The first of tl s ms to answer in some respects to the Hindoo *Vrih* ee or Jupiter. *Guru* or *Gooroo* is the Hindoo word for tea r, and *Batara* is only *Avatara* accommodated to the M pr nciation. *Vrihuspatee* was priest and preceptor to the gods, 'the lord of words,' and may perhaps be considered as an avatar or form of Brahma. *Sori-pada* corresponds in his mild character to Vishnoo; while *Mangana-bulan* is still more evi ntly Shiva, the destroyer. These three deities are pos , owever, not to govern in person, but through the m of certain vakeels or ministers, who are stationed over t lepartments; a species of genii, who are divided o *a digingang, debata-ditoru,* and *debata dos-tonga,*— or ions above, below, and of the middle. Besides these, every village is supposed to have its particular guardian deities, and every individual his attendant ghosts and demons, good nd evil, called *begus* and *saitans.* On their way to Tap ooly, the Travellers were asked, whether they had *saitans* on the road. No idols are worshipped, and in , no offerings of gratitude or adoration are paid; but, village, is found a stone or wooden image before wh ths are taken, and who is appealed to on solemn oc the presence of the whole village. A translation is given the form of adjuration. The first part is not int gible; the second consists of an appeal to *Debata* is three sons; it then proceeds:—

'Hei ancestors! Sons of Si-pa-sa-ri-bu, the fathers of our country, who first cleared our forests, and taught us to build houses! who possessed our coasts and our harbours, who gave us laws and letters, weights and measures, and this image before which we swear! Hear, see, observe now intently, our present transaction.

'Hei, all ye gods of the world, from the east, north-east, north, north-west, west, south-west, south, south-east, of whom we know not the elder or the younger, but great is your number. Assemble now before and behind, on the right and on the left of this image. Hear, see, intently observe our doings! If he swear falsely, sink

him into the earth, not to be raised again, or snatch him on high, never to be seen again, or burst him asunder, not to be again bound up. Let him and all his property be utterly lost by day and by night for ever and ever.'

This religious veneration for their ancestors and belief in supernatural agency, will appear to be in no wise connected with any clear ideas of moral rectitude. Of a future state of recompense and punishment, they have no conception. Almost every village has its *datu* or priest, who is sometimes the *raja* or chief; but his whole functions consist in divination and conjuring. They bury their dead, at least their chiefs, in coffins of wood or stone, celebrating the funeral by feasts. They have written laws, which are not in general very severe; the penalties, with few exceptions, being fines. But those exceptions are the more remarkable from the very unusual disposal of the body which is substituted among the Bataks for anatomical dissection.

'Persons caught in the very act of house-breaking or high-way robbery, are publicly executed with the knife or match-lock, and are then immediately *eaten*. But, if the delinquents are fortunate enough to escape immediate seizure, they are only fined. A man taken in adultery is instantly commenced upon, and may be lawfully eaten piece-meal without first depriving him of life. Men killed, or prisoners taken in a *great* war, are also publicly eaten; but, if only two villages be engaged, this is not allowable. The dead are then left on the field, to be buried by their respective parties, and prisoners may be redeemed. Twelve months ago, twenty persons were completely eaten in one day at the village where we resided in Silindung, the sculls of whom are still preserved. They were inhabitants of a village situated near the path leading to the coast, whom our host represented as having so often plundered the passengers, that their conduct became at length insufferable. These were the last who had thus suffered in Silindung.'

Of all the accounts of anthropophagous practices which we have ever seen, this is, perhaps, the most capricious and extraordinary. One might almost imagine that the assigned punishment of the felon must originally have been, his being thrown to wild beasts, and that, for want of such executioners at hand, —or from grudging the beasts of prey their gratification and their food,—this refinement upon the punishment had been introduced, by which their part is performed by the human animals. In this case, it would seem to be neither scarcity of food, nor a vitiated taste, nor private revenge, nor superstition, nor a sense of military honour, that has led to the practice,— but, strange to say, a homage to public justice and indignation against the criminal! It must, however, be observed, that the

Bataks are very gross feeders. It is only on particular occasions, indeed, we are told, that they indulge themselves in eating animal food, but, in their choice of animals or even reptiles, they are by no means delicate.

'Horses, buffaloes, cows, pigs, goats, and fowls, are esteemed the best; but they do not scruple to eat dogs, cats, snakes, *monkeys*, bats, &c. Nor does it make any particular difference in their estimation, whether the animal or reptile has died a natural death, or whether it was killed in good health; whether it be recently dead, or whether bordering on putridity. When an animal is killed for food, they reserve the blood, and use it as sauce, pouring it over the meat when cooked and chopped into pieces of about an ounce each.'

In point of fact, then, though, in this instance, we cannot trace the origin of cannibalism to the prevalence of the practice of destroying and feeding upon anthromorphous animals,—it is found connected with the same grossness of appetite and omnivorous propensities that are remarked in the American tribes. The above statement strikingly confirms another observation to which we had occasion to advert in connexion with this subject in our last Number*; namely, that the tribes who are addicted to anthropophagy, are not always the rudest or the most ferocious. Cannibalism, in the Bataks, seems united with a considerable degree of civilization; and though they cannot, these Travellers say, be considered as kind and humane, numerous instances occurring of their extreme unfeelingness and cruelty, still, they are pacific, mild, and even hospitable. They afford the only instance, moreover, at least in modern times, of a tribe addicted to anthropophagy, who were in possession of written laws and a species of literature. It would be satisfactory to ascertain whether the practice be of long standing,—a remnant of a more barbarous stage of society, which has been modified by the existing restrictions,—or one of modern introduction.

The language of the Bataks bears so close a resemblance to that of the Malays, as to leave on the minds of the Travellers no doubt of their common origin. Of the most common substantives, one word in three is either the same as in the Malay, or so similar as to be immediately recognized by the scholar. The modifications of the verb also are in conformity to those which take place in the Malay. The proportion of Sungskrit in the Batak language is, however, believed to be greater, owing, perhaps, to its having received no accessions from the Arabic. Their language of common conversation (*kata tobop*) differs more widely from the Malay, than the written language

* P. 306.

(*hata ha-ba-i-tan*). Their alphabetic character is of Sungskrit origin, and is written from left to right*. It is calculated that not more than one in fifty can read. Dr. Marsden, who intimates that one half can read, is supposed to have been misinformed. They have books on war, religion, and medicine, and are said even to have a history of the creation and an account of the origin of their country; but 'copies of these,' it is added, 'we have not met with.' Their poetical compositions, in structure and in every other quality, closely resemble those of the Malays: the quatrain stanza is uniformly observed, and they are represented to be very apt in introducing these rhyming *pantuns* in common conversation. Three specimens are given, with a 'rather free translation.' The first half of the stanza seems, in these instances, to have no other connexion with the sentiment in the second half, than its supplying the rhyme; as in the well known Nursery couplet,

'Dickery, dickery, dock:
The Cat ran up the clock, &c.'

We give one of the specimens:

'Urat ni Sa-pi-lu-lut
Sa-ur hon Si-ba-gu-ri.
U-nang hita na-gu-lut
Ra-ha-nan pa-u-li-ta-i.'

'The roots of the sapilulut
Mingle with those of the sibaguri.
Never wrangle about a matter;
It is better to discuss it calmly.'

In answer to various questions on the origin of the Bataks, the principal chief of Silindung informed his visiters, that they considered themselves as the first people who had settled in Sumatra; that all traditions respecting the mother country were lost, except that it was situated far to the east beyond the sea; that they first landed to the eastward of the lake, and having discovered the conveniences it afforded, they settled on its borders; that, having greatly multiplied in the course of time, numbers came and settled in the plain of Silindung; that, by a further increase of population, the districts of Dairi to the north, and of Angkola to the south, were successively occupied; and that the inhabitants of the latter gradually extended themselves to Manangkabaw, which eventually acquired more

* '*Not* in perpendicular columns, as some have supposed.' In Hamilton's Gazetteer, they are represented as writing from the bottom to the top.

consequence than the rest. The Sultan of Manangkabaw is, in fact, still regarded as the head of the nation and the sovereign of the country; besides whom, there appears to be a sort of ecclesiastical supremacy vested in a chief who resides on the north-western extremity of the great Lake; but his authority is stated to be merely nominal.

Upon the whole, there seems sufficient reason to conclude that the Bataks are a branch of the same stock as the Malay nation, but that the separation took place prior to the introduction of Mohammedism among the islanders of the Indian archipelago. Their connexion with the great Hindoo family is sufficiently established by both their physiological and philological marks of relationship. Their laws, their literature, and some of their religious notions and traditions, seem to be the monuments of a much more advanced state of civilization, from which they have gradually declined. Their reverence for their ancestors is possibly not without foundation: they are the dregs of a nobler race. Their ignorance in navigation is, in islanders, not a little remarkable, and strikingly distinguishes them from the Malays; it has contributed also to insulate them and keep them from foreign admixture. Neither Christians nor Mohammedans appear ever to have obtained access to them. Their language is believed to be the most ancient in Sumatra, and its apparent connexion with the Sungskrit would favour this supposition. Altogether, there is a 'rude genuineness' attaching to their character, which marks them as a distinct and original race; and, with the exception of their cannibal practices,* they may even be considered as a favourable specimen of human nature left to obey the universal tendency to deterioration, which, in the absence of any correct notions of religion, is exhibited in the history of all barbarous nations. Public communities, like the human mind itself, never remain stationary. A retrograde movement necessarily ensues, where there is no advancement. Idolatry, itself a corruption of the truth, becomes more and more corrupted, and its latest forms are always found to be the worst. This gradual corruption is very apparent in the Hindoo polytheism, and its distinct stages may almost be traced in the chronology of its pantheon. Hence, the irreconcileable discordances of its mythology, and the degradation of the primary deities, who become lost in their ava-

* Dr. Leyden was led to believe that the Bataks eat their aged and infirm relations as 'a pious ceremony. Thus, when a man becomes aged and infirm, he is said to invite his own children to eat him in the season when salt and limes are cheapest.' For this incredible story, there seems to be no foundation.

tion and modifications. Something of this kind has evidently taken place in the religion of the Bataks; and the wooden image which they swear by, and which seems unconnected with their idolatrous traditions, is, probably, the solitary vestige of a more simple and ancient faith, of which every other trace is lost.

Art. IV. *The Ecclesiastical History of the Second and Third Centuries: illustrated from the Writings of Tertullian.* By John, Bishop of Bristol, 8vo. pp. 599. Price 12s. 6d. Cambridge. 1826.

THERE seems to be a strange perversity in the minds of German literati. Their philosophers patronize mysticism, while their theologians are for reducing matters of the greatest 'pith and moment,' to the lowest degree of speculative insignificance. The facts of Christianity are stripped of all that would raise them above the dead level of common and daily experience, while its doctrines are lowered down to the freezing temperature of heathen ethics. Its celestial sanctions are neutralized; its supernatural evidences are explained away; its heavenly influences and divine communions are treated as the mere excitements of credulity; and all that gives to it its peculiar character and its special validity, is dismissed, with scant courtesy, as the self-cozenage of the visionary, or the feverish imaginations of delirious fanaticism. All this is set forth with great parade of criticism, and a studious exhibition of the forms, at least, of argument; while the substance of the one, and the genuine principles of the other, are miserably outraged.

Much of this misdirected industry is, probably, assignable to the systematic and servile cultivation of habits of elementary inquiry, entailing a consequent inability to venture safely beyond the mere rudiments of theological science. These partial inquirers are perpetually mistaking paradox for profundity, and sterile innovation for enlightened and liberal sentiment. They fail at the outset, inasmuch as they take no account of the moral exigencies of human nature. The manifestations of the Divine glory, and the illustrations of the Divine character, as exhibited in the gospel, do not adapt themselves to their critical canons; and instead of questioning the soundness of their own views, or the justness of their reasoning, they quietly take to pieces the whole evangelical system, that they may reconstruct it by their own hypothesis. There is nothing more mischievous than synthetic argumentation, in matters of eternal concern; nothing in which it more behooves us to make a large and impartial induction, than in *the things which belong to our*

peace. This, these self-complacent men *willingly are ignorant of*, that human nature is labouring under the oppression of moral disorder, and that the Bible, the word of God, contains the only authentic definition of the malady and its cure. And the statements of Revelation on these points, are fully sustained and corroborated by the appeal to fact and circumstance. The further we carry our researches into all that is within us and around us, the stronger will be the demonstration, and the more lively our conviction of the great truths set forth in the holy oracles, and realized by the renewed mind, through faith which is in Christ.

But this neutralizing process in respect to the Scriptures themselves, does not appear to be sufficient. It must be carried further, and applied to the collateral evidences and illustrations, as well as to the essentials of the system. John Solomon Semler—a name of considerable note in Biblical criticism—published, at various dates from 1770 to 1776, an edition of Tertullian in six volumes, small octavo, with an amended text, prefaces, various readings, brief occasional notes, and copious indexes. The work is well done; the print, though both typography and paper are somewhat coarse, is very readable; the form is commodious, and the apparatus, especially the indices, extremely valuable. Semler seems rather to have superintended the recension, than to have been specifically its author, since he acknowledges his obligations in this respect, to the efficient and successive services of Sybel, Schutz, and Windorf. In fact, excepting general inspection, he appears to have contributed little beyond three or four prefaces to the different volumes, and a dissertation of considerable length and detail, which will presently claim from us a further reference. Were we not ourselves somewhat vexatiously experienced in the uncertainties of literary men, as well as in their proneness to make frivolous excuses for idleness or inefficient service, we should say, that there was something almost ridiculous in the repeated change of agent and of plan. It seems to have been first intended to publish the books against Marcion, with various readings; then the scheme was made to include all the works of Tertullian, accompanied by a series of 'Tertullianean 'Disputations,' which were to illustrate the early history of the church; an explanatory index was then promised, to be compiled by the '*clarissimus*' Schutz, and, after all, if we understand the matter rightly, it was compiled by the '*doctissimus*' Windorf. The Disputations dwindled down into a single dissertation, containing certain very absurd speculations; and these provoked the animadversions of the '*eruditissimus*' Walch, whose comments seem to have settled the matter, since Semler

makes no other reply than a miserable excuse about the impatience of the press. Notwithstanding these changes in the management, the edition is, as we have before intimated, valuable and convenient, and may advantageously supersede any of its predecessors, with the exception of Rigaltius. Pamelius is a wordy commentator; a defect from which even Rigaltius cannot be considered as entirely exempt. With the editions of the ecclesiastics Georges and La Cerda, we have no acquaintance, but we infer from Du Pin's description, that they are utterly worthless.

But to resume the subject from which the greater part of the preceding paragraph is a digression. Semler, in the dissertation to which we have already referred, undertakes to prove, that the works of Irenæus, Justin Martyr, and Tertullian, are altogether spurious; and that, instead of being the compositions of the individuals whose names they bear, they are the productions of a sort of club or committee, instituted for the express purpose of executing this kind of forgeries. Nothing can surpass in debility, the reasoning by which he endeavours to prop this ill-constructed hypothesis; and we regret our inability to cite the whole of the acute and satisfactory investigation which the Bishop of Bristol has employed in demolition of this strange and dangerous theory—dangerous, not from its immediate character or effects, but from its remote consequences. Let it be once granted that similarity of argument and phrase, is a sufficient reason for assigning the works of the authors in question to some ancient society of hackney scribblers in the Roman Grub-street, and the next inference will be, that at least three out of the four evangelists were got up at some similar workshop, in the Paternoster-Row or Little-Britain of Jerusalem. So weak, in fact, are some of the arguments assigned by Semler, that it is scarcely possible to believe him in earnest while stating them. In one instance, having put a forced and untenable meaning on an expression of Jerome's, he supposes the latter to affirm that Tertullian was the first *presbyter* who employed the Latin language as a medium of composition, and then inquires:

'How can Tertullian be called the first presbyter who used the Latin language, when he himself says that he composed several treatises in Greek? I must,' writes the Bishop, 'confess myself at a loss to discover the slightest inconsistency between the two statements. If an author composes three treatises in Greek, and two or three and twenty in Latin, may he not with propriety be classed among Latin writers? It is probable that Jerome had never met with Tertullian's Greek composition; it is nearly certain that Eusebius had not.'

'The mention of Irenæus leads me to consider another of Semler's objections. "Who," he asks, "can read the works of Irenæus which are now extant, without being convinced that the author was alike deficient in talent and information? Yet Tertullian has designated him as a minute enquirer into all kinds of learning (or doctrine). Does not this grossly inapplicable eulogium clearly bespeak the sophist and declaimer?" To this objection we reply, that we are scarcely competent to form an opinion respecting the talent of Irenæus from a work which, with the exception of part of the first book and some scattered fragments, is extant, not in the original, but in a barbarous Latin translation. From the portions of the original which still remain, we should infer that he possessed one of the most useful qualifications of an author, that of being able to write perspicuously upon a very obscure and unpromising subject. What ground, moreover, is there for supposing that Tertullian, in pronouncing this eulogium upon Irenæus, referred only to the single work, now extant, against the Gnostics? Eusebius gives a list of other works written by him; and uniformly speaks of him as a person, to whose authority great weight was attached in all Ecclesiastical concerns.

'But Tertullian, it seems, was not content with praising, he also borrowed from Irenæus, and that too without acknowledgement. His treatise against the Valentinians is not merely an imitation, it is in many places a translation of the first book of that author's work; yet he gives not the slightest intimation of the source from which he has drawn so largely. How are we to account for this extraordinary fact? Only, as Semler would persuade us, by adopting his theory, that there existed a club of authors who "sent forth their own productions into the world under borrowed names; and appeared at one time as the Greek Irenæus, at another as the Latin Tertullian." But if this were so, whence arises the great inequality which Semler himself has discovered between them? How comes it that, while the works of Tertullian exhibit such an extent and variety of knowledge, those of Irenæus, according to Semler, betray a miserable poverty of intellect and learning?

'The close resemblance between Tertullian and Irenæus in the case alluded to, may, in our opinion, be satisfactorily accounted for. The design of the first book of Irenæus, and of Tertullian's treatise, is precisely the same—to explain the doctrine of the Valentinians respecting the generation of Æons: and thus, the common subject of the two writers would naturally lead them to pursue the same order, and almost to use the same language. Most strange, indeed, is Semler's assertion, that Tertullian has not even named Irenæus, whom he has named, even in the very passage which Semler quotes, in conjunction with Justin, Miltiades, and Proculus. He there states, that all these writers had refuted the Valentinians; and declares that *it* is his earnest wish to imitate them, not only in this work of faith (the refutation of heresy) but in all others. He has, therefore, told his reader, as plainly as he could, that in this treatise he is only an imitator; and his occasional deviations from the statement of Irenæus

convince me that he did not borrow from [illegible] the other writers whom he has mentioned.'

But enough of Semler and his vagaries; [illegible] turn to the immediate subject of this article, [illegible] introduce with Jerome's account of Tertullian.

'Tertullian, a presbyter, the first Latin [illegible] Apollonius, was a native of the province of [illegible] thage, the son of a proconsular centurion: [illegible] and vehement temper, flourished under [illegible] calls, and wrote numerous works, which, as they [illegible] I think it unnecessary to particularise. I saw at [illegible] an old man named Paulus. He said that, when [illegible] at Rome with an aged amanuensis of the [illegible] him that Cyprian never passed a day without [illegible] Tertullian's works, and used frequently to say, [illegible] meaning Tertullian. After remaining a presbyter [illegible] until he had attained the middle age of life, [illegible] envy and contumelious treatment of the Roman [illegible] embrace the opinions of Montanus, which he has [illegible] of his works under the title of the New Prophets [illegible] expressly against the Church, the Treatises [illegible] cutione, de Jejuniis, de Monogamiâ, and [illegible] which he added a seventh against Apollonius. [illegible] have lived to a very advanced age, and to [illegible] works which are not extant.'

Such is the meagre outline which [illegible] of a man, who stood high in the [illegible] raries, and whose writings have [illegible] qualified admiration. Much [illegible] cular points; as, for instance, [illegible] as a presbyter, with the [illegible] as to render these circumstances [illegible] celibacy enjoined by the Canon Law [illegible] have been started, but [illegible] require particular attention. [illegible] the life of this singular [illegible] which led to his adoption [illegible] heresiarch Montanus. [illegible] be taken literally, [illegible] with blasphemy, [illegible] 'Lord God who [illegible] 'sador: I myself [illegible] Bishop of [illegible] hardly be intended [illegible] describes Montanus [illegible] the three Persons [illegible]

prevails respecting the precise nature of the pretensions of this enthusiast. Mosheim, in his 'Commentaries on the Affairs 'of the Christians before the time of Constantine the Great,' describes him as 'a man of low origin, not naturally inclined 'to evil, but of a melancholic disposition and infirm judge-'ment,' and 'so disordered in his imagination, as to conceive 'that the Holy Spirit, the Paraclete, or Comforter, by whom 'the apostles of our blessed Saviour had been animated, had, 'by divine appointment, descended upon him for the purpose 'of foretelling things of the greatest moment, that were about 'to happen, and promulgating a better and more perfect disci-'pline of life and morals, than that which had been built upon 'the Apostolic mandates.'—(*Vidal's Translation*, vol. ii. pp. 335, 6.) In his Ecclesiastical History, however. he gives a different representation of this matter, and affirms positively, that Tertullian's writings prove, 'with the utmost evidence,' the heresy of Montanus to have consisted in his claim to be considered as the very Paraclete predicted by Christ. He states further, that this heresiarch made a distinction between the Paraclete, and the Holy Spirit given to the disciples at the day of pentecost. The Bishop of Bristol adopts the first of these opinions; and it seems certain, notwithstanding the obscurity and doubtful character of some of Tertullian's expressions, that although Montanus was a man of extravagant pretensions, put forth in still more extravagant language, his morals were unimpeachable, and his innovations tended mainly to introduce a more rigid discipline into the church. On this point, we believe, that ecclesiastical writers are agreed. Du Pin expressly states that, concerning the rule of faith, 'Ter-'tullian and the earlier Montanists held with the church;' and the excellent Tillemont, in his discussions on this subject, can find no other indication of heresy, than the mere circumstance of ecclesiastical separation. It is amusing to mark the conflict between the bigotry and kind-heartedness of Tillemont on this occasion. His reason and his charity are clearly on the side of Tertullian and the Montanists, but, as a true son of the Church, his orthodoxy is up in arms at the slightest infringement of her claims, and he consigns, without hesitation, men whose piety is without impeachment—their memories to the brand of heresy, and their immortal spirits to its pains and penalties. Daillé, than whom it would be difficult to cite a higher authority in these matters, says expressly of Tertullian, that 'his Montanism put no separation at all betwixt him and 'other Christians, save only in point of discipline, which he, 'according to the severity of his nature, would have to be 'most harsh and rigorous. For, as for his doctrine, it is very

'evident, that he constantly kept to the very same rule, and 'the same faith, that the catholics did; whence proceeded that 'tart speech of his,—"that people rejected Montanus, Maxi-'milla, and Priscilla, not because they had any whit departed 'from the rule of faith, but rather because they would have us 'to fast oftener than to marry."' We have been the more particular in the citation of authorities on this subject, since it appears to us strikingly illustrative both of the absurdity and the despotism involved in the system of Rome. Nothing can be charged on Tertullian worse than a few unguarded and incon sequential expressions, with the exception of his anxiety for the enforcement of ecclesiastical discipline, more particularly in the multiplication of fasts and the inhibition of second marriages. And yet for this, the excess only of sanctity, and which, with some slight difference of circumstances, would have given him a place in the calendar, he is turned out of the almanack, and his bones, which would else have figured in shrines and reliquaries, have been left to their quiet sepulture. With singular inconsistency, his authority as a writer stands high among Romanists. In the sermons especially of the French divines, no name, excepting that of St. Augustine, occurs so frequently as that of Tertullian; and, unless our memory fail us, they make no great scruple of levying contributions even on those of his works which lie under the imputation of heretical pravity.

The very interesting volume before us originated in the official exercises of the Author as Regius Professor of Divinity in the University of Cambridge, and contains the substance of a course of lectures delivered in the Lent and Easter Terms of 1825. Having, in two previous courses, illustrated the writings of the earlier Fathers, in the way of biography, analysis, and application to the doctrines and discipline of the English Establishment, he pursued a different plan with respect to Tertullian, by availing himself of the arrangement adopted by Mosheim from the Centuriators of Magdeburgh. His chapters are entitled—1. On Tertullian and his writings. 2. On the External History of the Church. 3. On the State of Letters and Philosophy. 4. On the Government of the Church. 5. On the Doctrine of the Church. 6. On the Ceremonies used in the Church. 7. Concerning the Heresies and Divisions which troubled the Church. Our readers will perceive that all this, if judiciously managed, must convey an adequate knowledge of that state of things with which Tertullian might in any way be connected. We are glad that a work so important has fallen into such competent hands, and we hope that this may not be the last volume of the same kind from the

same quarter. Of matter so varied and so complicated as that which lies before us, we cannot, of course, pretend to give a regular analysis; our remarks must be general; and it has been with this feeling that we have hitherto indulged in a more desultory strain of observation than we might otherwise have been disposed to employ in the examination of a systematic subject. Of the life of Tertullian, we have already given as many details as can, with any certainty, be received as accurate; and we have adverted, with some particularity, to the nature of the schism which he is charged with having supported. We shall now make room for a few comments on the doctrines which this able writer of the African school appears to have deliberately maintained. He was substantially a Trinitarian, and Semler suggests, that he was the first to use or to sanction the word Trinity as a term expressive of the orthodox scheme. At the same time it must be admitted, that he occasionally cites language which is, to say the least, exceedingly deficient in precision, and which sometimes appears to have a favourable aspect towards Arianism. He admits the pre-existence and consubstantiality of the Son, but some of his phrases have been construed to deny the co-eternity of Christ with the Father. On this point, however, the explanations of Bull seem to be quite satisfactory.

On the subject of Original Sin, it is justly observed by the Bishop, that, as the Pelagian controversy had not been agitated in Tertullian's time, it is not to be expected that he should use the same precision of phrase which would have been necessary under different circumstances. Still, even with this reserve, his language is unguarded. Admitting the 'corrupt origin' of human nature, and its further deterioration through the machinations of the evil one, he yet contends that

'there is a portion of good in the soul; of that original, divine, and genuine good which is its proper nature. For that which is derived from God is rather obscured, than extinguished. It may be obscured, because it is not God: but it cannot be extinguished, because it emanates from God. As, therefore, light, when intercepted by an opake body, still remains, though it is not seen; so the good in the soul, being weighed down by the evil, is either not seen at all, or is partially and occasionally visible. Men differ widely in their moral characters, yet the souls of all form but one genus: in the worst there is something good; in the best there is something bad. For God alone is without sin; and the only man without sin is Christ, since Christ is God. Thus the divine nature of the soul bursts forth in prophetic anticipations, the consequences of its original good: and conscious of its origin, it bears testimony to God its author, in exclamations like these—*Deus bonus est, Deus videt, Deo commendo.* As no soul is without sin, neither is any without the seeds of good.

Moreover, when the soul embraces the true faith, being renewed in its second birth by water and the power from above, then, the veil of its former corruption being taken away, it beholds the light in all its brightness. As in its first birth it was received by the unholy, in its second, it is received by the Holy Spirit. The flesh follows the soul now wedded to the Spirit, as a part of the bridal portion; no longer the servant of the soul, but of the Spirit. O happy marriage, if no violation of the marriage vow takes place!'

The Bishop of Bristol seems to think that this is a tolerably accurate view of the Scripture doctrine, and that it differs little from the Ninth Article of his Church. We differ from him on both points, but it would occupy more time and space than it suits us at present to bestow, were we to enter at large into the reasons of our dissent. We cannot, however, pass by the following sentences, forming part of his comment on the foregoing passage.

'Had our author admitted the total corruption of human nature—had he used the language which is sometimes used in our own day, that man is wholly the offspring of the devil—his adversary Marcion might have turned round upon him and said, "This is my doctrine, for I affirm that man was made by a being distinct from the Supreme God, and at variance with him."'

We cannot recognise in this passage the general candour and uniform good sense which distinguish the volume before us. Neither can we discover any necessary connexion between a belief of the total corruption of human nature, and the assertion that man is the offspring of the devil. There seems indeed somewhat of an Irishism in the hypothesis, that *human* nature can be of diabolic birth. It was, however, necessary that it should be thus stated, with a happy mixture of awkwardness and disingenuousness, that the doctrine of man's entire depravity might be classed with the clumsy heresy of Marcion.

'Tertullian's notions on free-will—the subject of the Tenth Article of our Church—may be collected from a passage in his Treatise *de Animâ*. He is arguing against the Valentinians, who maintained that men were of three kinds, spiritual, animal, and terrestrial—and that, as this distinction took place at their birth, it was consequently immutable: as a thorn cannot produce figs, or a thistle grapes, an animal man cannot produce the works of the Spirit; or the contrary. "If this were so," answers Tertullian, "God could neither out of stones raise up sons to Abraham, nor could the generation of vipers bring forth the fruits of repentance; and the Apostle was in error when he wrote, *Ye were once darkness, and we also were once by nature the children of wrath, and ye were of the same number, but now ye have been washed.* The declarations of Scripture are never at

variance with each other:—a bad tree will not produce good fruit, unless a graft is made upon it; and a good tree will bring forth bad fruit, unless it is cultivated; and stones will become the sons of Abraham, if they are formed into the faith of Abraham; and the generation of vipers will bring forth the fruits of repentance, if they cast out the poison of a malignant nature. Such is the power of Divine grace; being stronger than nature, and having subject to itself the free power of the will within us, which the Greeks call αὐτεξούσιον. This power is natural and changeable; consequently, in what direction soever it turns, it turns in that direction by nature. For we have already shewn, that man possesses by nature freedom of will.[22]'

It is not very easy to ascertain with precision, Tertullian's opinion on this intricate subject. A passage referred to by the Bishop, implies the denial of a self-determining power in the will; and it is evident that he entirely held with the sentiment that ascribes conversion solely to the operation of grace; but, so far as we have examined his writings with a view to this subject, he appears to have fallen into the common error of not keeping in view the distinction between free-will and free-agency. On the important doctrine of Justification, there will be found in the works of Tertullian, the same mixture of essential truth with unguarded expression, that is common to him with others of the Fathers.

'What I remarked,' observes the present Commentator, 'with respect to the doctrine of Original Sin, is equally applicable to that of Justification—the subject of the Eleventh Article of our Church. No controversy on the subject existed in Tertullian's time. That which occupied so large a portion of St. Paul's attention, the dispute respecting the necessity of observing the Mosaic ritual as a means of justification, appears to have died away immediately after the expulsion of the Jews by Adrian. We must not, therefore, expect in Tertullian's language, when he speaks on this subject, the precision of controversy. He describes, however, the death of Christ as the whole weight and benefit of the Christian name, and the foundation of man's salvation. He says, in one place, that we are redeemed by the blood of God; in another, by the blood of the Lord and the Lamb. He asserts, that such is the efficacy of the blood of Christ, that it not only cleanses men from sin, and brings them out of darkness into light, but preserves them also in a state of purity, if they continue to walk in the light.'

Tertullian, however, in this matter, as in others, is not always prudent in his phraseology. Thus, though he speaks at one time decidedly of penitence as *ex fide justificatam*, and of believers as *ex fide jam justificandos sine ordine legis*, at another, he seems to allow a positive efficacy to repentance, and a qualified merit to bodily mortifications. In the case of martyrdom, he distinctly affirms its expiatory virtue, but restricting

it to the person of the martyr himself, and expressly denying to it an efficacy of supererogation.

We must at present decline to enter on the much agitated questions, as connected with the evidence of Tertullian, concerning the discipline of the primitive Church. The discussion involves so much of statement and counter-statement, so much chaffering about what he wrote or did not write previously to what is termed his separation from the Church, that it would require not merely an article, but a treatise; besides exacting from us a far more minute examination of Tertullian than will now suit us. Recollections and occasional references may be enough for general purposes, but steady and consecutive reading is required for accurate deduction. We have sometimes been amazed at the effrontery with which some writers will give an authoritative opinion on documents of which the tenor, if they had fairly ascertained it, they would have found in direct and obvious contradiction to their assertions. This is not a favourite game with us, and we should be least of all inclined to exercise it in connexion with a work of which every page exhibits marks of diligent and enlightened study. The following paragraph will, however, supply us with the materials of a brief comment.

'We form,' writes Tertullian, (as cited by the Bishop,) 'a body; being joined together by a community of religion, of discipline, and of hope. In our assemblies we meet to offer up our united supplications to God—to read the Scriptures—to deliver exhortations—to pronounce censures, cutting off from communion in prayer and every holy exercise, those who have been guilty of any flagrant offence. The older members, men of tried piety and prudence, preside; having obtained the dignity, not by purchase, but by acknowledged merit. If any collection is made at our meetings, it is perfectly voluntary: each contributes according to his ability, either monthly, or as often as he pleases. These contributions we regard as a sacred deposit; not to be spent in feasting and gluttony, but in maintaining or burying the poor, and relieving the distresses of the orphan, the aged, or the shipwrecked mariner. A portion is also appropriated to the use of those who are suffering in the cause of religion, who are condemned to the mines, or banished to the islands, or confined in prisons.'

It is to be regretted that the Bishop's plan did not, by requiring from him a close representation of his original, induce him to give a series of extracts, which should answer the double purpose of historical illustration and specific example. The preceding paragraph is collected, with entire fidelity but with much freedom of rendering, rather than translated, and all its Tertullianisms evaporate in the transfer. The peculiar and, as

it appears to us, extremely beautiful figure expressed in the second sentence: is deliberately abandoned,—*coimus in coetum et congregationem, ut ad Deum, quasi manu facta, precationibus ambiamus.* This, however, by the way; our present and more urgent business is, to point out the very important indications furnished by this interesting passage, concerning the general character of the primitive Church. It might, in fact, be taken for the description of a church of Independents, and certainly answers as little as possible to the ecclesiastical arrangements of the Establishment. Bingham, indeed, chooses to give, without any explanation, '*The Bishops and Presbyters,*' as the equivalent of '*Probati quique Seniores,*' fairly enough translated in the preceding extract, '*the older members, men of tried piety and prudence;*' but such dealing as this can never aid a failing cause, and the Author of the present volume exposes it in a note. We could, however, have wished for a greater accuracy of translation in similar matters, on the part of the Bishop of Bristol himself. The paragraph just cited from Tertullian gives a representation of the state and system of the Church, as completely at variance with the claims and gradations of a hierarchy as can well be conceived. Yes, says the Bishop, but he elsewhere bears testimony, not only to the existence of a distinction between the clergy and laity, but

'also to the existence of a distinction of orders among the clergy. One of his charges against the heretics is, that they neglected this distinction. "With them," he says, "one man is a Bishop to-day, another to-morrow; he who is to-day a Deacon, will be to-morrow a Reader; he who is a priest to-day, will to-morrow be a layman." In the Tracts de Baptismo and de Fugâ in Persecutione, three orders of Bishops, Priests, and Deacons are enumerated together; and in the former, the superior authority of the Bishop is expressly asserted.'

Now the whole of this peremptory paragraph derives its plausibility from mistranslation. For *Priest* and *Deacon*, read *Elder* and *Steward*, and the affair assumes a different aspect altogether. 'The superior authority of the Bishop,' too, is a high-sounding phrase, but a glance at the original abates much of its loftiness. It does, indeed, assign the administration of Baptism, first, to the '*Episcopus*,' or Pastor, after him to the *Presbyteri* (Elders), and to the *Diaconi* (Stewards). These are further enjoined not to baptise without the authority of the Pastor, not as a matter of absolute discipline, but *propter Ecclesiæ honorem.*

We had intended to put together a few critical observations on the character and writings of Tertullian, but the task has been so ably done by a writer of uncommon talents,

that we prefer translating the following paragraphs from Malebranche.

'Tertullian was, in truth, a man of profound learning, but his memory was stronger than his judgement, and he had more keenness and extent of imagination, than penetration and scope of intellect. It is, in fact, beyond all doubt, that he was a visionary in all the modes that I have previously explained, and that he was in possession of almost all the qualities which I have attributed to visionaries. The veneration which he avowed for the dreams of Montanus and the prophetesses, is an incontestable evidence of the weakness of his judgement. This fire, these extravagancies, these enthusiasms about little things, mark sensibly the derangement of his imagination. His hyperboles and figures are full of eccentricity, and he deals largely in pompous and magnificent arguments, whose only force of proof lies in their brilliancy, and which have the effect of persuasion, only by bewildering and dazzling the mind.

'What, for instance, does it avail this author,—when vindicating himself from the charge of impropriety in assuming the philosophic mantle, instead of the ordinary robe,—to tell us that the mantle in question was formerly of common use in the city of Carthage? Is it allowable at present to wear the ruff and trencher-cap, because they were the fashion of our fathers? And do women now-a-days wear hoods and farthingales, except at the carnival or masquerade?

'What is to be inferred from all those lofty and magnificent descriptions of the changes which happen in the world, and what have they to do with his justification? The moon changes in its phases, the year in its seasons; the fields change their aspect in winter and summer. Inundations drown whole provinces; and earthquakes swallow them up. New cities are built, new colonies established; national invasions have devastated entire countries; in fine, all nature is subject to change.—Therefore he was in the right when he laid aside the robe to assume the mantle! What connexion is there between what he had to prove and all these variations, as well as a hundred others, that he hunts out with petty diligence, and describes in language forced, obscure, and affected? The peacock changes at every step, the serpent hides himself in a hole to change his skin—therefore Tertullian did right to change his cloak. Is it possible that any one can coolly and quietly draw such conclusions; or could they be listened to without laughter, unless this author had the art of confounding and entangling his reader?

'Almost all the remainder of this little book, *de Pallio*, is full of reasons quite as far-fetched as these; which, assuredly, can only prove by embarrassing those who allow themselves to be embarrassed. But it is useless to dwell longer on such a subject. It will be enough to say, in this place, that if sound judgement, clear and terse expression, are the proper qualities of composition when the exhibition of truth is its primary object, it will be impossible to suggest any excuse for a writer who, in the opinion even of Salmasius, the greatest critic of our time, has used his utmost efforts to make himself obscure,

and who has so completely succeeded in his intention, that his commentator was ready to swear, that nobody ever understood him perfectly. But, allowing that the genius of his nation, the fashionable caprice of the day, or the nature of satire and raillery, may justify to a certain extent this marvellous disposition to write obscurely and incomprehensibly; still, nothing of all this will excuse the miserable reasoning and eccentricities of an author, who, in many others of his works, as well as in this, gives utterance to all that comes into his mind, provided that it be something out of the common track, and that he have in readiness some hazarded phrase by which he may make a parade of the force, or, to speak more appropriately, the derangement of his imagination.'

Recherche de la Verité, vol. 1. pp. 256—8. Amsterdam. 1688.

We cannot dismiss this volume without again expressing a hope that it may not be the last of the kind from the same pen.

Art. V. *A New Family Bible, and Improved Version, from corrected Texts of the Originals*; with Notes, critical and explanatory; and short practical Reflections on each Chapter: together with A General Introduction, on the Authenticity and Inspiration of the Sacred Books; and a complete View of the Mosaic Laws, Rites, and Customs. By the Rev. B. Boothroyd, L.L.D. Vol. III. 4to. Huddersfield. 1825.

MANY of the modern Apologists of the Romish Church have laboured to shew, that the spirit and laws of their community are favourable, or at least are not unfavourable, to the diffusion of religious knowledge, and that the circulation and use of the Holy Scriptures, in the vernacular languages, are quite in accordance with the regulations and wishes of its rulers. In support of their representations, they refer us to the Biblical labours of the learned of their Church, and to the various translations of the Scriptures which have been published by its members. It is not, however, by accumulated details and examples of such services, that these advocates of the Church of Rome can silence the accusations of her Protestant opponents, when they charge her with the guilt of prohibiting and restricting the use of the Bible. The systematic hostility of her rulers to the free circulation of the Scriptures, is established by evidence, historical and documentary, which cannot be invalidated; and whatever may be the inclinations or the practice of some individuals within her pale, the Church itself has been uniformly averse from the public instruction of mankind by means of the Scriptures, rendered generally accessible by being translated for the use of the unlearned. 'Holy church and the 'governors thereof have not by public authority prescribed,

'commanded, or authentically ever recommended any vulgar 'version of Scripture to be indifferently used of all men;' but they have enacted by decree, that 'the Holy Scriptures may 'not be indifferently read of all men, nor of any other than such 'as have express license thereunto of their lawful ordinaries:'— thus claiming as a monopoly, the possession of the sacred volume, to be withheld as they please, and in their hands to be subject to a dispensation of control and favour. It is exceedingly curious to observe the proceedings of 'Holy Church and 'the governors thereof' in the exercise of this restrictive and permissive authority. As one example, we may adduce the following reasons assigned by the Rhemish Translators of the Vulgate, in the preface to their Version. 'Which translation,' they say, 'we do not for all that publish, upon erroneous opi-'nion of necessity, that the Holy Scriptures should always be 'in our mother tongue, or that they ought or were ordained by 'God to be read indifferently of all, or could be easily under-'stood of every one that readeth or heareth them in a known 'language: or that they were not often, through man's malice 'or infirmity, pernicious and much hurtful to many: or that 'we generally and absolutely deemed it more convenient in it-'self, and more agreeable to God's word and honour or edifica-'tion of the faithful, to have them turned into vulgar tongues, 'than to be kept and studied only in the ecclesiastical learned 'languages: Not for these, nor any such like causes, do we 'translate this sacred book, but upon special consideration of 'the present time, state, and condition of our country, unto 'which, divers things are either necessary, or profitable and 'medicinal now, that otherwise in the peace of the Church 'were neither much requisite, nor perchance wholly tolerable.' In accordance with the temper and language of this paragraph, 'the governors of Holy Church,' in one of their earliest denunciations against the translators of the Bible into the vernacular tongue, pronounce it to be, 'a dangerous thing, as the blessed 'Jerome testifieth, to translate the text of the Holy Scriptures 'out of one language into another, because it is not always 'easy to retain the sense of the originals in a translation; as 'the same blessed Jerome confesseth, that although inspired, 'he frequently erred;' and they enact and ordain, that no one hereafter do by his own authority translate any text of Holy Scripture into English, and that no one read such translated books.

In remarking on these passages, it is not in the least necessary to expose the sophistry or the futility of the reasons which they contain: their imbecillity is too evident to stand in need of any comment. But there is one use to be made of them, which most effectually establishes the very principle which they

are intended to destroy. It was not to be supposed that the pretensions of the Church of Rome, in her assumed character of guardian of the sacred records, could respect any other charge than the custody of the *original* Scriptures. Because it would be absurd to imagine that, if such a delegation were made, any other writings should be committed as a deposite to her trust, than those which contained the very words in which the communications of a Divine revelation were at first given. If it be a dangerous thing to translate the text of the Holy Scriptures out of one language into another;—if an inspired translator, as Jerome is absurdly represented as being, confesses that he has frequently erred;—the Church which claims the possession and guardianship of the Sacred Writings, cannot be supposed to be keeping in her custody a translation of them, instead of the originals. This, however, is the fact. She knows nothing of the originals. They were never lodged in her hands, or committed to her care. The Latin Bible alone is sanctioned by her, which, every one knows, is not the original, but a translation. Every reason which her advocates assign against either the authority or the utility of translations, applies to the version which she sanctions. The Latin language was not an ecclesiastical and learned language at the date of the publication of the several books which are contained in the Bible; it was the common language of the Romans. If, therefore, it be not more convenient in itself, and more agreeable to God's word and honour, and more to the edification of the faithful, that the Scriptures should be turned into vulgar tongues, they ought to have been kept and studied in the ecclesiastical languages in which they first existed.

When the Bible was first translated into the Latin language, it was not translated for the purpose of being given to any ecclesiastical body for their use and benefit, and to be exclusively at their disposal. It was accessible in that form to every reader of the language of Rome. The Latin versions were public versions of the Scriptures, prepared for common use, and generally and freely circulated. They were employed in the service of the Church, because they were understood by the people. It was only in the gradual decline and disuse of the Latin language, that the governors of the Romish Church found the opportunity of which they so artfully availed themselves, of monopolizing the Scriptures. It was never their policy to encourage the diffusion of the word of life among the people, who were permitted to sink into the ignorance which had been already discovered to be most favourable to the establishment of the spiritual dominion that they were labouring to advance. As other languages prevailed in the countries

where Latin had been in common use, the Latin version was no longer of public utility, but became a clerical monopoly, and was thus indebted to accidental circumstances for the distinction which it obtained in the Church of Rome. But by this very adoption of a version formerly made for the public use, and widely circulating with the most perfect freedom, the Church of Rome is furnishing a perpetual testimony to the primitive practice, and is giving the most irrefragable proof that the Holy Scriptures are not a deposite committed to her trust and control. It is curious that her advocates should allege the danger of translating the Scriptures, in opposing the circulation of them by Protestants, and yet, that the Church should claim to be the guardian of the Scriptures, not in their originals, but in a translation.

On the desertion of this country by the Romans, the cultivation of literature was neglected, and the Latin versions of the Scriptures became circumscribed in their circulation, till they were no longer in request among the people. With the invasions and subsequent settlement of the Saxons, a new language was introduced. Originally pagan idolaters, the character of this new race was, in time, greatly changed; and for their use, after their reception of Christianity, the Saxon versions of the Scriptures were made. These versions generally included no more than the Gospels; and though other portions of the Bible were translated by different individuals, no complete Saxon version of the whole Bible appears to have existed. The Danish invasions were fatal to the progress of Saxon literature, and the Norman conquest proved still more disastrous, as it changed not only the political state of the country, but its language, which gradually passed into that form in which it has continued to the present times.

The English language in what may be termed its transitive state, towards the close of the twelfth century, was exceedingly rude, nor does it seem to have been employed in literal Biblical translation before the fourteenth century. This was the age of the illustrious Wiclif. To this ornament of our country belongs the honour of commencing an effective reformation of religion; and of employing, as the principal means of promoting it, the light of revealed truth. To publish the entire Scriptures in the vernacular languages, was a bold undertaking for an individual to attempt in those times, however gifted and patronised he might be. This laborious work, he successfully executed, and raised the fiercest opposition of the Church against him by the publication of his English Translation in 1380, but a few years before his death. It was denounced as a horrible innovation, and even the readers of it in-

are intended to destroy. It was not to be supposed that the pretensions of the Church of Rome, in her assumed character of guardian of the sacred records, could respect any other charge than the custody of the *original* Scriptures. Because it would be absurd to imagine that, if such a delegation were made, any other writings should be committed as a deposite to her trust, than those which contained the very words in which the communications of a Divine revelation were at first given. If it be a dangerous thing to translate the text of the Holy Scriptures out of one language into another;—if an inspired translator, as Jerome is absurdly represented as being, confesses that he has frequently erred;—the Church which claims the possession and guardianship of the Sacred Writings, cannot be supposed to be keeping in her custody a translation of them, instead of the originals. This, however, is the fact. She knows nothing of the originals. They were never lodged in her hands, or committed to her care. The Latin Bible alone is sanctioned by her, which, every one knows, is not the original, but a translation. Every reason which her advocates assign against either the authority or the utility of translations, applies to the version which she sanctions. The Latin language was not an ecclesiastical and learned language at the date of the publication of the several books which are contained in the Bible; it was the common language of the Romans. If, therefore, it be not more convenient in itself, and more agreeable to God's word and honour, and more to the edification of the faithful, that the Scriptures should be turned into vulgar tongues, they ought to have been kept and studied in the ecclesiastical languages in which they first existed.

When the Bible was first translated into the Latin language, it was not translated for the purpose of being given to any ecclesiastical body for their use and benefit, and to be exclusively at their disposal. It was accessible in that form to every reader of the language of Rome. The Latin versions were public versions of the Scriptures, prepared for common use, and generally and freely circulated. They were employed in the service of the Church, because they were understood by the people. It was only in the gradual decline and disuse of the Latin language, that the governors of the Romish Church found the opportunity of which they so artfully availed themselves, of monopolizing the Scriptures. It was never their policy to encourage the diffusion of the word of life among the people, who were permitted to sink into the ignorance which had been already discovered to be most favourable to the establishment of the spiritual dominion that they were labouring to advance. As other languages prevailed in the countries

where Latin had been in common use, the Latin version was no longer of public utility, but became a clerical monopoly, and was thus indebted to accidental circumstances for the distinction which it obtained in the Church of Rome. But by this very adoption of a version formerly made for the public use, and widely circulating with the most perfect freedom, the Church of Rome is furnishing a perpetual testimony to the primitive practice, and is giving the most irrefragable proof that the Holy Scriptures are not a deposite committed to her trust and control. It is curious that her advocates should allege the danger of translating the Scriptures, in opposing the circulation of them by Protestants, and yet, that the Church should claim to be the guardian of the Scriptures, not in their originals, but in a translation.

On the desertion of this country by the Romans, the cultivation of literature was neglected, and the Latin versions of the Scriptures became circumscribed in their circulation, till they were no longer in request among the people. With the invasions and subsequent settlement of the Saxons, a new language was introduced. Originally pagan idolaters, the character of this new race was, in time, greatly changed; and for their use, after their reception of Christianity, the Saxon versions of the Scriptures were made. These versions generally included no more than the Gospels; and though other portions of the Bible were translated by different individuals, no complete Saxon version of the whole Bible appears to have existed. The Danish invasions were fatal to the progress of Saxon literature, and the Norman conquest proved still more disastrous, as it changed not only the political state of the country, but its language, which gradually passed into that form in which it has continued to the present times.

The English language in what may be termed its transitive state, towards the close of the twelfth century, was exceedingly rude, nor does it seem to have been employed in literal Biblical translation before the fourteenth century. This was the age of the illustrious Wiclif. To this ornament of our country belongs the honour of commencing an effective reformation of religion; and of employing, as the principal means of promoting it, the light of revealed truth. To publish the entire Scriptures in the vernacular languages, was a bold undertaking for an individual to attempt in those times, however gifted and patronised he might be. This laborious work, he successfully executed, and raised the fiercest opposition of the Church against him by the publication of his English Translation in 1380, but a few years before his death. It was denounced as a horrible innovation, and even the readers of it in-

have allowed themselves to proceed in rendering the text of the New Testament, we might lay before our readers a series of extracts from Mace's version, published in 1729; but, as we intend to advert more largely to another still more signal instance of improper proceeding in a translator, we must be sparing in our selections from Mace's work. The following are examples of very reprehensible modes of expression. Matthew xxii. 35, 'that he had dumbfounded the Saducees.' xxv. 21, 'enter in and partake of thy master's diversions.' Luke i. 67, 'Zecharias vented his divine enthusiasm.' xix. 2, 'the collector-general of the customs.' Acts viii. 10, 'the plenipotentiary of God.' Heb. vii. 22, 'the guarantee of the alliance.' James v. 4, 'Lord of the celestial militia.' It is difficult to reconcile the introduction of these expressions into a Biblical version with honest purpose or sobriety of mind. The first impression which a reader receives from them, is decidedly unfavourable to the translator's sincerity. The burlesque appearance which such phrases present, must at all events raise the suspicion, that their Author was not solicitous to preserve the genuine character of the sacred diction.

Dr. Harwood's liberal translation of the New Testament is, however, still more faulty than the preceding version, and is executed in a manner which is seriously offensive. In his attempt to accommodate the language of the sacred writers to the cultivated understandings of modern readers, he has entirely subverted the chaste simplicity of their expressions, and has tricked out the style in which he intended to convey their sentiments, with every ornament of inflated and insipid diction. It would not be easy to select from any book, passages abounding with more flagrant violations of every rule of good writing than the following. The words of the Prophet, cited by the Evangelists Matthew and Mark, are not susceptible of improvement, and must please even the most fastidious reader. "The "voice of one crying in the wilderness, Prepare ye the way "of the Lord, make his paths straight" (Matt. iii. 3, Mark i. 3). In the Liberal Translation, we read:—

'Hark! the voice of a public crier in the wilderness, Prepare a way for the Messiah, make an easy path for his sacred steps. Hark! How the wilderness resounds with the loud proclamation! O prepare for the speedy advent of the Messiah. Strew the path with flowers, in which his sacred feet shall tread.'

For "The people which sat in darkness saw great light; "and to them who sat in the region and shadow of death light "is sprung up," we have—

'These inhabitants who had long been involved in darkness saw

at once the ch of ri light burst upon them, which dispelled from thy regions the i n that dense and uncomfortable obscurity which once covered t

The inimitably beautiful address of our Lord, Matt. xi. 28, may be compared with Dr. Harwood's paraphrastic version.

'Come unto me, all ye who groan under the insupportable burthen of the ceremonial law—and I will vindicate you into perfect liberty and freedom.

'Obey my doctrines and precepts which I have illustrated and enforced by my own conduct; and learn from my examples of inoffensive meekness and unaffected humility—and you will secure true and lasting peace and happiness.

'For my doctrine is calculated for the felicity of mankind—its injunctions are not rigorous and oppressive to human nature—but the paths into which it introduces men are unspeakably pleasant and delectable.'

Dr. Harwood was a classical scholar, but how little he had gained from his acquaintance with the correct and elegant models of antiquity, may be seen in the form which he has chosen for the pathetic expressions of our Lord, Matt. xxiii. 37, "O Jerusalem, Jerusalem, thou that killest the prophets, and "stonest them who are sent unto thee, how often would I have "gathered thy children together, even as a hen gathereth her "chickens under her wings, and ye would not!"

'O Jerusalem, Jerusalem, who hast murdered so many prophets, and hast stoned to death so many good men who were sent to reform thee,—for how many ages have I strove to save thee from ruin with all the anxious care and solicitude of the most affectionate parent!—but you have obstinately refused.'

Matt. xxvi. 39. "O my Father, if it be possible, let this cup "pass from me, nevertheless—" is the language of the 'Man 'of sorrows,' and speaks to every heart: who that reads it can tolerate the liberal translation which follows?

'O merciful God! suffer not the impending stroke to break over my head;—but I check myself.'

For 'at the rising of the sun,' Mark xvi. 2., we have, 'the 'rays of the sun now streaking the edge of the horizon.' For 'there shined round about him a light from heaven,' Acts ix. 3. we find, 'a flood of light from the sky poured its effulgent 'splendours around him.' Mace has given us 'yeoman' for the 'householder' of the Public Version, and in many other examples, he has violated the propriety which a translator of the Scriptures should invariably maintain; but, in faults of this kind, he is at least equalled by Dr. Harwood. 'The young

'lady is not dead.' Mark v. 39. 'The clergyman said to him, 'you have given, Sir, the only true and proper answer to the 'question.' xii. 32. 'The immense estates of an opulent 'gentleman.' Luke xii. 16. 'A gentleman of a splendid for- 'tune and opulent had two sons.' xv. 11. 'This gentleman 'privately stole to Jesus in the silence of the night.' John iii. 2.

Nothing can be more remote from the manner of the sacred writers than a style like this, which has no one good quality to recommend it, and by its affectation can only repel the class of readers for whose use it appears to have been adopted. The most servilely literal translation is greatly to be preferred to a paraphrastical version so diffuse and tumid as this, which is offensive alike to piety and taste.

Among the very modern translators of the Scriptures who have published English versions of the New Testament, the principal are Wynne, Purver, Worsley, Campbell, Wakefield, Newcome, Macknight, Scarlet, and Doddridge, whose translation in the Family Expositor has been printed in a separate form. Among these, Campbell is entitled to distinct consideration on account of the important body of criticism which he has supplied in his prefixed Dissertations, and in his Notes. Newcome's Version possesses very considerable merit, and is much superior to Wakefield's; and Macknight, with many faults, some of them not unimportant ones, has obtained a permanent reputation on account of the valuable assistance which his work affords to Biblical students. No translator has excelled Campbell in acuteness of understanding and in the nice application of sound and varied learning to the objects of Scriptural criticism. He was eminently felicitous, both in his discernment of the errors and blemishes of his predecessors, and in his appreciation of their merits. No one surpassed him in probity; and though he ought not to be represented as exempt from prejudice, the proofs of its influence are but rarely to be detected, while the instances are frequently occurring of its being successfully opposed by the force of truth. His translation of the Gospels, however, is but little read, and will never become, separately from the critical apparatus which accompanies it, a popular work. It deviates, sometimes, very unnecessarily from the Public Version, and betrays somewhat of an ambitious novelty of phraseology. Obsolete expressions occasionally occur: *ex. gr.* 'carried off seven *maunds*,' Matt. xvi. 37. 'cut down *sprays*,' Mark xi. 8. We have 'heathen,' Matt. vi. 38.; 'gentiles,' x. 6.; and 'pagans,' v. 48.—the last is very improper. We find 'heavenly Father,' Matt. vi. 26, 32, and '*celestial* Father,' xviii. 35. In Matt. xxvi. 17., we

have 'paschal supper;' in verse 19., 'passover.' 'He taught in their synagogues *with universal applause*,' (Luke iv. 14.,) is too much in Harwood's manner; and '*roared out*,' (viii. 28.,) is not better than the '*bawled out*' of Mace's version, which Campbell has so severely, but so very justly reprehended. '*My lads*, have ye any victuals,' (John xxi. v.,) is not to be approved, though borrowed from Doddridge.

That there should not be an entire agreement of opinion among Biblical writers in respect to the manner in which a version of the Holy Scriptures should be executed, can scarcely appear surprising. It is, however, satisfactory to find so general a concurrence of the most able and judicious critics in favour of a literal translation. The sacred character of the Bible, and the high and solemn importance of its contents, impart to every form in which it is proposed to transmit it the greatest possible interest, and except it from the several kinds of compositions in reference to which a translator may be allowed his option. Every reader of the Bible should, as nearly as it may be practicable, be furnished with its pure and simple text. A version is, to the unlearned, to stand in the place of the original, and should therefore be as conformable to it as possible. It is not enough that the meaning of the sacred writers is conveyed by the translation: the forms and modes of expression in which their sentiments are exhibited, ought also to be preserved. It is frequently of the greatest importance to the correct understanding of the meaning of the sacred writers, that their characteristic and figurative expressions should be exhibited by a translator. Very minute attention, therefore, requires to be given by the author of a version of the Scriptures to the text of his original, as well as to the powers of the vernacular language into which he renders, that he may faithfully and exactly set before his readers the sentiments of the inspired writers in their genuine forms. Perspicuity and simplicity are indispensable requisites in a translation of the Bible, and should never be sacrificed, as they have sometimes been, by the affectation of novelty, and the indulgence of a vitiated taste.

Of the manner in which the Scriptures should be translated into our own language, the Public Version is an approved model; and nothing could be more easy than to extract from it passages which combine in the highest degrees the excellences of precision in sense, and simplicity and elegance in diction. It is with great propriety, therefore, that the most judicious translators have proposed to retain the words of the Public Version in all cases in which they correctly and perspicuously express the sense of the original. Dr. Boothroyd has not pro-

fessedly provided a 'New Translation of the Bible,' which would hold out the promise of an entirely original production; he has entitled his volumes an 'Improved Version,' which refers us to the Common Version, as the object on which his corrective labours have been employed. In the execution of this task, he has possessed the most ample advantages So many are the attempts that have been made to amend the faults and to supply the deficiencies of the Public Version, and so numerous are the translations of the Scriptures, entire and in part, that have been published in our native language, that the Biblical Translator is furnished with the most abundant materials for the completion of his undertaking. In the judicious selection and skilful application of these materials, his judgement and taste will be fairly tried; and the merits of his work will be decided by the comparison which it must sustain with the versions of his predecessors, to which it must be indebted for the most considerable part of its improvements. Dr. Boothroyd has, in the present volume, made very ample use of the versions of former translators. There are but few of his deviations from the Public Version which may not be described as derived renderings. Campbell and Wakefield are laid under contribution; but we are glad to find that many of their characteristic renderings are rejected. Newcome is followed to a very considerable extent, where he varies from King James's Translators. The merit of the present Version will, of course, be in part determined by an examination of its critical structure, since it purports to be formed from 'corrected texts of the originals.' A work putting forward the claims of the Version before us ought to be, to the English reader, a representative of the Sacred text in the purest form in which it has been elicited by the critical labours of modern editors of the Greek New Testament. Dr. Boothroyd has evidently intended that his work should answer to the expectations of those who may be disposed to look to it as supplying the place of a revised critical edition of the original Greek text. He has, however, been less careful in consulting and applying his authorities than was necessary; and his 'corrected text' is less accurate and consistent than, with the advantages he possessed, was to be expected. In his adoption or rejection of readings, he does not appear to have been uniformly guided by the generally acknowledged canons of criticism. We occasionally meet with deviations from Griesbach's text, which we are not inclined to censure; but we cannot always approve of Dr. Boothroyd's variations rom it, and are sometimes unable to perceive the reasons of his nsertions and omissions.

In the first chapter of Matthew, ver. 8., Dr. Boothroyd has

added to the text the words, 'Ahaziah; and Ahaziah be-'got Joash; and Joash begot Amaziah; and Amaziah begot 'Uzziah;' and in verse 11th, the words 'Jehoiakim; and 'Jehoiakim begot.' Now, as no authority for these additions is to be derived from MSS. or other critical vouchers, some strong reasons in support of the assumption that they once formed a part of Matthew's initial chapter should have been produced, before they were restored to it as omissions. Griesbach does not insert them; and his canon, '*Nil mutetur e conjectura*, is so important, that we would not, even in such a case as the one before us, admit a conjectural emendation into any part of the New Testament. The marginal or the foot notes, are the proper place in which this kind of proposed readings should be noticed. In Chap. vi. 13, the doxology is retained in the text, included between brackets; and in the accompanying note, the reader is told, that 'Gries-'bach has rejected the doxology; and there is no doubt but it 'was added to the text from the Greek Liturgy.' The insertion and the note are completely at variance; and a passage which is thus decisively pronounced to be an interpolation, should not in any shape have found a place in a corrected text. In Chap. xi. 8, Griesbach is cited as omitting the words 'raise the dead,' but he only affixes to them the mark of probable rejection. The clause 'but deliver us from evil,' in Luke xi. 4, is omitted by Griesbach, as are also the preceding clauses—'who art in hea-'ven,' and 'Thy will be done, as in heaven, so in earth.' The last two, Dr. Boothroyd has retained within brackets; the former he has inserted in the text without any mark; thus making an important difference where the authorities are the same, and without giving the reader any notice of the value of the readings. We shall notice very briefly a few additional examples of similar variation. At Matthew iv. 10, Dr. Boothroyd reads with the C. V., omitting '*behind me*,' which is inserted by Griesbach. V. 27.—'to the ancients,' B. Griesbach omits. Mark i. 2, 'In the prophets.' B. Griesbach reads 'In the pro-'phet Isaiah.'—iii. 32, 'and thy sisters,' added to the text by Griesbach, is inserted by B., but without notice or mark. 1 Cor. xi. 28, the words, 'For the earth is the Lord's, and the fulness 'thereof,' rejected by Griesbach, are omitted without notice by Dr. Boothroyd.

The distribution of the contents of the books of Scripture into chapters, is an invention which, how useful soever in some respects, is, in others, much to be regretted. This arrangement is not the proper form in which the sacred writings should have been presented, but it has too long been established to be superseded, and cannot be discarded from copies intended

for popular use. In such cases, however, as admit of improvement, or which appear to require it in order that justice may be rendered to the descriptive and didactic parts of the Bible, a translator may be allowed to reform these divisions. Dr. Boothroyd will not be charged with wantonness or excess of innovation in this respect. The alterations which he has introduced in these divisions of the New Testament, are not numerous, but they are sometimes of real service to a reader.

A translator should not give to any part of his version the form of a paraphrase or commentary. The full sense of his author, he should convey in adequate terms; and Italics should never be employed by a translator in any case in which the words so distinguished are essential to the full expression of the sense of the original terms. In the public version, instances almost innumerable may be cited of this kind of impropriety; and a modern translator may render an acceptable service in correcting them. As Dr. Boothroyd's version is accompanied with notes, there is the less excuse to be made for his occasionally introducing into the text, terms in explanation of any part of it, which are unauthorized by the original. We have noticed several instances in which he has indulged in this liberty. For example: Matt. chap. i., v. 1. 'The gene-'alogy and *life* of Jesus Christ.' Dr. Boothroyd has imperfectly distinguished the supplementary addition which he has introduced into this commencing sentence, there being no particle of conjunction in the original. The addition, he considers as included in the expression Βίβλος γενέσεως, which, to say the least, is very questionable. The phrase appears to be limited to the genealogy. The public version literally and properly renders—'The book of the generation of Jesus Christ;' with which agree Newcome, 'A table of the birth of Jesus Christ;' Campbell, 'The lineage of Jesus Christ;' and others. In Luke vi., v. 1. 'And it came to pass on the second sabbath 'after the first *day of unleavened bread.*' The words in Italics are no part of the Greek text; and as there is a variety of opinion in respect to the meaning of the compound term διατρωγειν, this explanation should have been reserved for the notes. Acts vii., 1. 'Then said the high priest, *having heard* '*the charge against Stephen,*'—is another instance of this kind.

We would not impose upon a Biblical translator the canon which has been laid down by some critics, that the same words and phrases of the original should invariably be rendered in the same way; but there are cases in which it is important that the version should present uniformity of rendering, and in which, where it is not preserved, the translator may lay himself open to the imputation of negligence and of very unne-

cessarily and improperly perplexing the reader. The Translators of the public version, in their address to the reader, remark, that they have 'not tied themselves to a uniformity of 'phrasing, or to an identity of words;' and add: 'Truly, that 'we might not vary from the sense of that which we had trans-'lated before, if the word signified the same thing in both 'places, (for there be some words that be not of the same sense 'every where,) we were especially careful, and made a consci-'ence, according to our duty. But that we should express 'the same notion in the same particular word; as, for example, 'if we translate the Hebrew or Greek word once by *purpose*, 'never to call it *intent*, if one where *journeying*, never *travel-'ing*, if one where *joy*, never *gladness*, &c.—we thought to sa-'vour more of curiosity than of wisdom.' These are unobjectionable principles; but the benefit of them cannot be claimed for such variations as the following in Dr. Boothroyd's version. Matthew x. 28. 'a hundred *denarii*.' Luke vii. 41. 'five hun-'dred *pence*.' Matthew xxv. 33. '*the Son of man* is near.' Mark xiii. 29. '*it* is near.' Matthew vii. 22. 'Master, Master.' xxv. 12. 'Sir, Sir.' Luke vi. 46. 'Lord, Lord.'

These remarks may be regarded as minute criticism, but the merits of an improved version of the Scriptures can neither be too minutely scrutinized, nor can they be estimated apart from its strict accuracy and consistency. We shall now, however, proceed to transcribe some connected passages from different portions of the present volume as fair specimens of the manner in which it is executed, leaving our readers to compare them with the same passages in the common version, and in such other translations as may be within their reach.

'Luke ii. 67. And his father Zechariah was filled with the
68. Holy Spirit and prophesied, saying, "Blessed be the Lord,
the God of Israel; for he hath regarded and redeemed his
69. people; And hath raised up a prince for our salvation, in the
70. family of his servant David; (As he spoke by the mouth of
71. his holy prophets, who have been from ancient times:) Even
a salvation from our enemies, and from the hand of all that
72. hate us; To perform the mercy promised, and to remember
73. his holy covenant with our fathers; The oath which he swore
74. to our father Abraham: To grant unto us, that we, being deli-
vered out of the hand of our enemies, might serve him without
75. fear, In holiness and righteousness before him, all our days.
76. 'And thou, child, shalt be called a prophet of the Most
High: for thou shalt go before the face of the Lord to pre-
77. pare his ways; By giving the knowledge of salvation to his
78. people, in the remission of their sins, Through the tender
mercy of our God, by which a dawning light hath visited us
79. from on high; To give light to those who sit in darkness and

in the shadow of death; to guide our feet into the way of peace.'

'Romans iii. 21. But now the righteousness *which is* of God without *the works of the* law is manifested, being attested by
22. the law and the prophets; Even the righteousness *which is* of God by faith in Jesus Christ, unto all and upon all who believe;
23. (for there is no difference: For all have sinned and fallen
24. short of the glory of God;) Who are accounted righteous freely, by his grace, through the redemption which is by
25. Christ Jesus: Whom God hath set forth a propitiatory offering, through faith in his blood, for the manifestation of his own righteousness in respect to the remission of sins before com-
26. mitted, through the forbearance of God; For the manifestation, at this time of his own righteousness, that he might be righteous, and yet account righteous him who hath faith in Jesus.'

'Chap viii. 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which
19. shall be manifested to us. For the earnest expectation of mankind waiteth for this manifestation to the sons of God:
20. (For mankind were made subject to vanity; not willingly, but
21. through him who subjected the same,) In hope that mankind will be delivered from this bondage of corruption into the
22. glorious freedom of the children of God. For we know that all mankind groan and travail in pain together, until now:
23. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, looking for the adoption, *even* the redemption of our body.'

'1 Cor. x. 14. Wherefore, my dearly beloved, flee from
15, 16. idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a common partaking of the blood of Christ? The loaf which we break, is it not a
17. common partaking of the body of Christ? For as there is but one loaf, so we, *though* many, are but one body: for we are all
18. partakers of that one loaf. Behold Israel according to the flesh: are not they who eat of the sacrifices, common par-
19. takers of the altar? What say I then? that an idol is any
20. thing, or that an idol-sacrifice is any thing? *Nay; but I say*, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should be
21. common partakers with demon-*worshippers*. Ye cannot drink the Lord's cup and the cup of demons: ye cannot be par-
22. takers of the Lord's table, and of the table of demons. Do we provoke the Lord to jealousy?—are we stronger than he?'

'Phil. ii. v. For let this mind be in you which was in Christ
6. Jesus also. Who, existing in the form of God, did not think
7. it robbery to be equal with God, Yet made himself of no account, taking *on him* the form of a servant, being made in the
8. likeness of men; And, being found in fashion as a man, he humbled himself, becoming obedient to death, even the death of the cross.'

The reading, 'God,' in Acts xx. 28, is discarded by Dr. Boothroyd, but he does not adopt the reading for which Griesbach has exchanged it,—'the Lord,' and which has been received by many critics. He prefers the reading—'church of 'Him who is Lord and God,' as supported by the greatest number of MSS. collated, and as best accounting for the other variations. The latter position, we think very questionable; and, if the adopted reading be supported by the greater number of collated MSS., those MSS. are not either of the highest antiquity, or of the greatest value. In 1 Timothy iii. 16. Dr. Boothroyd retains the commonly received reading, 'God mani-'fest in the flesh, &c.' He rejects the controverted passage, 1 John v. 7.

The volume before us, which completes Dr. Boothroyd's Translation of the Bible, comprises a very useful general Index to the Scriptures, and a topographical Index, which will be of essential service to every reader. These, with the Introduction prefixed to the first volume of the work, are most valuable additions to it. The notes to the New Testament are numerous, and will supply the place of a commentary, and the reflections are appropriate and well adapted for domestic or private use. We cannot, in concluding our notice of Dr. Boothroyd's labours, withhold our cordial commendation of his persevereing diligence; and feeling, as we do, warmly interested in every well conducted attempt to promote Biblical studies and the intelligent use of the Scriptures, we congratulate him on the completion of his arduous undertaking. We shall be glad to find that he receives the patronage of the public to a gratifying extent, and recommend his 'Family Bible, and Im-'proved Version' as a highly meritorious publication.

Art VI. *The Amulet; or Christian and Literary Remembrancer for* 1827. pp. 420. (Twelve Plates.) Price 12s. London. 1826.

THE first blossoming of this elegant *annual* was noticed in our number for December last. This year, it has blown rather earlier, taking the lead in this respect, whatever it may prove to do in others, of the rival forget-me-nots and other flowery publications which, when our parterres have lost their gayety, and green leaves all turn yellow, are coming into season. These publications, which form a sort of ready-made album, and of a kind which levy no imposition beyond the needful pecuniary fine upon the unwary reader,—these elegant literary pic-nics deserve, we think, to be encouraged. There is something sociable in this anniversary assemblage of the literati and the literatæ of the day; and something kindly and

liberal in their uniting with Messieurs the artists and engravers, to furnish this annual portfolio for the gratification of the public.

Of a miscellany so very miscellaneous, it is difficult to give any fair idea by a few extracts. There is the usual variety of lyric and narrative, of grave and gay, of lively—but not severe, although there is perhaps more than a due proportion of the pathetic. Professor Wilson has contributed, we perceive, a beautiful tale; and the "Author of May you like it," has done himself no discredit by his affecting 'story of the reign of Henry VIII.,' entitled, 'Sir Arthur Woodgate.' There are some other very interesting tales, by Miss Mitford, Mrs. Hofland, and some anonymous hands; but the poetical department will furnish us with the most convenient specimens. We gave, as a specimen of the former volume, a poem by Mrs. Hemans, and we know not that we can do better than take the following poem, which has the same signature.

'THE HOUR OF PRAYER.

'Child, amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye,
Ever following silently;
Father, by the breeze of eve
Called thy harvest-work to leave;—
Pray!—Ere yet the dark hours be,
Lift the heart and bend the knee.

'Traveller, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the darkening sea;—
Lift the heart and bend the knee!

'Warrior, that from battle won,
Breathest now at set of sun;
Woman, o'er the lowly slain,
Weeping on his burial-plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie!
Heaven's first star alike ye see—
Lift the heart and bend the knee!'

This is followed by a striking sonnet by Mr. Holland, which reminds us of an exquisite Italian one, translated by Mr. Montgomery: it is, however, if an imitation, an allowable and very happy one.

'"Who shall avenge the slave?" I stood and cried:
"The earth, the earth!" the echoing sea replied.
I turned me to the ocean, but each wave
Declined to be the avenger of the slave.
"Who shall avenge the slave?" my species cry—
"The winds, the floods, the lightning of the sky:"
I turn'd to these,—from them one echo ran—
"The right avenger of the slave, is man!"—
Man was my fellow; in his sight I stood,
Wept, and besought him by the voice of blood:
Sternly he looked, as proud on earth he trod,
Then said, "The avenger of the slave is God!"—
I looked in prayer towards heaven—awhile 'twas still,
And then methought God's voice replied—"I WILL!"

There is a very touching poem by Mrs. Gilbert, the last stanza of which is sadly marred by a provoking typographical blunder, which we do not copy.

'THE FELON.

'Child of dishonour, guilt, and shame,
Lone outcast from thy kind,
Whose passion's rage no voice could tame,
Whose arm no law could bind,
That human breast, all fiend within,
And scorched and blackening still with sin,—

'Where art thou? Does some shattered shed
Thy guilty haunt conceal?
There dost thou shake at human tread,
And dread the rattling wheel?
By night a wanderer pale and drear—
By day, a fear-worn tenant here?

'Or dost thou from yon prison's grate,
Send forth the fitful yell?
Condemned a few short hours to wait
Alive in that sad cell:
Then, with convulsive heave, to rend
This mortal curtain, and descend!

'Poor child of woe! there was a day,
(O would it yet might be!)
When life unstained before thee lay,
All promise e'en to thee!
On its fair pages there was not
One hue of sin, one error's blot.

'A babe! to some fond mother's side
With sweet affection prest;
Thy little crimson lips applied
For nurture to her breast;
Thy hands, then innocent as weak,
Spread on her bosom or her cheek.

'Yes, and I know that many a day
She bathed thee with her tears,
Delighted with the fond essay
To plan thy future years;
Or bleeding fast at sorrow's vein,
At thought of life's sure coming pain.

'Early bereaved, perchance, on thee,
Sole relic, she relied,
To heal a widowed heart, and be
Instead of one who died;
And many a lonely night she spent
By turns on him and thee intent.

'And didst thou in that opening prime
Her dream of hope prolong?
E'en then she saw thy germ of crime,
But would not see *thee* wrong;
Fearing, she hoped, from day to day,
Till passion wrenched thee from her sway.

'Then darkly onward sped the years,
That chilled thy heart to stone;
And now no early friend appears,
To soothe thy mortal groan;
And she, of all thy friends the chief,
Why comes she not?—She died of grief!

'Mother—if e'er a mother's eye
This tale of truth beguile—
O, turn thy watchful scrutiny
E'en on thine infant's smile,
And heed the prophecy of ill,
Dark scroll, in childhood's rebel will.

'While bright the fateful pages stand
Of life's unwritten book,
Direct to one Almighty hand,
Faith's oft-imploring look;
And as the fair inscription shines,
O strengthen thou the holy lines.'

The next paper to this is a sketch of the Crusade against the Albigenses, by the Rev. S. Gilly, who has honourably distinguished himself by his benevolent exertions on behalf of the suffering Vaudois. He has availed himself, we perceive, in drawing up this account, of the volume by M. Sismondi, which forms the subject of a preceding article in our present Number; and the readers of the Amulet may accept of our observations as in some measure supplementary to Mr. Gilly's narrative. We must not pass over an original and very interesting account of the Armenian Christians, furnished by the Rev. Dr. Walsh, late chaplain to the British Embassy at Constantinople. Of this

interesting remnant of a once powerful nation, whose country is the centre from which the population of the post-diluvian world diverged, but who now, like Israel and Judah, are scattered over the face of the Eastern world, little is known in this country. Tournefort has given an interesting account of his journey into Armenia, but he is almost the only modern traveller who has paid much attention to this people. It is computed that about a million still remain in the mountains of their native country. Constantinople and its vicinity contain about 200,000; Persia, 100,000; India, 40,000; Hungary and other parts of Europe, 10,000; Africa and America, 1,000. Total, 1,351,000. Of the Constantinopolitan colony, about 4000 have conformed to the Roman Catholic forms, and acknowledge the supremacy of the Romish See: the remainder adhere to their own patriarch. The following account of some of their customs and superstitions is highly curious.

'Nor does the attachment of families cease with this life; for long after death, they endeavour to hold a visionary communication with their parents and children. The cemeteries of the people of the East are not, as with us, small and scattered in detached places through their cities: but there are large common receptacles for the dead outside their towns. In the vicinity of Constantinople, each nation has its own; and the Turks, Jews, Greeks and Armenians, form immense cities of the dead. That of the Armenians occupies a space of near a hundred acres, on a hill that overlooks the Bosphorus. The Turks, on the death of a friend, plant a young cypress over his grave; their burying-ground, therefore, consists of extensive groves of these trees, which they reserve exclusively to themselves. The Armenians generally plant on such occasions a tree which yields a resinous gum of a strong aromatic odour, which fills the air, and corrects the exhalations from the graves. They grow to a large size, and form very picturesque objects in a landscape. Their cemetery on the Bosphorus is covered with these trees, and, from its elevated situation, the view it commands, and the view it presents, is perhaps the most interesting grove in the world. Here, whole Armenian families, of two or three generations together, are constantly seen sitting round the tombs, and holding visionary communications with their departed friends. According to their belief, the souls of the dead pass into a place called *Gayank*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends. Easter Monday is the great day on which they assemble for this purpose: but every Sunday, and frequently week days, are devoted to the same object. The priest who accompanies them, first proceeds to the tombs, and reads the prayers for the dead, in which he is joined by the family. They then separate into groupes, or singly sitting down by favourite graves, call its inhabitants about them, and by the help of a

strong imagination, really seem to converse with them. This pious and pensive duty being performed with their dead friends, they retire to some pleasant spot near the place, where provisions had been previously brought, and cheerfully enjoy the society of the living. These family visits to the mansions of the departed are a favourite enjoyment of this people. I have frequently joined their groupes without being considered an intruder; and, I confess, I have always returned pleased, and even edified, by the pious though mistaken practice.

'The island of Marmora lies almost within sight of this place, and abounds in marble; this stone is very cheap and abundant, and no other is used in erecting tombs. Some of these family mausolea are rich and well sculptured; others of them are very remarkably distinguished. The first thing that strikes a stranger, is a multitude of little cavities cut at the angles of the stone; these are monuments of Armenian charity. The trees abound with birds, who frequently perish for want of water in that hot and arid soil. These cups are intended to be so many reservoirs to retain water for their use, as they are filled by every shower of rain. The Armenians are fond of commemorating the profession of the dead; they therefore engrave on his tomb the implements of his trade, so that every one may know how he had gained his living; but the most extraordinary circumstance is, that they are also fond of displaying how he came by his death; you therefore see on their tombs the effigies of men sometimes hanging, sometimes strangled, and sometimes beheaded, with their heads in their hands. To account for this extraordinary fondness for displaying the infamous death of their friends, they say that no Armenian is ever executed for a real crime; but when a man has acquired a sufficient fortune to become an object of cupidity to the Turks, he is then, on some pretext, put to death, that his property may be confiscated; an executed man, therefore, implies only a man of wealth and consequence. This display is a bitter but just satire on Turkish justice, though the Turks are so stupid as not to comprehend it. I brought with me a worthy Armenian priest one day, who, with fear and trembling, translated for me the inscriptions on some of these tombs. I annex one as a sample:

'You see my place of burial here in this verdant field.
I give my Goods to the Robbers,
My Soul to the Regions of Death,
The World I leave to God,
And my Blood I shed in the Holy Spirit.
You who meet my tomb,
Say for me,
"Lord, I have sinned."
1197.

'Notwithstanding this treatment, the Armenians are in higher favour with the Turks than any other tributary people. They designate the Greeks, whom they detest, "Yesheer," or "Slaves," and consider them so; the Jews, "Musaphir," or "Strangers," because they came from Spain; but the Armenians, "Rayas," or "Subjects," because their country is now a province of Turkey, and they consider them Asiatics, and a part of themselves. This favour is greatly en-

hanced by the wealth which the industry and enterprise of the Armenians bring to the impoverished and lazy Turks. They are, therefore, appointed to all those situations which the Turks themselves are incapable of filling. They are the Masters of the Mint, and conduct the whole process of coining money; they are the "Saraffs," or bankers, who supply government and individuals with cash in all their embarrassments; they are the conductors of the very few manufactures which exist in the empire; and they are the merchants who carry on the whole internal trade of Asia. They enjoy, however, a perilous protection: the very favour they are shewn is a snare for their destruction; for every man that acquires wealth by its means, knows that he holds his life only as long as the circumstance is unknown.

'It is singular that the Armenians have never shewn the slightest sympathy or common feeling with their Christian brethren the Greeks. No Armenian has ever yet been found to join their cause, nor to assist it in any way, either by money or influence. Resembling Quakers, however, in many of their habits, they are, like them, a quiet, passive, sober people, and greatly averse to war. Besides this, there unfortunately exist some religious differences between them and the Greeks, which embitter their mutual feelings. The Greeks despise them for their timidity; and, arrogating to themselves exclusively the name of "Christians," they seem to exclude the Armenians from Christian community.

'The Armenians, though fond of religious books, have little taste for, or acquaintance with, general literature. They purchase with great avidity all the Bibles furnished by the British and Foreign Bible Society. Their patriarch sanctioned and encouraged a new edition of the New Testament, which the Rev. Mr. Leeves, the agent of the Bible Society, has had printed at an Armenian press at Constantinople; and I was encouraged to have a translation made into their language, of some of the Homilies of our Church, on account of the Homily Society in London, which I left in progress. They had early a printing-office attached to the Patriarchate, and another more recently established by a private company at Korou Chesme, in the neighbourhood of Constantinople. They have also a third which was set up at the convent of St. Lazare, in Venice, from whence has issued a number of books in their language. Their publications are, however, almost exclusively confined to books on religious subjects. I obtained a list of all the books printed at the patriarchal press, from the year 1697, the year of its establishment, to the end of the year 1828. It conveys a better idea of the literary taste and progress of the Armenians, than any other document could do. In a space of a hundred and twenty-five years, only fifty-two books were printed, but of each of these several editions. Forty-seven of them were commentaries on the Bible, sermons, books of prayer, lives of saints, hymns, and psalters, and a panegyric upon the angels. The five not on sacred subjects, were, "An Armenian Grammar," a "History of Etchmeasin," a "Treatise on Good Beha-

viour," a "Tract on Precious Stones," and a "Romance of the City of Brass." ' pp. 55—60.

The Armenian language is read, like those of Europe, from left to right; but this is supposed to be a mode of writing adopted subsequently to their intercourse with Europeans, as 'no such writing is found on the coins or other ancient monu-'ments of the country.' Its use is very limited. Dr. Walsh says, that he has met with many Armenians who could both read and write the Turkish and the Italian, but were unable to translate their own books. He intimates a sinister foreboding respecting their rivals the Greeks, which, we devoutly trust, will prove to be only the fears of a friend, not the predictions of an augur.

We can make room for only one more extract, and it must be Mr. Stebbing's beautiful poem entitled,

'THE CHANGE.

'My spirit was sad when evening fell
Around my infant home;
There was a voice that seemed to tell
Of griefs that were to come—
Of friends whose parting word should be
A long and last farewell to me—
Of change, forgetfulness, and woe,
Blighting what hearts were left to glow.

'I stood—where years before I stood—
Before that early home;
The winter's whelming torrent-flood
Had flung not there its foam;
Nor there had war with crimson hand
Hurled in his wrath the flaming brand;
Nor pestilence nor famine raved,
Nor tyranny the land enslaved.

'But there the hand of time had wrought
That perishing change on all,
Which leaves but for the brooding thought
The ruin ere the fall;
Making the heart's deep pulse to be
A warning of eternity,
And love for things of earth to seem
The wasted music of a dream.

'The flowers had perished not, but grew
Less floridly and bright;
They had not that same living hue,
That odorous breath of light,
Which was around them when each stem
Bloomed for the hand that planted them,

And every thing beside was gay,
And full of young sweet health as they.

'And there were all the things the eye
Had registered within the breast,
Wearing the same reality,
But not the charm of old possessed;
And where another's eye had seen
But little change in what had been,
To me, time seemed with quicker tread
His desolating hand to spread.

'My heart had borne the blight and storm,
The toil of many years;
But there was round the darkest form
That woe or peril wears,
No gloom so deep as that which pressed
Heavily on the aching breast,
When hope its long-sought home surveyed,
And found each home-loved thing decayed.

''Tis not the retrospective glance
Adown the stream of years,
That makes us scorn the dizzy dance
Of earthly hopes and fears;
It is the change of things we love
For their sakes who are now above—
The change of things whose forms are wrought
Into that linked chain of thought.'

We regret to notice several typographical inaccuracies. A ınza in the first page is ruined by the substitution of caves coves.

'Farewell the wild coves of thy desolate shore,
Where the cliffs but re-echo the Triton's dread roar;
But there the free bark the proud Pasha defies,
And the Mainote exults o'er his Mussulman prize.'

Taken as a whole, this elegant miscellany does great credit the taste and spirit of the Editor. The embellishments are cidedly superior to those in the former volume, and are very autifully executed.

Art. VII. 1. *Sermons*, delivered, chiefly, in the Chapel of the East India College. By the Rev. Charles Webb Le Bas, A.M. Professor of Mathematics, in the E. I. College, Hertfordshire, Rector of St. Paul, Shadwell, &c. 8vo. pp. 416. Price 10s. 6d. London. 1822.

2. *Seventeen Sermons*, by the Rev. Hugh M'Neile, A.M. Rector of Albury, Surrey, Chaplain to H. E. the Lord Lieut. of Ireland, and to H. G. the Archbishop of Dublin. 8vo. pp. 440. Price 12s. London. 1825.

3. *Parochial Sermons*, by the Rev. W. Wilson, D.D. Rector of Church Oakley, Hants, &c. 8vo. pp. 404. Oxford. 1826.

THE resurrection of pulpit eloquence within consecrated walls is a marked feature of the present times, and its consequences are already perceptible in the new moral impulse which has been communicated in many circles by this powerful organ. The church that neglects to avail itself of this means of influence, or that does not cherish and cultivate a genuine pulpit oratory, is as blind to its own interests as it is forgetful of its duty. Yet, till within comparatively a recent period, no preaching was to be heard within the Church of England that deserved the name. Any thing approaching to eloquence was tacitly proscribed and effectually discountenanced as partaking of the character of enthusiasm. This prejudice has not ceased to operate. It affords too convenient a protection for incapacity and indolence to be abandoned without reluctance. There is something in talent, in eloquence more especially, which savours of a republican independence, a democratic energy, hostile to the repose of privileged mediocrity, and subversive of the claims derived from precedence, routine, interest, and prescriptive right. Preaching is an appeal to the people, though it be in the character of an instructor. It requires a species of competency, for which our ancient seats of learning have neglected to provide. On these and other accounts, it has been regarded as unworthy the patronage of the powers of Church and State. Now and then, such a one as Horsley could break through the fashion of dullness; and in his hands, that most tame and inane thing, as it had become, the sermon, resumed, in some measure, its force and dignity. But such instances were rare and few; and the contrast, in respect to any display of mind, between the English bar and senate and the English Church, has been, and still continues to a great extent, most singular and striking.

What is to induce a man who depends for no portion of his income, consideration, or respectability upon any intellectual effort,—who may even offend those whose good opinion he

values, by any insurrection of talent against customary forms and usage,—who knows that his advancement will be impeded, rather than promoted by the semblance of fervour and zeal,—what is to induce him to waste his oil upon preparation for the pulpit, and to throw his serious efforts into a composition that is to perish with the utterance? We admit that other and purer motives ought to guide and animate the Preacher; but he may be very conscientious, and yet, may content himself with a very indolent discharge of his duty. We admit, too, that the conversion of the sinner and the regeneration of the heart, are not to be accomplished by the efficiency of human eloquence or man's wisdom. But preaching is, as Hooker terms it, 'the blessed ordinance of God,' the most powerful instrument ever devised for ruling, and instructing, and softening the minds of men. It may be abused and misdirected, but the interests of society cannot be promoted by its being reduced to a nullity through the trammels of a false taste, and a dull, heartless formality. We rejoice, then, unfeignedly, that there are appearances of its assuming new life and energy in the pulpits of the Establishment, even though it should prove disadvantageous—and it will be their own fault if it does—to the cause of the Dissenters. That the multitudes who attend the parish church should be effectively taught, is a consideration that might serve to reconcile us even to a slight diminution of the numbers who attend upon what we may deem the more evangelical ministry. But this diminution will not take place, except as Dissenters suffer themselves to fall behind in the genuine qualifications of the Christian pastor and instructor.

From among a number of volumes, with the multiplication of which we find it impossible to keep pace, we have selected these three, as seeming to claim, though on different grounds, distinct notice. The first of the three has been for some time before the public, but as it had escaped our notice, it will probably be new to most of our readers. It belongs to a class of pulpit compositions, with which we are assuredly not overstocked,—sermons excellently, though not exclusively, adapted to the higher classes. These were for the most part addressed to the young men in the East India College; and though not originally designed for publication, have evidently been composed, as the Author states, 'under a deep and constant sense 'of the solemn responsibility attached to the office of training 'men to fulfil a momentous destination in this life, and to 'stand before the presence of their God in that which is to 'come.' The Sermons are fraught with the most important instruction, conveyed in a style uniformly chaste, perspicuous, and unaffected, and not unfrequently rising into a most im-

pressive strain of eloquent solemnity. Nothing could be more appropriate or striking, especially considering the Preacher's audience, than the whole tenor of the fourth sermon. The text is Prov. xiv. 9. "Fools make a mock at sin." We transcribe the close of the discourse.

—'This caution is the more indispensable, because, in the earlier periods of life, the detestable effects of sin are seldom brought home to the conviction by personal observation and experience. The youthful mind is, generally, ignorant of the havoc which profligacy and ungodliness are hourly making with the peace of mankind. Wickedness, we know, is the parent of misery; but with misery, youth is but little conversant. Sin, therefore, unless it appear in the shape of some atrocious enormity, some act of open hostility against the established order of human society, is too apt to strike young persons as nothing more than a pardonable compliance with the inclinations of a nature which rejects all moral perfection as chimerical. They are consequently tempted to believe that the exact measure of indulgence can never be so important a matter as they find it represented in systems of religion and morality. They suspect that the censures of grave and pious men are dictated by a spirit of uncharitable exaggeration. Where a soul, long familiar with heavenly things, perceives a deadly provocation of the Divine Lawgiver, they see little but the venial lapses of human frailty. This want of solemn impression, unhappily, leaves the mind sufficiently disengaged to seek amusement in all the grotesque distortions of the human character; in all the curious doublings and mazes of its deviation from rectitude; in the thousand ludicrous accompaniments which so frequently relieve the most odious forms of transgression, converting the world into a motley assemblage, and imparting to life a sort of dramatic effect and variety. Hence, the very excesses of vice are, to them, fruitful in mirth and diversion. The worst obliquities of character may perhaps excite their contempt, but can scarcely ever awaken their sorrow. They are able to extract merriment from almost every infraction of morality, that does not entail positive infamy, or produce immediate and calamitous results. In short, they consider wickedness chiefly in its fantastic and extravagant exhibitions; seldom in its remote and penal consequences. Such is the levity natural to characters as yet untutored by reflection, experience, or suffering! How awful then must be the danger of suffering it to remain uncorrected! To what a condition must that mind be hastening, which has never beheld sin in a formidable, or even serious shape: which has remained a stranger to its deformity; has been accustomed to treat it as a laughable weakness, and to scoff at all anxiety for its extirpation! By perseverance in such a course of pernicious trifling, a man may sooner or later deprive all solemn motives of any hold upon his conscience. He may utterly cut off all retreat from the dwellings of ungodliness to the peace and joy of the kingdom of heaven. He may even destroy within himself every wish for deliverance from his wretched captivity: and when this is the case, to all human apprehension the man is lost;

and nothing can recover him but the mighty and especial working of God's Holy Spirit.

'And where, under heaven, can be found a sight more dreadful than that of an immortal soul approaching the confines of eternity in this state of alienation from the love or fear of God? Let those who in early life are tempted to treat sacred things with derision, consider well the extremity to which the habit may lead them. Let them contemplate the aged scorner, that most hateful of fools, who, having survived his lusts, still cherishes the memory of their dominion; whose imagination still clings to evil, till at last he becomes a fanatic in the cause of licentiousness and irreligion, and delights to stifle, with fiend-like mockery, the scruples of hesitating and unpractised vice. This is a spectacle which even youth itself can scarcely look upon without loathing and contempt. There is in that age an instinct which, in the wildest delirium of pleasure, still perceives that gravity and holiness are the appropriate ornaments of the old; and that "the hoary head is a crown of glory," only "if found in the way of righteousness." The loosest votary of youthful indulgence feels, that irreverent sarcasm is odious in the mouth of decrepitude: he shrinks from the exhibition as from something monstrous and unnatural. Let him then remember that he has before him an exact picture of the degradation that must ultimately await him, unless he seasonably bursts the spell of this unhallowed folly. He may see his own future shame portrayed in the person of one, whose boast it is that, on the verge of the grave, at the very threshold of eternity, he can occupy, unconcerned, the "seat of the scornful." The spectacle of such depravity is well fitted to awaken the soul to "the terrors of the Lord," who hath "prepared judgements for scorners, and stripes for the backs of fools;" and thus, by their dreadful example, even the reprobate themselves may be compelled to minister to his glory.'

pp. 86—90.

There is a very striking sermon against profaneness, founded on Deut. xxviii. 58, 9., in the course of which the Preacher remarks, that 'numbers may trace the subversion of their principles to that unblest license of tongue which gradually robs 'every thing serious and holy of its command over the affections.' And he places this sin in a very awful but not less just point of view, when he suggests the reflection, whether there is not some alliance between this practice of degrading the Majesty of Heaven by trifling and irreverent allusion, and that sin which has been pronounced by our Lord himself beyond all hope of pardon. Equally solemn and impressive is the next discourse, on the danger of an imperfect repentance, illustrated by the allegory of the demoniac, Matt. xii. 45. Professor Le Bas rejects the usual interpretation of the parable, which applies it to the Jewish nation as a body, as not corresponding to the fact, as not likely to be understood by our Lord's hearers in so refined a meaning, and as incumbered

with other difficulties. His exposition of the passage will, we think, strongly incline the reader to the same opinion. Sermon XI. has for its object, to inculcate the principle of a 'religious 'patriotism' on those who have before them the prospect of removal to a distant country: it is founded on Psalm cxxii. 6—9., and is altogether a beautiful application of the passage. In Sermon XIII., on the office of the Divine Paraclete, the Author, without any parade of criticism, shews himself to be an able and judicious expositor, and at the same time, in the practical use which he makes of the subject, not less the faithful and evangelical minister. Towards the close of the discourse, after shewing that the language in which the agency of the Holy Spirit is spoken of, is utterly incompatible with the notion that it formed only a temporary and perishable part of the Christian dispensation, the Preacher proceeds:—

'We may, then, rest safely in the assurance that, as mankind have still in heaven an intercessor to plead for them with the Divine Majesty, even the everlasting Son of God; so has the cause and the doctrine of the Redeemer still an advocate on earth, even the Spirit of grace and consolation, who shall maintain and defend the truth against the "prince of this world" unto the end of time.

'If, then, these things be *so*; if the eternal and infinite Spirit, with mysterious condescension, still vouchsafes to plead with sinful men, and to sustain the office of working their conviction as to these things which belong to their peace; with what grateful humility should we surrender ourselves to his guidance! If we sincerely desire to enjoy the benefits of his blessed ministry, we must be careful to maintain a temper and a deportment suited to the majestic character and presence of that heavenly agent. They only are the sons of God, and heirs of his kingdom, who are led by the Spirit of God; who give themselves up to his direction, and obey his holy impulses: for, that the power to disobey those impulses is left us, appears from the urgent exhortations which we find in Scripture to avoid the guilt and danger of resisting and grieving the Spirit of God, by which we are sealed to the day of redemption.'

—'How should we tremble lest the temple should become desecrated, and should finally be abandoned by its heavenly inhabitant! It is impossible to imagine a more awful incitement to vigilance against the first access of sinful purposes, than the reflection that we are thus doing despite to the Spirit of grace; that we may thus, at last, provoke him to desert for ever the contaminated abode; to surrender it to abominations wilfully contracted; and to convert it, from a favoured sanctuary, into a monument of wrath! Let us, then, jealously maintain and fortify all those sacred principles of right, which are appointed to guard the avenues of the heart, and to repel the invasion of evil. If ever it should, by stealth, or sudden assault, gain admittance, and commence its unholy solicitings,—let us remember that the Divine Advocate is at hand to rebuke and to de-

feat them. He will [illegible] we are but true to Him and to ourselves. Let us [illegible] occasions, instantly turn our attention to those unutterable plea[illegible], with which He is ready, at all times, to convince us of the evi[illegible] danger of sin. He will speak to us in the accents of conscience [illegible] he will bring the words of Divine truth to our remembrance; he will quicken and illuminate our understandings; he will, by some mode or other, so work in us, as to make us inexcusable if he works in vain. It is for us, therefore, "having such promises, to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord." It is ours to watch and pray incessantly, that so we may lose no portion of the sanctifying virtue, and that we may escape the danger of vexing the Holy Spirit, and of converting that mighty vindicator of the truth into an adversary against us. For it must be remembered, that should he in vain convince us of sin,—that is, if our conviction should be without reformation,—the controversy must end in our being "convinced of judgement," and made partakers of that condemnation which is decreed against the prince of this world.' pp. 313—18.

The ensuing sermon, on t[illegible] St. I[illegible], is one of the most eloquent and bea[illegible] vol[illegible]. To persons who, like the Galatian teac[illegible], ve taken [illegible] disparaging notions respecting the charac[illegible] n of that wonderful man, as Professor Le[illegible] s[illegible] ly sty[illegible] this masterly vindication of the validity [illegible] d force of his testimony may be strongly recommended, as adapted to satisfy every ingenuous inquirer. It will not admit, however, of any detached extract. Sermons xv. and xvi. on Psalm cx. 4. and Heb. iv. 14, 15. were preached before the Universi y of Cambridge: they will be read with interest as an instructive and highly practical exposition of the doctrine of the priestly office of Christ. The extracts we have given will, however, sufficiently recommend the volume. As compositions, these Sermons will be seen to rank very far above th eaverage level: they are worthy of the scholar, and equally creditable to the Author as a divine. They *read* well, and interest in the perusal. To young men, especially to those who are leaving the country, no sermons could be more appropriate.

Mr. M'Neile's volume be[illegible] t[illegible] of [illegible] eloq[illegible] of a different kind,—his style [illegible] declamatory. These Sermo[illegible] sive, we make no doubt, in th[illegible] colloquial freedom by which [illegible] are [illegible] and for which, in a general way, we [illegible] of the appropriate graces and [illegible] ish or [illegible] ion. They are designed to be plain and popular, and [illegible] are bold, uncompromising, and faithful, without aiming at the severer qualities of profound theological knowledge or critical research.

They are, as might be expected, unequal, and the phraseology is sometimes peculiar; but the deep-toned and affectionate earnestness of the preacher, added to the evangelical purity of his sentiments, will secure for the volume the warm approbation of the religious public. The following specimen, taken nearly at random, will give our readers a fair idea of its merits.

"My dear friends, the days of the years of your lives are few: I counsel you to seize upon the life-boat, now while it is called to-day; now while the gospel is preached in your ears; now while the Saviour waits and knocks for admittance to your hearts. "Behold now is the appointed time: behold now is the day of salvation. To-day, if ye will hear his voice, harden not your hearts." You have provoked God, who can tell how often? Awake memory, conscience awake, open the book of your past life once again, look, reader, you had many advantages and opportunities; you had the Holy Scriptures since your childhood; you received many warnings by sickness, by the death of friends, by the loss of property; you felt and stifled the reproving voice of conscience a thousand and a thousand times; you have profaned the holy temple of the Lord of Hosts, attending it for form sake, or custom sake, or curiosity sake, instead of devotion, sitting in it as a self-complacent critic, instead of a self-condemned sinner; you have disgraced the holy sabbath of the Lord of Hosts doing your own works, writing your own letters, settling your own accounts: some of you absenting yourselves from his worship and joining with your wicked companions to take advantage of that time of rest to work uncleanness with greediness; and whereas the lawful occupations of the week prove some restraint upon you, it may truly be said, that the sabbath, instead of God's day, has been in a peculiar degree, the devil's day with your souls; you have laboured, indulged, recalled impure and licentious imaginations; you have joined in idle, yea, foul conversation; you have sung obscene songs, you have outraged female delicacy; nay, some of you have gloried in your shame, making a boast of your adulteries and fornications: those things have been your delight: again and again before you retired to rest at the time you should have been reading your Bibles or on your knees before God, you have been like true brethren of Belial busy in your father Beelzebub's work of lust; you have dishonoured your parents and superiors; you have deceived, and defrauded, and slandered your neighbours; all this you have done through the evil days of the years of your lives, and God is a just God, and God is angry with the wicked every day, God is also a powerful God, able in a moment, in the twinkling of an eye to execute his just judgements against his enemies, "None can stay his hand." Proud hardened sinners live and speak as though they defied God, they harden their necks, *they rush* as Eliphaz the Temanite describes them, *upon the thick bosses of the Almighty's buckler.* But what are they like? They are like heaps of chaff, presuming to stand against the whirlwind: they are like nests of ants gathering one upon another into a pile to resist the progress of a [illegible]

wheel: they are like groups of lunatics hanging out curtains towards the east to hide from the world the light of the rising sun. Ye fools, and blind, why will you fight against God? How can you resist God? Where can you fly from God? You will lie down presently in the grave, but darkness cannot cover you, darkness and light to God are both alike; you will call upon the rocks and hills and mountains to fall upon you and hide you from his wrath, but rocks, hills and mountains fly at his command, and leave the sinner naked in the hands of an angry God. Consider my dear perishing fellow sinners: with eager reiterated earnestness I beseech you in the name of God most high to consider your deplorable condition. A just God has given you a holy law, which during all the days of the years of your life you have broken, for each transgression you deserve damnation, you have broken each of the ten commandments a thousand times, you justly deserve ten thousand times damnation. Hell is ready. The devil is upon the watch. Why are you not plunged into the gulf? Because God sustains you, the God whom you have offended, the powerful God, the just God, the angry God, even he still keeps you up, he still keeps your lungs in play, your blood in motion, he still suspends the stroke of his justice. Nay more, he raises in your ears the voice of mercy, he proclaims himself a Saviour! willing to receive you, helpless sinner as you are, to blot out all your iniquities, to forgive you freely, to establish you upon a rock, to clothe you in the righteousness of Jesus Christ his dear Son, and make you a partaker of everlasting glory.' pp. 29—32.

The third volume on our list comprises six and twenty short and familiar 'parochial sermons:' the epithet by which the Author has designated them, sufficiently describes their specific character. They have about them a certain air of the old school, which is in striking contrast with the respective styles of the other volumes. It is not, however, for the purpose of either contrast or comparison, that we have placed them together, but with a view to recommend them severally, though on distinct grounds, as widely differing in every thing but doctrinal sentiment, to the notice of our readers. The first of these volumes reads best, and is most adapted to private perusal; with the contents of the second, perhaps, the *hearer* would be best pleased; the sermons in the third will be found best suited to domestic or parochial use. Dr. Wilson's name is known to our readers as the Editor of the admirable little selections from Leighton and Owen which have received our cordial recommendation. It seems scarcely necessary to give a specimen of the present volume; but, lest we should be thought wanting in respect towards either the esteemed Author or our readers, we insert a characteristic paragraph, taken from the seventh sermon, on Zech. iv. 6.

'Do not mistake the influence of religion generally, or of truth as such, for the power of the Spirit. You may feel, in a certain sense, this influence, and be interested with the truth, while you are not led by the Spirit. If these have *no* influence over you, you are indeed without hope; but you should not rest in feeling on these points what others feel not. Your minister can have no satisfaction in the effect of any of his labours among you, but in those which are clearly accompanied with the demonstration of the Spirit and of power: and his prayer for you is—that he may be the means of promoting your real spiritual interests—that when we separate and depart from this house of God, we may each retire with a heart deeply impressed with eternal things.....But whatever may be the visible effect of his ministry among you, he knows that success is of God only, nor does he hope that any adequate knowledge of it can ever be attained in this life. Let the day of judgement reveal it.

'Do not look for that which is extraordinary in religion. Some who do not profit as they ought or would desire, instead of humbly waiting upon God, and praying to be led by the Spirit, are looking out for something out of the ordinary course to set them right, and to give them fresh earnestness. They expect, for instance, to be assured in some way, rather than by what God has said in his word, of the pardon of sin; or to feel some powerful impression in respect to their state in the sight of God. Or, as soon as they enter on a profession, they would at once pass into all that light, and knowledge, and comfort, and rejoicing of hope, which can only be attained in proportion as they grow in other gifts and graces of the Spirit. Nothing is so safe, so conducive to spiritual profit, as a state of simple dependence on God, and a life of faith on the Son of God.'

pp. 99, 100.

We shall take an early opportunity of noticing several volumes of sermons from the pens of congregational ministers.

Art. VIII. SELECT LITERARY INFORMATION.

We are requested to state, that the long-promised Romance, "Paul Jones," by Allan Cunningham, the well-known author of "Sir Marmaduke Maxwell," &c. is on the eve of publication.

Next month will be published, in one handsome pocket volume, with engravings on steel by James Mitchell, from drawings by J. M. Wright, Specimens of Sacred and Serious Poetry, from Chaucer to the present day; including the Sabbath, &c. of Graham, and Blair's Grave. The whole illustrated by Biographical Notices and Critical Remarks. By John Johnstone.

Mr. Tennant, the Author of "Anster Fair," has nearly ready for press, a work entitled, "Papistry Stormed; or, the Dingin Down o' the Cathedral."

Nearly ready, in one volume 12mo. Discourses on the Duties and Consolations of the Old. By the Rev. Dr. Belfrage, Falkirk, Author of "A Monitor to Families; or, Discourses on some of the Duties and Scenes of Domestic Life," &c.

In a few days will be published, in 8vo., Mathematical and Astronomical Tables, for the Use of Students in Mathematics, Practical Astronomers, Surveyors, Engineers, and Navigators; with an Introduction, containing the Explanation and Use of the Tables, illustrated by numerous Problems and Examples. By William Galbraith, M.A. Teacher of Mathematics in Edinburgh.

Early in November will be published, The Revolt of the Bees, a tale, in prose.

In the press, A Sequel to the Diversions of Purley; containing an Essay on English Verbs, with Remarks on Mr. Tooke's Work, and on some Terms employed to denote Soul or Spirit. By John Barclay.

In the press, A Memoir of Miss Frances A. Bell. By the Rev. Johnson Grant, M.A.

In the press, "Death on the Pale Horse," a treatise illustrative of Rev. vi. 8. By the Rev. John Bruce of Liverpool.

Mr. Churchill, Surgeon, is preparing, for the press, a second edition of his treatise on Acupuncturation, which will be illustrated by many additional cases of its successful application.

Mr. James Jennings has already for the press, Ornithologia, or the Birds: a poem, in two parts; with an Introduction to their Natural History, and copious Notes. The work will form an 8vo. volume, price to Subscribers, 12s.

A New Weekly Publication, entitled, The Parliamentary Reporter, will appear on the Meeting of Parliament.

On the eve of publication, The Story of a Wanderer; founded upon his Recollections of Incidents in Russian and Cossack Scenes. In one volume, post 8vo.

Also, Thoughts on Domestic Education, the Result of Experience. By a Mother, Author of "Always Happy," "Claudine Huitson," "The Sources of Happiness, &c." Post 8vo.

Art. IX. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life and Writings of Lindley Murray; in a Series of Letters, written by Himself, with a Portrait and Fac-simile of his Writing. 8vo. 9s.

EDUCATION.

Rudiments of the Greek Language; English and Greek: for the Use of the Edinburgh Academy. In 1 vol. 12mo. 4s. bound.

Elements of Arithmetic on a new Plan. By the Rev. Ingram Cobbin, A.M. Author of Grammar for Children. 1s. 6d.

HISTORY.

The History of the Reign of Henry the Eighth; comprising the Political History of the commencement of the English Reformation: being the First Part of the Modern History of England. By Sharon Turner, F.A.S. R.A.L. 1 vol. 4to. 2l. 2s.

The History of England, during the Middle Ages; comprising the Reigns from William the Conqueror to the accession of Henry VIII., and also the History of the Literature, Poetry, Religion, the Progress to the Reformation, and of the Language of England during

'Do not mistake the influence of religion generally, or of truth as such, for the power of the Spirit. You may feel, in a certain sense, this influence, and be interested with the truth, while you are not led by the Spirit. If these have no influence over you, you are indeed without hope; but you should not rest in feeling on these points what others feel not. Your minister can have no satisfaction in the effect of any of his labours among you, but in those which are clearly accompanied with the demonstration of the Spirit and of power: and his prayer for you is—that he may be the means of promoting your real spiritual interests—that when we separate and depart from this house of God, we may each retire with a heart deeply impressed with eternal things.....But whatever may be the visible effect of his ministry among you, he knows that success is of God only, nor does he hope that any adequate knowledge of it can ever be attained in this life. Let the day of judgement reveal it.

'Do not look for that which is extraordinary in religion. Some who do not profit as they ought or would desire, instead of humbly waiting upon God, and praying to be led by the Spirit, are looking out for something out of the ordinary course to set them right, and to give them fresh earnestness. They expect, for instance, to be assured in some way, rather than by what God has said in his word, of the pardon of sin; or to feel some powerful impression in respect to their state in the sight of God. Or, as soon as they enter on a profession, they would at once pass into all that light, and knowledge, and comfort, and rejoicing of hope, which can only be attained in proportion as they grow in other gifts and graces of the Spirit. Nothing is so safe, so conducive to spiritual profit, as a state of simple dependence on God, and a life of faith on the Son of God.'

pp. 99, 100.

We shall take an early opportunity of noticing several volumes of sermons from the pens of congregational ministers.

THE

ECLECTIC REVIEW,

FOR DECEMBER, 1826.

Art. I. *Memoirs of the Life and Writings of Lindley Murray*: in a Series of Letters, written by Himself. With a Preface, and a Continuation of the Memoirs. By Elizabeth Frank. 8vo. pp. 280. (Portrait.) Price 9s. York. 1826.

IT has often been remarked as a singular circumstance, that the best history of England (for, heavy and plodding as is the style of Rapin, his accuracy and impartiality entitle his work to this encomium) should have been compiled by a Frenchman; that the most popular account of the British Constitution should have been written by a Swiss; and that the English Grammar which has obtained the widest circulation, should have been composed by an American Quaker. Several works of the same description have appeared since the first publication of Mr. Murray's Grammar in 1795,—some of them possessing considerable merit; but still, this, under the powerful patronage of the lords of Paternoster-row, maintains the ascendancy, and bids fair to carry down the Author's name as a literary benefactor to remote generations. The Author of the Waverley novels does not stand so good a chance of securing the veneration of posterity. The original Grammar is now in its fortieth edition,—consisting latterly of ten thousand each;* the Abridgement is in its ninety-second; the Exercises and the Spelling Book each in its thirty-fourth; the larger Grammar and Exercises (2 vols. 8vo.) in its fifth; the 'First Book for Children' in its seventeenth. Of the present generation, a large portion of all classes have grown up with an early reverence for the name.

* For many years past, the Editor states, every edition of the Grammar, the Exercises, the Spelling Book, the Reader, and the Introduction, has consisted of 10,000 each; of the Abridgement, 12,000. Besides which, the American editions are numerous.

and authority of Lindley Murray. The learned Head of the Law, who is stated to have professed his unacquaintance with Mr. John Walker, the Lexicographer, would doubtless not have disowned his familiarity with the Grammarian. Murray's Grammar has had the good fortune to gain unquestioned admittance into all circles. We have heard of a clergyman in the West of England, with whom Rees's Cyclopedia had been a constant companion and oracle till the day when he made the unlucky discovery, that the Editor, though an F.R.S., was a Presbyterian, upon which he instantly expelled it from his library. But we never heard of any objection being made against the introduction of the works of Lindley Murray into any school, on the ground of his Quakerism. Their Author must have enjoyed, while living, a pure and enviable satisfaction in witnessing the general acceptance and success of his disinterested labours; and the least that he deserved, now he is no more, is this record of his worth and affectionate tribute to his memory.

It is not, however, as Lindley Murray the Grammarian, that this most estimable man possessed the strongest claims to be affectionately remembered. This memoir, in part written by himself, exhibits the portrait of a character at once highly interesting and exemplary, in which the philanthropist and the Christian shone conspicuous; and the volume cannot fail to instruct as well as to gratify all who peruse it. A brief outline of the Memoir claims a place in our pages.

Lindley Murray was born in the year 1745, at Swetara, near Lancaster, in the State of Pennsylvania. He was the eldest of twelve children, of whom four were yet living in the year 1806; but he survived them all. His parents were both members of the Society of Friends. In the year 1753, they removed to New York, and Lindley was placed in a good school in that city. A very strong and (he thinks) beneficial impression was made upon his mind about this period, by a piece which was given him to write, and in which he was to exhibit a specimen of his best hand-writing. The sheet was decorated with a framework of 'pleasing figures,' in the centre of which he was to transcribe the visit and salutation of the angels to the shepherds of Bethlehem.

'The beauty of the sheet, the property I was to have in it, and the distinction which I expected from performing the work in a handsome manner, prepared my mind for relishing the solemn narrative and the interesting language of the angels to the shepherds. The impression was so strong and delightful, that it has often occurred to me through life with great satisfaction; and, at this hour, it is remembered with pleasure. If parents and others who have the care

of young persons, would be studious to seize occasions of presenting the Holy Scriptures to them under favourable and inviting points of view, it would probably be attended with the happiest effects. A veneration for these sacred volumes, and a pleasure in perusing them, may be excited by agreeable and interesting associations; and these impressions, thus early made, there is reason to believe, would accompany the mind through the whole of life.'

Some of our readers may possibly recall with similar impressions, the humble specimens of the painter's art in the shape of Dutch tiles, which embellished the fire-place of the nursery or school-room, or the folio volume of Dutch engravings which bodied forth Paradise, Noah's Ark, the Overthrow of Pharaoh, and the death of Goliath to the infant eye. If so, they will readily enter into the feelings, and probably concur in the opinion here expressed.

From school, young Murray was removed to the counting-house of his father. But he 'wished to be any thing rather 'than a merchant.' The strictness with which he was kept to business, concurred with a taste for reading and a desire after literary improvement, to disgust him with his employment. His father, perceiving in Lindley this dislike to a mercantile life, adopted a sagacious expedient for overcoming it, by inoculating him with a trading spirit. He presented to his son a considerable number of silver watches which he had just imported from England, and which he designed as a trading stock. Having the property of these watches, with the prospect of increasing that property by the sale of them, young Murray began to relish the idea of trade, and soon entered into the business with ardour and satisfaction. Not long after the commencement of his trading engagements, however, an injudicious exercise of paternal severity drove him to take the rash and unjustifiable step of secretly withdrawing from the domestic roof, and beginning the world for himself in all the independence of a youth of fourteen. The place of his retreat was at least well chosen,—an excellent seminary in a town in the interior, where he purposed to remain till he had learned French and acquired as much improvement as his funds would admit. Here, the pleasures of study and of hope, together with the consciousness of freedom and independence, rendered our young American's situation as delightful as possible; but circumstances apparently of an accidental and trivial nature, in which he afterwards recognised the merciful hand of Divine Providence, soon brought him again under the paternal roof. A wish to visit a particular friend, a youth of his own age, led him to leave his studies for a while, and before his return he had occasion to visit Philadelphia.

'When I was about to leave that city, as I passed through one of the streets, I met a gentleman who had some time before dined at my father's house. He expressed great pleasure on seeing me; and inquired when I expected to leave the city. I told him I was then on the point of setting off. He thought the occasion very fortunate for him. He had just been with a letter to the post-office; but found that he was too late. The letter, he said, was of importance; and he begged that I would deliver it with my own hand, and as soon as I arrived at New York, to the person for whom it was directed. Surprised by the request, and unwilling to state to him my situation, I engaged to take good care of the letter.

'My new residence was at Burlington, about twenty miles from Philadelphia. I travelled towards it rather pensive, and uncertain what plan to adopt respecting the letter. I believe that I sometimes thought of putting it into the post-office; sometimes, of hiring a person to deliver it. But the confidence which had been reposed in me; the importance of the trust; and my tacit engagement to deliver it personally; operated so powerfully on my mind, that after I had rode a few miles, I determined, whatever risk and expense I might incur, to hire a carriage for the purpose, to go to New York as speedily as possible, deliver the letter, and return immediately. My design, so far as it respected the charge of the letter, was completely accomplished. I delivered it, according to the direction, and my own engagement. I was, however, obliged to remain in New York that night, as the packet boat, in which I had crossed the bay, could not sail till the next morning. This was a mortifying circumstance, as I wished to return very expeditiously. The delay was, however, unavoidable. I put up at an inn, near the wharf from which the packet was to sail in the morning, and waited for that period with some anxiety.

'I thought I had conducted my business with so much caution, that no one acquainted with me, had known of my being in the city. I had, however, been noticed by some person who knew me; and, in the evening, to my great surprise, my uncle, whom I have mentioned before, paid me a visit. He treated me affectionately, and with much prudent attention; and, after some time, strenuously urged me to go with him to my father's house: but I firmly refused to comply with his request. At length he told me, that my mother was greatly distressed on account of my absence; and that I should be unkind and undutiful, if I did not see her. This made a strong impression upon me. I resolved, therefore, to spend a short time with her, and then return to my lodgings. The meeting which I had with my dear and tender parent was truly affecting to me. Every thing that passed, evinced the great affection she had for me, and the sorrow into which my departure from home had plunged her. After I had been some time in the house, my father unexpectedly came in: and my embarrassment, under these circumstances, may easily be conceived. It was, however, instantly removed, by his approaching me in the most affectionate manner. He saluted me very tenderly; and expressed great satisfaction on seeing me again. Every degree of resentment

was immediately dissipated. I felt myself happy, in perceiving the pleasure which my society could afford to persons so intimately connected with me, and to whom I was so much indebted. We spent the evening together in love and harmony: and I abandoned entirely, without a moment's hesitation, the idea of leaving a house and family, which were now dearer to me than ever.

'The next day, a person was sent to the place of my retreat, to settle all accounts, and to bring back my property. I was taken into still greater favour than formerly; and was never reproached by my parents, for the trouble and anxiety which I had brought upon them. My father probably perceived that I felt sufficiently on the occasion; and he was, perhaps, conscious, that the discipline he had exerted, was not altogether justifiable.—When I reflect on this rash and imprudent adventure; on the miseries in which it might have involved me; and on the singular manner in which I was restored to the bosom of my family; I cannot avoid seeing the hand of Divine Providence in my preservation; and feeling that I ought to be humbly and deeply thankful for the gracious interposition.' pp. 20—4.

A short time after his return, young Murray solicited the privilege of having a private tutor to instruct him in classical knowledge and liberal studies; a request with which his father generously complied. He modestly confesses, however, that his taste for learning was not accompanied with that ardour and steadiness of application which are requisite to ensure great success. The love of pleasure was not less strong than his literary passion; and as at this period he was not the subject of any distinct religious principle, except a veneration for those whom he deemed truly religious, he was led into many follies and transgressions. Thus circumstanced, he must be considered as having arrived at a crisis of character highly perilous. Infidelity was spreading its toils for him, and had he fallen into the deadly snare, he would in all likelihood have been lost. But, happily, his sentiments were fixed so firmly in favour of the truth and authority of Christianity, that his principles were never shaken or disturbed by scepticism.

'Some of my acquaintance,' adds Mr. M., 'were either deists or sceptics; but I always found replies to their reasonings which perfectly satisfied my own mind. This happy persuasion I attribute, under Divine Providence, to my having occasionally looked into, early in life, Leland's View of the Deistical Writers, Butler's Analogy, Sherlock on Providence, and Sherlock's Discourses. These books, with some others, were the means of communicating to my mind, such a survey of the Christian religion and the Divine economy, that I was never much, if at all, embarrassed by the plausible schemes and objections which men of prejudiced minds and short-sighted views of religion had fabricated and produced. I am firmly persuaded, that the perplexities and doubts with regard to

Christianity and its evidences, which many sensible and well disposed minds have encountered, and the absolute infidelity of others, may be fairly attributed to the scanty information which they received on these subjects, during the period of their education, or that by which it was immediately succeeded.'

Some sensible remarks are added on the evil effects incident to debating societies, and the best mode of conducting them; and the infinite importance is adverted to, of fixing upon the minds of young persons a number of fundamental truths clearly apprehended, together with the arguments which support them, which may serve as a basis 'to support other truths, to the 'investigation of which the intercourse with men unavoid-'ably leads.' This is a subject which deserves more than a passing notice. The business of education is but ill discharged, when the mind of the pupil has been carefully stored with facts and rules, doctrines and sentiments, the materials of knowledge, and prepossessions in favour of the truth. At that age when the passions are the strongest, and the reasoning powers have not come to their maturity, it is of incalculable importance, that the mind should have a firm hold of those established principles which satisfy the understanding by their certainty, and form a sort of refuge to fall back upon when assailed by bewildering doubts or specious sophistry.

When he was between seventeen and eighteen years of age, young Murray at length obtained his father's consent to abandon mercantile pursuits for the study of the law; and he was placed in the office of Benjamin Kissam, Esq., where Governor Jay was his fellow-student. After four years from the commencement of his law studies, he was called to the bar, and received a licence to practise both as counsel and attorney, according to the custom of that time. His success fully answered his expectations, and at the age of two and twenty, he was enabled to marry. In America, a married barrister of two and twenty is not an anomaly. Some time after, Mr. Murray had occasion to follow his father to England, where commercial business had compelled him to reside for a time; but, in 1771, he returned to New York, and resumed the practice of the law, which he prosecuted with success till the commencement of the troubles in America. A general failure of proceedings in the courts of law then took place; and this circumstance, joined to a severe illness which impaired his health, induced him to retire into the country. The four years which he passed at Islip in Long Island, in comparative idleness, he speaks of with ingenuous self-condemnation. At the expiration of that term, becoming dissatisfied with his mode of life, he resolved to remove to New York, and, as the practice

of the law was, under the existing political circumstances, completely superseded, he embarked again in mercantile concerns. Every year added to his capital, till, about the period of the establishment of the national independence, he found himself able to gratify his favourite wishes in retiring from business. Having purchased a country seat delightfully situated on the banks of the river, about three miles from the city of New York, 'we began to promise ourselves,' he says, 'every 'enjoyment that our hearts desired.'

'But the cup of promised sweets was not allowed to approach our lips. Divine Providence had allotted for us a different situation; and I have no doubt that the allotment was both wise and good, and better for us than our own fond appointments.'

A severe illness was followed by an alarming state of bodily weakness, which baffled the art of medicine; and Mr. Murray was compelled at length to leave his delightful retreat in pursuit of health. In the course of his journeyings, he visited the Moravian settlement at Bethlehem, about fifty miles from Philadelphia.

'Of the various institutions at this settlement, we particularly admired that for the benefit of widows. This house met our entire approbation. An asylum for those who had lost their most valuable earthly treasures, and who could neither receive from the world, nor confer upon it, much, if any, important service, appeared to have a just foundation in wisdom and benevolence. But to detach from many of the advantages and duties of society, young persons in the full possession of health, strength, and spirits, seemed to us to be, on the whole view of the subject, a very questionable policy; though certainly some very important moral uses were derived from the institutions which respected the single brethren and the single sisters.—Having formed some acquaintance with several worthy persons in this happy town, and being much gratified with our visit, we took our leave with regret. I cannot easily forget the pleasing impressions which this settlement left upon my mind. The grandeur of the neighbouring hills; the winding course of its adjacent beautiful river; and the serene, enlivening state of the atmosphere; joined to the modest and tranquil appearance of the inhabitants; their frequent and devout performance of Divine worship: and their unaffected politeness and good humour; are sufficient to render Bethlehem a most interesting and delightful retreat. To the calm and soothing virtues of life, it is, certainly, a situation peculiarly favourable. But the moral excellences connected with arduous and dignified exertion, meet, perhaps, with but few occasions here to call them forth.'

pp. 57, 8.

In the year 1783, Mr. Murray was advised by his physicians to try the effect of a change of climate; and as he found him-

self generally better when the weather was cold, Yorkshire was fixed upon as his Montpellier. He little anticipated that the parting with his friends and connexions, of which he speaks with unaffected feeling, would, as regards this world, be final; and as little did he expect that, two and forty years after, without regaining his health, he should die in the village which he pitched upon for his residence, a valetudinarian of eighty-one.

Though now incapable of much bodily exercise, Mr. Murray retained the free and active exercise of his mind, and with a view to prevent the tedium and irritability which bodily infirmities too often occasion, as well as in the hope of being useful, he took up the pen as an author. The history of his first publication is not a little singular and characteristic.

'The first edition of this book, which was entitled, "The Power of Religion on the Mind, &c." appeared in the year 1787. It consisted of only five hundred copies; all of which were neatly bound, and distributed at my own expense. I sent them to the principal inhabitants of York and its vicinity; and accompanied each book with an anonymous note requesting a favourable acceptance of it, and apologizing for the liberty I had taken. It was not without some hesitation, that I adopted so singular a mode of distribution, But, on mature reflection, I believed it to be more eligible than any other, for the purpose which I had in view. And as I was but little known in the city, and the work was anonymous, I perhaps indulged a hope, that the author might not be recognised, and that the business would pass away, without much, if any, reflection upon me. At any rate, I flattered myself, that if the author should be discovered, the goodness of his intentions would protect him from the severity of censure, even by those who might be disposed to consider his procedure as rather eccentric.

'I soon found that my publication was well received: and it was not long before I was encouraged to print a new edition of the work, in London, which met with a good sale. Several other impressions appeared in different places. When, after some time, a sixth edition was called for, I was induced to enlarge the book, and to put my name to it. And as I afterwards found that it continued to make a favourable progress, I conceived that if the copyright were assigned to some booksellers of extensive business and influence, it would be circulated more diffusively, and my design in composing it be still more effectually answered. Under this idea, I extended the work considerably; made some improvements in the language; and then disposed of the copyright, without any pecuniary recompense. With this plan, I have every reason to be perfectly satisfied. The demand for the book has far exceeded my utmost expectation: and the testimonies of approbation, and of its usefulness, which I have received, have been truly gratifying; and have given me cause to be thankful to the Author of my being, that I have been the instrument, even in

small degree, of disseminating excitements to a pious and virtuous course of life.' pp. 85—7.

The circumstances which led to his undertaking to compile an English Grammar were these. Some of his friends had stablished a school for 'young females' at York; and Mr. Murray strongly recommended that the study of the English anguage should form a prominent part of instruction. The oung persons employed as the first teachers not being sufficiently qualified in this respect, he kindly undertook to instruct them at his own house; and for their use he made some extracts from Blair, Campbell, and other writers, which afterwards formed the basis of the Appendix to his English Grammar. 'By these young teachers,' his Biographer states, 'he was much importuned to write an English Grammar for the benefit of their pupils, on the same plan of simplicity, clearness, and regular gradation which he had pursued in his verbal instructions. With these requests, sanctioned and enforced by the superintendents of the school and some of his other friends, he was at length induced to comply; but, in consenting to its publication, he had no expectation that its use would extend beyond the school for which it was designed, or, at most, two or three others conducted also by his friends. The first edition appeared in the spring of 1795. A second edition was speedily called for, and the unexpected demand induced him to revise and enlarge the work. It soon obtained an extensive circulation, and the Author was encouraged to improve and extend it still further in the future editions, and to support, by some critical discussions, the principles upon which many of its positions are founded. Soon after the Grammar had been published, he was persuaded to compose a volume of Exercises, which, together with the Key, appeared in 1797. The Abridgement of the Grammar was published in the same year. The unexpected success of these publications, together with the beneficial effect upon his health of this mental exercise, induced the Author to follow them up with the English Reader, the Introduction to the Reader, and the Sequel. In 1802, Mr. Murray produced the "*Lecteur Fran-*" *cais,*" and in 1807, the "*Introduction au Lecteur Francais:*" the Spelling-book was published in 1804.

'As I was desirous,' says Mr. Murray, 'that my publications should have a circulation as extensive as I could procure for them, I sold the copyrights to one of the first houses in London. These booksellers had it in their power to spread them very diffusively; and they have done it perfectly to my satisfaction. They gave a liberal price for the books: and I must say that, in all our transactions to-

gether, which have not been very limited, [illegible] great honour and uprightness, and entirely [illegible] and expectations. I have great pleasure in knowing that the purchase of the copyrights has proved highly advantageous to them: and though it has turned out much more lucrative than was at first contemplated, they are fully entitled to the benefit. Such contracts always have in them some degree of hazard; and it was possible that these might have been attended with little or no profit.'

These remarks evince a rare spirit of liberality, and yet, we must take the freedom to say, that this view of such transactions is not more liberal than just. An author who parts with the copyright of his work for a fair consideration, and what he at the time deems a sufficient recompense, is apt to feel himself injured, not to say defrauded, if, through the exertions of the publisher, or any fortuitous circumstances, the sale far exceeds his expectation. The small sums originally given for valuable copyrights, from the time of Milton downwards, form a standing topic of pathetic complaint, a leading article among the calamities and wrongs of authors. The hazard run by the publisher, the capital vested in the publication, the number of unsuccessful adventures which are to be set against a fortunate purchase, are of course overlooked by the individual author. But Mr. Murray, having both practised as a lawyer and traded as a merchant, took the proper business-like view of the transaction. With no view to detract from the merit of his liberality, but simply to suggest an apology for authors less happily circumstanced, we must add, that with him, pecuniary considerations were not an object. He says himself:

'My views in writing and publishing were not of a pecuniary nature. My great objects were, to be instrumental in doing a little good to others, to youth in particular, and to give my mind a rational and salutary employment. It was, I believe, my early determination, that if any profits should arise from my literary labours, I would apply them, not to my own private use, but to charitable purposes and for the benefit of others. My income was sufficient to support the expenses of my family, and to allow of a little to spare; and I had not any children to provide for. There was consequently no inducement to warrant me in deviating from the determination I had made; and as I have hitherto adhered, I trust I shall continue faithfully to adhere to my original views and intentions.'

The concluding letter of these Memoirs contains a very explicit declaration of the Author's religious sentiments: we must give insertion to the following characteristic paragraphs.

'In the course of this narrative, I have occasionally made a number of observations on serious and religious subjects; and they are

the deliberate convictions of my understanding, and the genuine feelings of my heart. But I must not be understood, as at all intimating, that I have attained the virtues, the objects to which many of these observations refer. I know that I am, indeed, very far from such an attainment: that I have great weaknesses, and many imperfections; and that they are all, in some degree, under the influence of a subtle and powerful adversary, ever watchful to circumvent and destroy. I lament their operation and effects; but I trust that, by Divine Grace, through Jesus Christ, I am, and I shall be, enabled to maintain the warfare against them: and a hope lives in my heart, that, for his sake, I shall finally be made victorious over all my spiritual enemies.

'I cannot finish these Memoirs of my life, without expressing still more particularly, my sense of the greatest blessing which was ever conferred on mankind. I mean, the redemption from sin, and the attainment of a happy immortality, by the atonement and intercession of our Lord and Saviour, Jesus Christ. I contemplate this wonderful proof of the love of God to man, as an act of mercy and benignity, which will stimulate the gratitude and love, the obedience, praise, and adoration of the redeemed, through ages that will never end. This high dispensation is, in every respect, adapted to our condition, as frail and sinful creatures. In surveying our offences and imperfections, it prevents despondence; directs us where to look for relief; and freely offers us, if we are truly penitent, and believe in Christ, pardon and peace: in reflecting on our religious attainments, it checks presumption, and keeps us humble: and, amidst all the trials and troubles of life, it cheers us with the prospect of a merciful deliverance, and of being soon received into those blissful regions, where we shall be secured, eternally secured, from sin and sorrow; where we shall be admitted into the Divine presence, and unceasingly celebrate, in joyful anthems, the praises of the Father, the Son, and the Holy Spirit, one God blessed for ever. To them who obtain this glorious and happy state, all the afflictions of the longest and most painful life, will then appear to have been, indeed, light and momentary; as a drop of the ocean, as a grain of sand on the sea-shore, compared with the greatness of their felicity, and the endless ages of its continuance.' pp. 128—30.

In addition to the works above enumerated, Mr. Murray subsequently wrote a little piece, published in 1817, "On the "Duty and Benefit of a daily Perusal of the Holy Scrip-"tures;" and he edited a Selection from Bishop Horne's Commentary on the Psalms.

Mr. Murray was in person tall and well-formed; his complexion, notwithstanding his infirm health, was rather ruddy; his countenance was animated with a strong expression of benevolence, and his manner was very gentle and persuasive. As his infirmities increased, he was unable to bear the fatigue even of an airing in his carriage, and for many years before

his death, he was ly d His case, in a physical point of vi v a ... o... It appears to have been a spinal affecti ; which rendered him scarcely able to bear his own weight. Yet, his mind continued clear and sound, and in his temper he exhibited the most exemplary meekness, patience, and humility to the very last. It has frequently, says his Biographer, been a subject of inquiry, 'how a person could support entire confinement to the house, 'and even to one seat, during many years, and yet preserve to 'the last a comfortable state of ealth, evenness, and cheer-'fulness of spirits, and surpris g vigour of mind.' The details of his manner of t e day will be read with interest. Religious readi m litation, as he advanced in years, became inc ly acce ible to him; and the undecayed warmth of his a ctions will be seen from the few extracts from his private papers which have been preserved. On every anniversary of his marriage, he was accustomed latterly to present to Mrs. Murray an expression of congratulation and affection in writing. The following bears date 1821:

'This day, my beloved Hannah, is the fifty-fourth anniversary of our marriage. At this late period of our lives, we cannot, in the course of nature, look for a much longer continuance together. Our remaining time here must now be short. Perhaps we may not be permitted to see another anniversary of our union. If this should be the case, or whenever we may be removed from this transient state, may the God of love and mercy be graciously pleased, through the blessed Redeemer, to give us an inheritance in his holy and happy kingdom; there to be reunited in our spirits, and joyfully employed in thanksgivings and praises, and the most devout and zealous services, to our heavenly Father and Redeemer, for endless ages!

'Whichever of us may be the survivor, I hope that Divine Goodness and Mercy will be near to support that survivor under the duly trying an event, and to produce a humble, reverent submission to the will of Heaven. May we both, my dear Hannah, how wide the curtains of the night are soon, or l re long, to be drawn around us, be more and more diligent to e our calling and election sure; to be prepared for striking our s, d removing to a better world; where, sinful and unworthy , I hope, through the infinite mercy of God in s Ch to be admitted; and where, if admitted, we shall be m f d f om all sickness and sorrow, from all sin, temptation, tion.' pp. 168, 9.

'It is a comfort for me to feel,' he writes, 'that the longer I 'live, the greater is my regard for my friends and acquaintance, 'and my desire that we may all meet in a better world.' His reflections on his seventy-second birth-day are very striking and characteristic.

am this day seventy-two years of age. How many preserva- and mercies have I experienced in this long course of time! poorly I have improved the goodness and forbearance of God e! What has been the design of this long continuance of life, of the blessings with which my cup has run over? Plainly, that ght improve these mercies, by gratitude, love, and obedience y great Benefactor; and be prepared to enter into his holy and y kingdom, there to glorify and serve him for ever. May this y joyful experience, through the mercy of God, in Jesus Christ, for his sake! I know, by long and repeated proofs in myself, by the testimony of the Holy Scriptures, that of myself I can othing to effect my salvation: my powers are all inadequate to great end. It is by the grace of God alone, that the work can ffected. May I ever look to that, and pray for it, and finally erience it to work in me a most comfortable and steadfast hope, I shall be made one of those holy and happy beings, who shall ify, adore, praise, and serve Him, for evermore, with the highest ree of love and gratitude, that their enlarged spirits shall then be le capable of exerting.'

Preserve me from all vain self-complacencies; from seeking the lauses of men; and from all solicitude about what they may k or say of me. May I be made truly humble, and of a meek quiet spirit! If I have done any good to my fellow-creatures, in any degree, promoted the will of my heavenly Father, may I eignedly give him all the glory; attributing nothing to myself, and ng comfort only from the reflection, that an employment in his rice, affords an evidence that his mercy is towards me, that I am forsaken by Him, and that he is training me for an inhabitant of blessed kingdom, there to glorify and serve my God and Re- mer for ever.' pp. 167—169.

In the full enjoyment of life, he attained his eighty-first ar; and on his birth-day, he appeared so well and cheerful, t the prospect of losing him seemed as remote as on any ilar occasion during many preceding years. In the autumn d winter immediately preceding his death, he appeared un- ually free from indisposition. His sight and hearing were od; he could read the smallest print with spectacles; and his mory was remarkably retentive. His hair had become en- ely white; his countenance bespoke age and feebleness, but ll retained an expression of intelligence and sweetness. On e 10th of January, 1826, Mr. Murray was seized with a ght paralytic affection in his left hand, but it was of short ration. On the 13th of February, he had a return of the mbness, which again speedily yielded to friction. In the ening, however, he was seized with acute pain in the groin, companied with violent sickness, and after a short but pain- l illness, endured with his wonted meekness, on the 16th of bruary, he expired.

Mr. Murray's income, independently the profit of his publications, scarcely exceeded at any ti[illegible] nve or six hundred pounds; but, with this income frugally managed, he maintained so high a character for beneficence, that he was generally esteemed rich. The profits derived from his various publications, and which he uniformly devoted to benevolent purposes, afforded him, indeed, a considerable fund of charity.* He was a sincere and enlightened philanthropist, and took a lively interest in the success of various public institutions, designed to promote the cause of religion and humanity, especially the Bible Society and the African Institution. To each of these institutions he bequeathed £200, and to seven different charitable establishments at York, the sum of £25. each. The residue of his property, after the decease of his wife, he directed to be vested in trustees at New York, so as to form a permanent fund, the yearly income of which is to be appropriated in the following manner:—

'In liberating bla[illegible] p[illegible] who [illegible]ay be held in slavery, assisting th[illegible] when freed, and [illegible] descendants, or the descendants of o[illegible] [illegible]ation; in promoting the civiliza[illegible] and [illegible]ruction [illegible] of North America; in the purchase and [illegible]n of bo[illegible] tending to promote piety and virtue, [illegible] the [illegible] is his wish, that the "Power of [illegible] Mind," [illegible] hor's latest corrections and [illegible] y form a [illegible] part of these books; and in [illegible] ving t[illegible] description, in any manner that [illegible] proper, [illegible] who are of good character.'

In his conduct and conversation, Mr. Murray conformed to the peculiarities of the Society of Friends, of which he was an ornament; but, though attached to his own sect, his catholic spirit led him to regard truly religious persons of every denomination as 'members of one church, children of one 'holy and blessed family, and fellow-travellers to a heavenly 'country.'

The extensive circulation of his grammatical works in America was particularly gratifying to Mr. Murray's feelings; and without underrating their value and usefulness in this country, the service which he has thus rendered to American literature may be regarded, perhaps, as the most important result of his labours. 'They will doubtless,' remarks his Biographer,

* For the Grammar, Exercises, and Key, Mr. Murray received £700.; for the Abridgement, £100.; for the Reader, Sequel, and Introduction, £750.; for the *Lecteur Francais* and *Introduction*, £700.; for the Spelling Book, and First Book, £500.; for the Selections from Horne, £100.

tend in no small degree to preserve the Anglo-American language from corruption, and to stop the progress of useless innovation.'

An interesting portrait is prefixed to this volume, the profits of which, the Editor states, will be applied, like those arising from Mr. Murray's works, to charitable and benevolent purposes.

Art. II. *Lyra Sacra:* Select Extracts from the Cathedral Music of the Church of England. Adapted for one, two, three, and four Voices; with an Accompaniment for the Organ or Piano-forte. By the Rev. Joseph Jowett, M. A. Rector of Silk Willoughby. Parts I. to III. 7s. 6d. each. London. 1826.

A FRIEND of ours, on putting the question to a lady of great musical taste, whether she ever played sacred music, received for answer, that she did not possess an organ. To perform it on a piano-forte, was deemed out of the question. This excuse for excluding church music from the domestic circle, and for neglecting to consecrate the powers of hand and voice to the noblest and most delightful of employments, if *musically* valid, will hardly be regarded as morally satisfactory. We suggested, however, one cause of the prevailing neglect of sacred music among us, and the deterioration of our psalmody. The piano-forte is an exquisite instrument, capable of great pathos and variety of expression, but its distinguishing excellencies are distinctness, delicacy, and brilliancy. Its powers are limited and ill adapted to the majestic and sustained harmony of what Dr. Crotch styles the sublime in music, being best suited to the ornamental style. Under the hand, indeed, of a Crotch or a Clementi, it is capable of assuming a character not its own; but the genuine effect of some of the finest compositions is wholly lost, when attempted on this favourite instrument by ordinary performers, and they become insipid and monotonous, like beautiful poetry in a bad translation. The universal and exclusive adoption of this instrument has, therefore, necessarily led to a preference for a corresponding style of composition, and a distaste for organ music. Brilliancy of execution is almost the only kind of merit which is aimed at by the performer, and our very psalmody has become secularised in accommodation to the frivolity of modern taste. Most of our organists live by teaching the piano-forte, and they betray, too often, by their touch and style of handling the sacred instrument, how little conversant they are with its genuine character. The difficulty of procuring a good organ has sometimes been a source of no small perplexity, and

the use of barrel organs in our churches and chapels has been gaining ground. We cannot but lament this. As lovers of sacred music, though we are by no means so fastidious as to decline the use of the piano-forte as a substitute in the absence of the organ, we deplore the preference so generally given to the modern instrument, which is indeed better fitted for purposes of display and hours of gayety, but must preclude, to a great extent, the cultivation of the manlier and nobler styles, and a relish for the severer graces of devotional harmony.

We are aware that many persons object against an organ, its not being an instrument fitted for the small apartments of modern houses; and we are not insensible to the advantage which it derives from the accessories of echoing aisle and vaulted roof, when placed where it seems wrought into the building, and sounds the very voice of the architecture. We too

> '—love the high embowed roof
> With antique pillars massy proof,
> And storied windows richly dight,
> Casting a dim religious light:
> There let the pealing organ blow,
> To the full-voiced choir below,
> In service high and anthem clear,
> As may with sweetness, thro' mine ear,
> Dissolve me into ecstacies,
> And bring all heaven before mine eyes.'

Still, we would no more, like the Papists, confine the organ to consecrated edifices, than forbid a layman, as they did, to exercise the functions of organist, or to lay a profane hand upon the keys. The organ is capable of being adapted to any range or compass, and is eminently fitted for the purposes of domestic devotion or of lonely solace. Allowance must be made for diversities of taste and ear; but all persons, we think, who are susceptible of the soothing and elevating effect of sacred harmony, will be disposed to admit, that there are seasons at which the two instruments are felt to differ as widely as the soothing converse of a friend from the brilliant impertinence of a stranger. An organ then is strictly a domestic, and it is at the same time a manly instrument;—not exclusively such, for our painters by common consent assign this instrument to St. Cecilia, as not less properly belonging to her than the lion to St. Mark, or the eagle to St. John. And we should deeply regret that the organ were altogether resigned by the Cecilias or Lucillas of our own country. Yet, there is, perhaps, something in the semi-ecclesiastical character of the organ, that renders it more adapted to a mascu-

ne hand. Organ music, moreover, is not of that kind which is ost generally relished by female performers. We could wish, deed, that music were regarded less exclusively as a drawing-m accomplishment, and more as a manly acquisition; because, e are apt to think, it would then stand a better chance of ing cultivated for its legitimate purpose, as an element of iet fire-side enjoyment, a sweetener of domestic intercourse, d an auxiliary of devotion.

To all persons who view music in this light, who know how use it without abusing it, and who wish to enlarge their quaintance with the most classical compositions of our nglish Composers, the publication before us will be highly ceptable. Mr. Jowett has undertaken to supply what has ng been a *desideratum*; a series of elegant extracts from the pious colleetion of our Cathedral Music, which is far less nerally known and less highly appreciated than it deserves be. Foreigners, to whom Handel is scarcely known save r name, affect in general to doubt the existence of such a ing as English music; and Englishmen are for the most part arcely better aware of its existence, except in the shape of a w popular songs and English operas. Our theatres, which e, in fact, almost the only market for musical talent, exert the same time a most unfavourable influence upon the state musical science. It is mortifying and distressing, to find ch men as Battishill and Atwood wasting their powers as mposers upon comic operas and musical entertainments, ny of them unsuccessful pieces, and all of them now for-tten. Who would go to a theatre to hear good music, where en an entire oratorio of Handel's would not be listened to th patience, and nothing will go down but some German velty, or a Grand Selection in which musical and moral pro-iety are alike set at defiance? Yet are the theatres the main pensers of musical patronage; besides which, the gains of eacher or the stipend of a parochial organist, afford the only ward of musical genius.

We confess we feel very anxious that Mr. Jowett should et with the encouragement he deserves in the present meri-rious publication. As far as he has hitherto proceeded, he pears to have executed his task with singular judgement and te. We do not, indeed, perceive that he has followed any n or order in his selections: he has, apparently, studied ly variety; and the extracts are taken indifferently from the rks of deceased and living composers. Among these, in the se Numbers already published, occur the names of Purcell, s. Croft, Rogers, Boyce, Blake, Hague, and Nares, of nt, Weldon, Battishill, Reynolds, Jeremiah Clarke, King,

Farrant, Atwood, and Charles Wesley. With the works of some of these composers, we frankly confess that we had little previous acquaintance; and these specimens have excited a strong desire to see more. Next to Purcell, the most wonderful, perhaps, of our great composers, considering his early death and his limited advantages, we should be disposed to rank Weldon, in point of musical fancy and real genius. His exquisite anthem on the cxxi^st^ Psalm, if not the most scientific of his compositions, forms so delightful a commentary on the words, and is at once so soothing and so spirited, that it must be a favourite with all who know it. There are two other anthems by the same composer, of a sweetly solemn and plaintive character. Kent is too generally known by his popular anthem, 'Hear my Prayer,' to require any panegyric from us. Besides that beautiful composition, Mr. Jowett has inserted two others of equal merit; an anthem on the xxiii^d^ Psalm, and a verse and hallelujah from Psalm viii. One of the sweetest pieces in the collection thus far, is a short anthem by Reynolds from Psalm xxii: the duet equals in pathos almost any thing that we are acquainted with, and the chorus is exquisitely adapted to the sentiment of resignation and trust which the words express. The compositions of Jeremiah Clarke are always distinguished by science and pathos: a very short piece of his, from Psalm xviii., in Part I., deserves to be pointed out as at once touching and spirited. King's xxxiv^th^ Psalm gains upon us by repetition: if we do not deceive ourselves, it breathes the sedate cheerfulness of the psalm. But we shall not attempt to characterize these compositions; and of Purcell's, we shall venture to say nothing, except that the more Mr. Jowett gives us, the better. He who does not feel the inexpressible beauty of *his* anthems, we may safely say, in the language of Shakspeare, has no music in his soul,—though he may have, we admit, what is still better, grace and melody in his heart. But we agree with Mr. Jowett, and are glad to shelter ourselves under so respectable an authority in expressing such an opinion, that 'the faculty 'of comprehending and enjoying music, is, unquestionably, 'one of the best earthly gifts of our beneficent Creator to his 'intelligent creatures.'

'Yet,' adds the Editor, 'there is scarcely any gift which has been more idolatrously abused to His dishonour. That which was intended to be a medium of glorifying Him; that which furnishes the choirs of Heaven with never-ending anthems of adoration and thanksgiving; is too commonly employed by us as an instrument of mere sensual gratification. He has "opened our lips;" but "our mouth" has not "shewn forth his praise."

'It may almos be [illegible] d [illegible] of this apostacy, that e heathen world, with all their [illegible] civilization and learn-g, were never enabled to make [illegible] cove [illegible] in the science of usic. In Poetry, in Painting, in Sculptu [illegible] in Rhetoric, they ay be acknowledged to have ap ro [illegible] ed [illegible], not nearer, to rfection, than any of their succ [illegible] the s [illegible] y of the Fine rts. But in the knowledge of Ha [illegible] y, [illegible] Gree [illegible] and Romans ere mere children. There are, [illegible] eed, no [illegible] that the ea of Concord ever occurred to [illegible] most, succession of octaves, formed the wh [illegible] ext [illegible] or [illegible] in usical combination. It was no till [illegible] Heavenly Con-rd descended upon this jarring world, [illegible] to imitate d to express those principles of [illegible] which the ospel of Christ first introduce [illegible] ery, as it was eet, began in the courts of the [illegible], and was consecrated to e honour of God; and Christian ch [illegible] s re [illegible] oed with tones hich had never been heard in h [illegible] "I never enter Gothic church," (such is the st [illegible] oo [illegible] ation of the late Rev. ichard Cecil) "without feeling mys [illegible] impressed with this idea: Within these walls has been resc [illegible] led for centuries by successive enerations: 'Thou art the King [illegible] Glory, O Christ!'"

'Such was the service rendere [illegible] Music, and, through it, to the orship of God, in the days of Gr [illegible] ry the Great, Bishop of Rome. rom that time, during many ages, Musical Harmony retained its ace, almost exclusively, in the daily services of the Christian hurch; and to the Church we must still look for the fullest speci-ens of its power, in exciting, directing, and controlling the various fections of the soul. In the present day, however, there is too uch reason to fear, lest it should again become desecrated, by being nployed merely as the handmaid to amusement. The Editor has bserved, with pain, that even Christian families have permitted the troduction of strains, whose tendency was at least questionable, d which sometimes even transgressed the limits of purity and in-ocence. He would fain hope, that a deficiency of materials of a ore sacred character, in the form most adapted for domestic use, as been one main cause of this inconsistency. He trusts, therefore, at the attempt to supply this defect, will be favourably received by very well-wisher of the Domestic Choir. His object is to tread in e steps of his excellent friend, Mr. Latrobe, whose admirable Col-ection from foreign masters has already pre-occupied many an hour, hich might otherwise have been devoted to indolence or dissipation. f, by adding to *his* larger work, a few Extracts from the English omposers, the Editor may but succeed in raising his own and others' earts towards that Heavenly World, in which "holy music" and holy love" are represented as the never-varying employment of just men made perfect," he will consider his time well spent, and is labours more than rewarded.' *Preface.*

Such is the object which the Editor has had at heart, and we oubt not that many persons will feel under lasting obligations

to him for the service which he has hereby rendered to Christian families, and for the fund of pure enjoyment which he has provided. We hope that he will be encouraged to proceed. Of the elegant manner in which the work is got up, we cannot speak too highly. The vocal and instrumental parts are kept distinct. In the former, the proper counter and tenor cliffs are employed; but, in the latter, the G cliff is used throughout, so that a performer unaccustomed to the other cliffs, or to figured basses, will have no difficulty in executing any passage, and in accompanying in three or four parts. The music is very correctly printed, and great pains have evidently been bestowed in the arrangement of the whole. In some instances, where an occasional sharp or flat has been introduced in a *preceding* bar, a natural has been needlessly interposed, which may perplex an unpractised hand. We think the best rule is, to consider the termination of the bar as indicating the restoration of the note to its natural power, unless the occasional sign is repeated; and this rule, Mr. Jowett has generally adhered to. In the case of short extracts, consisting of a solo or a single verse, we could wish that, if possible, the succeeding piece might serve as a continuation of the subject. Charles Wesley's exquisitely beautiful air, 'My soul hath 'patiently tarried,' seems to require such a sequel. Mr. Jowett has inserted a very beautiful *sanctus* by Dr. Hayes: we shall be glad to see several more pieces of this description, from the works of Gibbon, Child, Rogers, and other standard composers. But we may safely leave the task of selection in the Editor's hands, who has not hitherto printed a single piece which we could wish to see displaced. A brief account of the composers from whose works the selection is made, will, we think, be an acceptable appendix to the work: it would occupy but a few pages.

Mr. Jowett has intended to adapt the accompaniment to either the organ or the piano-forte; and it is due to him to state, that he has succeeded as far as it was practicable. Nor should it be forgotten, that the design of the accompaniment is, after all, to support and guide the voice; and where the vocal parts are properly sustained, the instrument will be of subordinate importance. Many of these anthems will be found to have a very pleasing effect when accompanied only on the piano-forte. Some certainly require the organ, in order to their being fully appreciated; and we must caution our readers against forming their judgement of the beauties of any of these compositions, from hearing them performed merely on the piano-forte. To one who has been accustomed to hear them properly performed and ably supported, they will recall, how-

ever, by association, when played on the latter instrument, the full toned harmony. It is far from being with a view to deter any piano-forte player from the attempt to do justice to them, that we have thrown out the above remarks, but simply to prevent any disappointment on the part of those persons who may not hitherto have been conversant with the style and character of our church music. We must repeat, that the cultivation of vocal music ought to be the principal object kept in view, to which instrumental music is meant to be auxiliary and subservient; and it is from the union of both, when expressive of the melody of the heart and the harmony of social communion, that the true enjoyment of music results. 'Well regulated music,' remarks Bishop Horne, in his commentary on the clth Psalm, 'if ever it had the power 'of calming the passions, if ever it enlivened and exalted the 'affections of men in the worship of God, (purposes for 'which it was formerly employed,) doubtless hath still the 'same power, and can still afford the same aids to devotion. 'When the beloved disciple was, in spirit, admitted into the 'celestial choir, he not only heard them "singing" hymns of 'praise, but he heard likewise "the voice of harpers harping 'upon their harps." (Rev. xiv. 2). And why that which saints 'are represented as doing in heaven, should not be done, according to their skill and ability, by saints upon earth; or why instrumental music should be abolished as a legal ceremony, and vocal music, which was as much so, should be retained, no good reason can be assigned. Sacred music, under proper regulations, removes the hindrances of our devotion, cures the distraction of our thoughts, and banishes weariness from our minds. It adds solemnity to the public services, raises all the devout passions in the soul, and causes our duty to become our delight. "Of the pleasures of Heaven," says the eloquent and elegant Bishop Atterbury, "nothing further is revealed to us, than that they consist in the practice of holy music, and holy love; the joint enjoyment of which, we are told, is to be the happy lot of all pious souls, to endless ages." It may be added, that there is no better method of combating the mischievous effects flowing from the effect of music, than by applying it to its true and proper use. If the worshippers of Baal join in a chorus to celebrate the praises of their idol, the servants of Jehovah should drown it, by one that is stronger and more powerful, in praise of Him who made Heaven and earth. If the men of the world rejoice in the object of their adoration, let the children of Zion be joyful in their King.'

We laid before our readers, some time ago, a few specimens

of a lyrical version of the Psalms.* Perhaps we cannot close this article more appropriately than by inserting the sacred lyric to which the preceding commentary relates; and we challenge Mr. Jowett to exercise his taste and skill as a composer upon the theme.

PSALM CL.

'Praise the Lord.
Praise His name who dwells in light:
Praise the Lord who built the sky.
Praise Him for his deeds of might:
Praise His glorious majesty.
Swell the chorus to the sound
Of the trumpet's thrilling voice:
Bid harp and dulcimer rejoice,
And timbrel to the pipe rebound.
Nor let the many-stringed lute,
Or pipe of many reeds be mute.
Let the cymbals sweetly ring.
All the powers of music bring:
And let every breathing thing
Praise the Lord.'

Art. III. 1. *Histoire de Napoleon.* The History of Napoleon and the Grand Army during the Year 1812. By General the Count de Segur. Third Edition. 2 vols. 8vo. pp. 908. Paris, 1825.

2. *Histoire Militaire.* The Military History of the Russian Campaign in 1812. By Colonel Boutourlin, Aid-de-Camp to the Emperor of Russia. 2 vols. 8vo. pp. 861. Paris, 1824.

3. *Napoleon et la Grande Armée.* Napoleon and the Grand Army in Russia; or a Critical Examination of the Work of the Count de Segur. By General Gourgaud, formerly First Orderly Officer and Aid-de-Camp to the Emperor Napoleon. Second Edition. 8vo. pp. 574. Paris, 1825.

HISTORY is too often little more than a heavy imposition on credulity. Even in the absence of all deliberate intention to deceive, there are so many predisposing causes of mis-statement, that the details of the annalist require the severest processes of investigation before they can be received as adequate evidence in matters of importance. Common-place as this observation may seem, it has been impressed on our minds with peculiar force by the examination of the volumes before us. They are uncommonly interesting; they relate to

---

* Eclectic Review, Vol. XXIII. pp. 11—21.

events of extraordinary character and magnitude; and their claim to reception as valid testimony, is inforced by the circumstance, that they contain the depositions, not merely of contemporaries, but of eye-witnesses. And yet, notwithstanding all these advantages, added to the operation of the obvious motives to accuracy, there is a marked variation of statement respecting nearly every particular on which it was possible for them to differ. Colonel Boutourlin tells the plainest tale. He writes like a sensible man and an accomplished soldier; but he is a Russian, and, moreover, aid-de-camp to the Emperor. We believe him to have been sincere in his professions of impartiality; but so little trustworthy are the most honourable intentions in cases where the partialities of friendship or patriotism intervene, that he has been betrayed into statements perfectly absurd and at direct variance with circumstances and results. As for the work of *M. le General Comte de Segur*, we regard it as a military document of far inferior worth; supplying, indeed, valuable illustrations of the great events to which it refers, but injured, both in authenticity and legitimate effect, by a perpetual tendency to high colouring, and a disposition to retail, as substantial testimony, the gossip of head quarters and of the imperial ante-chamber. General Gourgaud is the professed critic of M. de Segur, and most assuredly he does not spare the lash. He contradicts the unfortunate Count through thick and thin; bringing into question, not only the correctness of his details, but his qualifications as a narrator. The obvious partiality of the ex-aid-de-camp has an extremely unfavourable effect upon his book, which betrays throughout, the peculiar feeling of a determined and systematic Bonapartist, denying or explaining away every statement that attributes failure or fallibility to his idol. Still, it contains important matter, and serves as a useful and effective commentary on the frequently vague, and occasionally extravagant, narrative of the Count de Segur. The latter is described as unqualified to judge either of the policy or the military character of his master; and as substituting for history a series of incorrect recitals, false representations, questionable anecdotes, and remarks borrowed from writings dictated by personal ill-will. The peculiar nature of his official duty as *maréchal des logis*, gave him few opportunities of engaging in more active and hazardous service; nor does he appear at any former period to have been actively engaged in the specific business of war.

'When the army was in movement, the quarter-master had orders from the grand-marshal of the palace or his substitute, to precede, by some hours, the advance of the imperial head-quarters; and when

arrived at the prescribed point, to superintend the arrangements for the accommodation of the Emperor and his suite. This duty discharged, M. de Segur might, in his leisure hours, observe what general officers visited the emperor's quarters; he might collect the current reports, the conjectures hazarded by officers going and returning, the conversations, more or less animated, and the clamours, often indiscreet, of the guard-room, or of the officers who relieved themselves after the fatigue of the day, by working off their ill-humour in cross criticisms on men and things. Such are the witnesses of M. de Segur, such are his guarantees, such the sources of his intelligence.'

That there is some truth in all this, the texture of the Count's work renders sufficiently apparent: at the same time, it is obvious that an intelligent man, with a fair portion of military knowledge, both elementary and practical, would find a situation like that assigned to M. de Segur, extremely favourable to the acquisition of facts and the ascertainment of opinion. He would have much opportunity of mingling in actual service; and it is admitted by his *reviewer*, that on all such occasions he wielded the 'sword of an intrepid soldier.' His weak point seems to have lain in his anxiety to produce effect, and to blend with the full and clear statement of main and minor facts, the interest which belongs only to dramatic and romantic composition. We have been the more particular in our advertence to these circumstances, because the work in question has been lauded beyond its merits, and put forward as the great authority by which all other accounts of the Russian Campaign are henceforward to be tried. That it is highly interesting—in fact, that it is overcharged with interest—will scarcely be denied; but that the sources of its attractiveness are always legitimate, is not so readily to be granted. It has, however, thrown much light on points previously involved in obscurity; and taken in conjunction with the criticisms of Gourgaud and the narrative of Boutourlin, will give a correct and adequate knowledge of the complicated movements and sanguinary conflicts that signalized this eventful campaign.

We are old enough to remember very distinctly the sensation that was awakened throughout Europe, by the first approach of the Russian armies, under Souvarof, to take part in the revolutionary war. Their fatalism, their desperate valour, the length of their bayonets, with a hundred other tremendous etceteras, were the subject of joyful or fearful anticipation; and we believe that the French soldiery, with all their valour, felt unusual apprehensions for the result. The battles of Novi and the Trebbia gave formidable illustration of the real cha-

master of the Russian army, under efficient command; and, although the same troops in Switzerland, yielded an easy victory to Massena, the subsequent events, when Souvarof and Bagrathion appeared upon the scene, proved that the preceding reverses were to be ascribed as much to the imbecility of Korsakof, as to the ability of the French commander. The next display of Muscovite tactics, exhibited no signs of improvement. One deed of desperate valour, achieved by Bagration, attested the survival of the genius of Souvarof in his friend and pupil; but the field of Austerlitz, with the utter and ignominious rout of the allies, gave no favourable testimony to the skill of Koutousof. The Polish campaigns, which followed, in 1806 and 1807, the battle of Jena, were contested with a fierceness, and, apparently, with a degree of talent, that at least held victory in suspense. It was no longer, as in the wars with Austria and Prussia, the hackneyed and almost ridiculous series of a battle, a pursuit, an armistice, a disgraceful and debilitating peace. We ceased to hear of corps after corps laying down its arms, and of armies escaping only after passing under the Caudine Forks; there was, if not consummate generalship, fighting in good earnest; and, after the battle of Friedland, Napoleon the victorious was not less eager for peace, than was Alexander the defeated. The treaty of Tilsit was, however, very little more than a more formal truce, and its arrangements were obviously fraught with the elements of future strife. The establishment of the grand dutchy of Warsaw, was neither more nor less than the threatening occupation of an advanced post, where the *materiel* of invasion might be in constant readiness, and, under the various pretexts of garrison duty, training, and parade, a powerful body of troops be kept hovering on the most vulnerable frontier of the Russian empire. One part of this famous treaty stipulated, that, in the event of the rejection by England of Alexander's offered mediation, he should join the continental coalition, and enforce against her the excluding decrees of the French Emperor. The following curious passage affords a fine illustration of virtuous indignation roused to a flame by atrocities which it immediately hastens to imitate.

'While Napoleon was striving to array all nations against England, the British Government struck against Denmark one of those blows which a vulgar policy would endeavour to justify, but which will never cease to be reprobated by justice and morality, the only bases of a sound and profitable policy. The cabinet of St. James foresaw with uneasiness that Napoleon, accustomed to respect treaties only as it might suit his convenience, would make no scruple of invading Denmark for the purpose of seizing its marine, and determined on an-

ticipating his purpose by securing the Danish vessels. A formidable English fleet, with an army of more than thirty thousand men, unexpectedly presented itself before Copenhagen, and demanded the surrender of the Danish fleet, in deposit until the conclusion of a maritime peace. The Administration at first rejected this singular proposal with indignation, but a cruel bombardment having reduced to ashes the greater part of the capital, the commandant opened the gates, and gave up the fleet, which was conveyed to England.

'Denmark was in alliance with Russia. The Emperor Alexander could not, of course, witness with indifference the bombardment of Copenhagen; he determined, consequently, on an immediate rupture with England, and to close his ports against her commerce. But this measure would have been illusory, if the English were permitted free access to the ports of the Baltic belonging to Sweden. *This latter power was therefore summoned to renounce the alliance of England, and to adhere to the continental system. Gustavus the fourth having refused compliance with the demands of Russia, the Emperor Alexander declared war against him, and invaded Finland.' Boutourlin.*

This is admirable! Tartuffe himself could not exhibit a more finished sample of hypocrisy. 'You, the unprincipled 'Government of England, seized the Danish fleet by fraud 'and violence, on pretence that it might be a dangerous in-'strument in the hands of your enemies; and therefore I, 'Alexander the magnanimous, bearing my holy protest against 'so nefarious an act, will seize on Finland, because my ally, 'the King of Sweden, has declined compliance with my im-'perial mandate, enjoining him to close his ports against the 'unhallowed plunderers of Denmark.' Why this is the very fable of the Fox, the Cat, and the Spider moralized. England takes the Copenhagen fleet, Russia takes Finland, Sweden takes Norway,—all pleading necessity; all deploring, with sanctimonious grimace, the sad coincidence of circumstances which compelled a reluctant departure from the golden rule; and each professing the most unqualified abhorrence of his neighbour's lawless violence. *Les battus payent l'amende.* Poor Denmark quitted the score. To punish England for stealing the Danish fleet, Russia takes Finland from Sweden; and to indemnify herself for the loss of Finland, Sweden, with the consent of Russia, turns round upon Denmark and strips her of Norway. Nor is Colonel Boutourlin guiltless. He has not, indeed, seized upon a kingdom, but he has falsified history. He says nothing of the grand reason assigned by England for her conduct on this occasion. The secret articles of the treaty of Tilsit, were too little to the credit of his master, to permit even allusion, and they are passed over without the slightest intimation of their existence. We are not defending the act in question; we would that the Danish campaign of Cathcart

and Gambier were blotted from the annals of our country; but when knaves begin to shake their heads at their neighbour's knavery, we are reminded of more than one pithy adage, recommending silence and caution to the owners of brittle dwellings and irritable consciences.

In the Austrian war of 1809, the Russians took part with France; but their operations amounted to little more than a mere demonstration on the Galician frontier of Hungary. This apparent amity was, however, far from cordial. Fresh causes of recrimination were occurring incessantly; and a direct violation, in 1810, of the stipulations of Tilsit, by the incorporation of the dutchy of Oldenburg with the French empire, came in contemptuous aggravation of previous insults. Still, the policy of Alexander was pacific; he was unprepared for a protracted conflict; and the tremendous energies of his mighty empire were not as yet fully known even to their own autocrat. This state of things could not last, especially when acts of minor but positive offence were passing from one powerful party to another of not inferior strength; and after various manœuvres both military and diplomatic, the armies of France and Russia were arrayed for the final struggle.

The total number of soldiers at the command of the French Emperor is stated by Boutourlin at the enormous sum of 1,187,000; and in addition to these, the whole male population of France between the ages of 20 and 60, was organised in three classes for the home defence of the empire. Of the regulars, the greater proportion was, of course, required for the various services of garrisons and guards, as well as for the heavy demands of the Spanish war. With respect to the positive numbers of the troops actually employed in the grand campaign, the estimates before us differ considerably. Boutourlin gives them, including the corps of Augereau in Russia and Poland, at 525,000 men; Segur reckons them at 480,000; while Gourgaud rates them at 325,900 effective. The average of these statements would give about 400,000; but, from all the circumstances, we should be disposed to take a lower sum as a fair quotation, and to consider 350,000 as including the whole of the troops, of all arms, that crossed the Niemen. We cannot so clearly make out the numbers on the other side. Boutourlin gives the returns, with apparent minuteness, in battalions and squadrons; but he is so palpably desirous of exhibiting to advantage the struggles of his countrymen, that we cannot implicitly put trust in him. We should, however, imagine that the Russian effectives were equal in number to those of the enemy, and that, on the principal points, when

the different engagements took place, the numerical superiority was with the invaded.

M. de Segur enters into large, but somewhat suspicious details, in illustration of Napoleon's perturbed feelings while revolving in his mind the probable event of a Russian war. His wisest counsellors were opposed to it. Poniatowsky himself dissuaded him from so perilous and doubtful an enterprise. The discussions between the Emperor and his confidants were sometimes exceedingly animated, and assumed an aspect which appeared to threaten serious divisions. Caulaincourt, Duroc, Daru, Lobau, Rapp, Lauriston, and sometimes even Berthier, were not sparing in their remonstrances, nor apprehensive of enforcing on his consideration, the honest and unvarnished truth.

'If it happened to irritate him, then Duroc, without yielding, took refuge in impossibility; Lobau opposed a rude resistance; Berthier mourned and retired with tears in his eyes; Caulaincourt and Daru, one turning pale, the other reddening with anger, repelled the Emperor's vehemence; the first with impetuous tenacity, and the second with marked and cool firmness. These animated controversies, however, were never attended by injurious results: a moment afterwards, all was as before, without any other effect than the increased esteem of Napoleon, in return for the noble frankness of his friends.'

Segur.

Napoleon was a great master of effect, and he never managed better in this way, than when he arranged the grand meeting of his vassal princes at Dresden, previously to the opening of his Russian campaign. There was something appalling to his antagonist in the contrast of his own unbroken solitude with the array of monarchs and princes that crowded the audience-chamber of their almost feudal chieftain. The alliance was, however, more shewy than solid; it contained within itself the elements of its own dissolution; and a sharp-sighted observer might have detected even then, amid all the apparent cordiality of that mighty confederation, the sure signs of its utter heartlessness. Prussia could expect its full restoration, as a power, only from the humiliation of her master; and the selfish policy of the intriguer Metternich, was watching with cat-like stealthiness for the opportunity of regaining power and influence, rashly ventured and pusillanimously lost. But festivals and exhibitions were no further to the taste of Napoleon, than as they might tend to promote his plans of aggrandisement, and he soon left them for the scene of more important action.

'From Kœnigsberg to Gumbinen, Napoleon reviewed several of

his armies, addressing his soldiers with a *brusque* and open gayety: knowing well that with those simple and hardy men, bluntness is frankness; rudeness, energy; haughtiness, majesty; and that the graces and delicacies of our *salons* are, in their eyes, weakness and pusillanimity; that they are to them like a foreign language which they cannot comprehend, and of which the accent appears ridiculous.

'According to his custom, he walks along the ranks. He has a perfect recollection of the campaigns in which the respective regiments have been engaged. He stops before the oldest soldiers; he reminds one, with a familiar caress, of the battle of the Pyramids, another of Marengo, of Austerlitz, of Jéna, of Friedland. And the veteran, supposing himself personally recognised by his emperor, draws himself up proudly among his younger comrades, who look on him with envy.

'Napoleon passes on; he does not neglect the youngest; he seems interested in their most minute concerns; their least wants are known to him; he interrogates them. Do their captains take care of them? Is their pay regularly discharged? Is their outfit complete? He examines their knapsacks.

'At length he takes his stand in the centre of the regiment. There he inquires respecting the vacancies, and asks, so that all may hear, who are the worthiest to fill them up. He calls to him those who are pointed out, and questions them. How many years of service? What campaigns? What wounds? What instances of bravery? He then gives them their appointments, and instals them immediately and in his own presence, directing the proper ceremonial. All this enchants the soldiers; they observe to each other, that this great emperor, who looks on nations in the mass, busies himself with the minutest details connected with themselves, and that they are his oldest and his most cherished family! It is thus that he inspires them with the love of war, of glory, and of himself.' *Segur.*

These details are invaluable as illustrations of Napoleon's habits of command. They fully account for his popularity, and for the enthusiastic attachment of his soldiers. Their *Vive l'Empereur* was not merely the shout of anticipated victory, nor the cheering of a favourite general; it was a welcome to a personal friend, an expression of entire devotedness to the man who cared for the wants of his meanest follower, to the leader who sought out merit for honour and reward, in the lowest ranks of his army.

The extent of the Russian empire gives it the appearance of easy accessibility; and it is an opinion common even among military men, that a narrow frontier is the most advantageous for defence. This can be true only in a restricted sense; and, where the depth of the country to be defended is in proportion to the extent of what we shall take leave to call its land-board, is wholly incorrect. If a single battle were to decide the fate of a realm, or if the whole affair was confined to the attack

and maintenance of a single post, the sentiment might be tenable; inasmuch as it would be more easy to turn any given point on an extensive line, than to storm the Isthmus of Corinth, or to carry by assault the entrenchments of Alenquer. But there are other considerations to be taken into the estimate of this matter, since it is not merely a question of roads and marches, but of manœuvres and campaigns. There is a defending army to be disposed of; and though it might be comparatively easy to give it the slip, it would not be quite so safe to leave it in the rear. A narrow frontier, when once in possession of the assailant, becomes still more dangerous to the country attacked, than it was advantageous while unbroken; while a protracted and varied demonstration affords choice of positions, deep, and consequently excellent, lines of operation, and, in addition to these, facilities of manœuvring on the enemy's flanks. This was particularly the case with respect to Russia; and it was through the ignorance of her generals, on this head, that the enormous blunder was committed, of breaking the defensive force into separate armies, and disseminating it along an interminable line, instead of collecting it in a strong and central position. Although no fewer than four main routes of advance presented themselves, there was but one that afforded a free and unhazardous access; the others were liable to casualties and uncertainties which threw the chances of success too decidedly into the scale of defence, to permit their occupation by a sagacious invader. Marshes, forests, intersecting rivers covered a large portion of the otherwise vulnerable points; and instead of separating the main body of Barclay de Tolly from the subordinate corps of Bagration, and the minor divisions which kept up their communication, the whole, with the exception of a few brigades of observation, should have been collected in the neighbourhood of Wilna. Their antagonist was too keen-sighted, as well as too prompt and determined in his movements, to leave this blunder unchastised; he dashed into the midst of their cantonments, threw them into irremediable confusion, and drove them back on their second line of defence without a battle.

A second error consisted in the choice of a line of retreat. The entrenchments of Drissa, on which it was intended to retire, were so placed as to cover Petersburgh and the north-western provinces, leaving Smolensk and the fertile regions of the south at the invader's mercy. This false manœuvre was rectified with some difficulty, but its effect on the conduct of the campaign was not a little injurious.

The passage of the Niemen by the French army was the first act of direct hostility. M. de Segur affirms, that Napoleon

reconnoitred the banks of the river by night and without disguise. General Gourgaud asserts, on the other hand, that he took the cap and mantle of a Polish hussar, and made the *reconnoisance* in the day time, for the very satisfactory reason, that in the night it would have been impossible to see. Three bridges having been thrown across, on the morning of the 24th of June, the French army, which had passed the night in *bivouac*, commenced the passage.

'Three hundred paces from the river, on the most conspicuous elevation, stood the Emperor's tent. Around it, the hills, their declivities, and the valleys, were covered with men and horses. As soon as the earth had presented to the sun all these moveable masses, arrayed in glittering arms, the signal was given, and immediately this multitude began to glide away in three columns, towards the three bridges. They were seen winding down the short space which separated them from the Niemen; and as they reached the three passages, filing off by sections, they entered on that foreign soil, which they were first to devastate, and then to cover with their mighty wreck.' *Segur.*

General Gourgaud is excessively angry with M. de Segur for saying, that Napoleon was, at this time, in a state of considerable languor, and talks with much energy of the campaigns in which he had sustained, without inconvenience, the heats of Italy and the sun of Syria; just as if it were impossible for a man to be in vigorous health at one period of his life, and disordered at another. The General's facts are valuable, but his comments too frequently exhibit the signs of absurd and petulant prejudice. M. de Segur assigns to the irritability of bodily exhaustion, much of the urgency with which the Emperor hurried on his army. Possibly he may be right; but, whatever might be the cause, the effects were most injurious. The commissariat was completely left behind; pillage was the only resource, and it was unsparingly and improvidently employed. The administrative talents of Marshal Davoust and of the Viceroy of Italy (Eugene Beauharnois) exempted their divisions from much of the suffering endured by the other corps: but all were miserably harassed, and an immense number of stragglers carried devastation in every direction. The first marches were auguries of disaster. The rain fell in torrents, and the horses, which were fed on green rye, died by thousands; dysentery began its ravages, and the hospitals of Wilna were filled with the sick. Still, the plans of Napoleon were those of a master, bold, sagacious, and successful; and the distress that ensued is not to be charged on him, but on his negligent subordinates. The following important explanations of the system of command, are given by General Gourgaud in immediate application

to the battle of Borodino; but, as they are, *mutatis mutandis*, equally illustrative of the general administration of an army, we shall insert them here in elucidation of the events just referred to, as well as to shew that, although the success of his first movements was due to the arrangements of Napoleon, the casualties which attended their execution were not within his responsibility.

'In an army, consisting of more than a hundred thousand men, it is impossible for a general-in-chief to follow exactly all the movements from the right to the left. With a view to this, a similar army is divided into corps, which are themselves subdivided into divisions and brigades; each division is so organised as to be able to manœuvre independently, and to be complete in itself. The general-in-chief is the soul of this army. The commanders of corps are to carry into execution the prescribed dispositions in such a way as may be best suited to the localities and to his position. Unity of action is not obtained by making every thing depend on the eye and hand of the chief, employing his generals only as instruments. If it were thus, an army should never comprise more than six thousand men; and besides, the different leaders having to decide for themselves in such movements as might be called for by circumstances, the first in command would still be exposed to the consequences of their faults. It would be absurd to expect that the commander of an army of a hundred thousand men should maintain the constant inspection of his line, without any dependence on the generals under his orders.

'On the contrary, in a battle, he depends on all; for the original order may be modified and even changed according to circumstances, from the general to the colonel, or the captain of artillery, who does not wait for orders to place his cannon, to deploy, or to advance a few paces for the occupation of a position. In fact, it may be said that, in a battle, every one commands, down to the corporal who is detached with a few sharpshooters to examine a bridge or a defile.'

Gourgaud.

Napoleon's rapid advance had the expected effect in separating the different corps of the Russian army, and placing them in extreme jeopardy. The division of Doctoroff, in fact, escaped with the utmost difficulty; and Bagration, with forty thousand men, enveloped by two rivers and two armies, owed his extrication partly, indeed, to his own energy, but chiefly to the misconduct of Jerome Bonaparte, and the consequent necessity for displacing him, and employing Davoust. As it was, the Georgian Prince required all his activity and determination. He was compelled repeatedly to change his line of march, and could only rejoin the main army at Smolensk, after the loss of a battle, and the casualties attendant on forced marches over unfavourable ground. It was well for him that Napoleon commanded elsewhere; in fact, it was well for Russia, since, if he

could have passed from place to place with sufficient rapidity, both Bagration and Tormasof would, in all probability, have been forced to surrender. It was a shrewd recommendation of Moreau, who, when consulted by the allied powers as to the best method of assailing Napoleon, replied—'Fight him wherever he may happen not to be.'

The battle of Mohilef, or Soultanowka, fought on the 11th of July, was, however, extremely creditable to the tactical skill of Marshal Davoust. He forestalled Bagration, who was in rapid march for the important point of Mohilef, and occupied the advanced ground of Soultanowka, where he awaited with twelve thousand men, the attack of the Russians with at least double that number. Aware of the enemy's propensity to take the bull by the horns, he hazarded something by taking up a position, strong in front and unassailable on the left, but on the right extremely weak and liable to be outflanked and taken in reverse, by simply turning a wood that appeared to cover it. This defect was remedied by a highly judicious arrangement of his cavalry and reserves, on favourable ground, in a sort of echelon on the right of the road from Mohilef to Soultanowka. As he had calculated, the Russians attacked him in front, and after a series of murderous assaults, were obliged to desist, without once attempting the easy and decisive manœuvre that must have compelled Davoust to fall back on Mohilef, and possibly even to abandon that central and important city. In his account of these operations, Colonel Boutourlin betrays extreme partiality. He admits that the apprehensions of Davoust for his right were well founded, and that a successful attack in that direction would have cut off his centre and left from Mohilef, and driven them into the Dnieper; but he imputes no defect of skill to the generals who neglected that decisive evolution. In his enumeration of the numbers on either side, he gives a commanding superiority to the French, although the very fact that, under circumstances imperiously demanding offensive operations, Davoust, an enterprising officer, placed himself at disadvantage in a defensive attitude, is a decisive contradiction to his statement. And though his own narrative shews that the loss of the Russians must have been both comparatively and positively enormous, he makes it less than that of the French.

'The woods which surround the village (Soultanowka) leave no passage to the bridge, but by the high road, enfiladed by a battery raised by the enemy. The Russians bore down upon it, notwithstanding, in admirable order; but, crushed by the shower of balls and grape which the enemy poured upon them, they were never able to carry the bridge.'

'The Russians renewed their attacks with as little success as before In vain do the generals Raéffskoï and Wassilozikof dismount and rush forward at the head of the column; the troops, animated by their presence, make new efforts to clear the defile; but they are again neutralised by the immense superiority given to the enemy by his advantageous position. The Russian regiments, compelled to remain on the edge of the ravine, remain nevertheless exposed to a most terrible fire without receding a single step.' *Boutourlin.*

Nothing can be clearer than these admissions, nor was there any countervailing advantage to turn or even to equalize the balance of slaughter; yet the Russian Colonel, in the face of his own statements, has the assurance to tell his readers, that the loss of the French amounted to nearly 3,500, killed and wounded, *besides* 500 prisoners, while the defeated had only about 3000 men *hors de combat*, 300 prisoners *included*.

In the mean time, Napoleon was at Wilna, occupied in details of civil, military, and political administration. The twenty days which elapsed during his stay, seem to have been considered by some of his officers as an unnecessary and injudicious waste of time; and the delay was ascribed, not to any specific motive, but to the languor and debility of a failing constitution, oppressed by a burning sun, and relaxed by a frequent use of the warm bath, rendered necessary by a constitutional tendency to strangury. He did not leave Wilna till the 6th of July, and his first movements were directed upon Vitepsk, which he expected to reach before the Russians, who had abandoned their camp at Drissa, and were marching upon that point. He was anticipated; the enemy had not only taken possession of the city, but were occupying, in great force, the defiles which covered the approaches from the south. The French Emperor having reached the Düna at Beszenkowiczi, and re-established the bridge, burnt by the retreating Russians, made that town his head-quarters.

'His armies were arriving by the northern and western roads. The prescribed movements had been executed with so much precision, that all those corps, having left the Niemen at various periods, and by different routes, in spite of obstacles of all kinds, after a month's separation, and at a hundred leagues from their point of departure, found themselves re-united at Beszenkowiczi, where they arrived on the same day and at the same hour.

'Consequently the greatest disorder prevailed; numerous columns of cavalry, infantry, artillery, presented themselves on all sides; they disputed the passage with each other; every one, irritated by fatigue and hunger, was impatient to reach his destination. At the same time, the streets were obstructed by a crowd of orderlies, staff officers, valets, saddle-horses and baggage. They hurried tumultu-

[illegible] in all di[illegible]ions, some seeking food, others forage, others [illegible]gain lodgings: they crossed, jostled, and the number increasing [illegible] instant, at length every thing was in complete confusion.

'Officers, aides-de-camp, the bearers of urgent orders, vainly strive to gain a passage; the soldiers are deaf to their admonitions, even to their orders; yonder are quarrels, clamours, mingled with the roll of drums, the swearing of carters, the noise of tumbrils and cannon, the vociferated orders of the officers, and with battles between those who are forcing their way into houses, and those, who having taken possession, are defending.

'At last, before midnight, all these masses, which had almost become confounded with each other, became disentangled; the troops defiled in the direction of Astrowno; and in Bezsenkowiczi the most profound silence succeeded to this appalling tumult.'

We must now turn to General Gourgaud. He contends vigorously for the absolute necessity of the sojourn at Wilna, until the result of the operations against Bagration should be ascertained, and denies the affirmed indisposition of Napoleon. It is not, however, for this that we have now recurred to his volume, but for the purpose of translating the following very interesting details of the Emperor's mode of life when engaged in active warfare.

'The activity of his military life was regulated by the general operations. Habitually, he accompanied the army on horseback, when it was near the enemy. When it was engaged in great manœuvres, and the operations took place at considerable distances, he waited until the divisions which were in march should reach their assigned positions. During that period he was at head-quarters. There, he attended to the internal administration of France, and answered the reports which were daily forwarded to him from Paris by his ministers; for he governed his empire at the same time that he directed his army. Economical of his time, he calculated the period of his departure in such a way as to find himself at the head of his divisions, at the moment when his presence became necessary. He then travelled rapidly in his carriage; but he was not idle during the journey. He busied himself in reading his despatches, and, most frequently, received the reports of his generals, and immediately sent off his replies. Estafettes from Paris were often brought to him at the same time. A lamp, attached to the back of his carriage, gave him light during his night journeys, and enabled him to transact business as if he had been in his cabinet. His aides-de-camp and orderlies rode close at hand, and a brigade of his saddle-horses followed with the escort.'

* * * * *

'Such was the privileged organization of this man extraordinary in all respects, that he could sleep for an hour, be awakened by an order to be given, fall asleep again, be roused anew, without suffering either in his rest or health. Six hours of sleep sufficed him,

whether he took them successively, or whether he slept at different intervals in the four and twenty hours.

'On the days which preceded a great battle, he was constantly on horseback for the purpose of reconnoitring the force and the position of the enemy, of studying his field of battle, and of inspecting the bivouacs of his divisions. Even in the night he visited the line, that he might again estimate the strength of his enemy by the number of his fires: and, in a few hours, he tired several horses. On the day of battle, he took post at a central point, whence he could observe all that passed. Near him were his aides-de-camp and ordonlins. He sent them with his orders in all directions. At some distance behind him, were four squadrons of the guard, one of each arm, but when he left this position, he was attended only by a piqueon. He commonly apprized his marshals of the point which he had fixed on, that he might be readily found by any officers whom they might send. As soon as his presence became necessary at any point, he set off on the gallop.'

Napoleon, finding himself anticipated in his intention of occupying Vitepsk without fighting, advanced upon that city with the intention of driving the Russians out by main force. They met him, however, half way, and the battle of Ostrowno was obstinately but vainly fought, in the hope of arresting the progress of the French, by occupying a strong position. The eighth French hussars distinguished itself by charging successively and routing three regiments of the enemy's cavalry. In the heat of the contest, the left wing of the French being hardly pressed, Murat was compelled, in a rather awkward way, to charge at the head of a body of Polish lancers. Having addressed them and advanced with them some distance towards the enemy, he intended, of course, to have withdrawn himself from the front, and left them to finish their charge.

'Excited by the presence of the king, stimulated by his words, and transported with fury at the sight of the Russians, they followed him closely. Murat had only designed to put them in motion, and then launch them on the enemy; it was no part of his duty to fight hand to hand, in a situation where he could neither see nor give orders: but the Polish lances were in rest and bristling behind him; they occupied all the breadth of the ground; they urged him forward at the full speed of their horses. He could neither get on the flank, nor stop: he was compelled to charge in front of the regiment, like a common soldier, and he went through the business with a good grace.'

A general battle now appeared inevitable, and Barclay de Tolly had made his dispositions, but intelligence from Bagration altered his intention, and induced him to retreat on Smolensk. Napoleon returned to his head quarters at Vitepsk, on

the 28th of July, and throwing his sword on the table covered with maps and papers, announced his determination to stop there, and give repose to his army. 'The campaign of 1812 is finished; that of 1813 will do the rest.' He was, however, notwithstanding his success, placed in extraordinary circumstances. He had conquered territory, but not the defenders of territory. The Russian army was unbroken, and the scattered divisions had united at Smolensk. These considerations, the favourable season, and the urgency of Murat, seem to have been the motives which induced him to alter his resolution. A lively picture is given by M. de Segur of the restlessness of the Emperor while in a state of indecision, and of the different and characteristic manner in which his generals expressed their opinions; but its effect is dramatic, rather than historical, and its introduction into grave narrative betrays something more than want of taste. It is very clear that M. de Segur was not present at these private conferences; and if he even obtained the details from the interlocutors themselves, it would still have been advisable to give simple statements, rather than to affect the precision of dialogue forms.

While these plans were in agitation, it was determined, on the suggestion of the Quarter-master-general Toll, by the Russian commanders, to turn Napoleon's stratagems upon himself, and, by a decided movement on the centre of his extended cantonments, to separate his line. But they were dealing with their master. Napoleon, on their first movements, penetrated their design, resumed the offensive, and marched by his right, immediately upon Smolensk. This bold and admirable manœuvre compelled them to retrace their steps with all possible speed; but so much better calculated were the movements of the French Emperor, that he appeared *first* under the walls of Smolensk; and if he had immediately given a vigorous and determined assault, he would, in all probability, have made himself master of the place before the arrival of the Russians, and, by thus intersecting the line of their retreat, have thrown them on the northern provinces. He hesitated, however, in expectation that he had now brought matters to the crisis of a regular battle; and this delay enabled Bagration, the only commander who seems to have displayed real military talent on the other side, to throw reinforcements into the place. Another circumstance operated in favour of the Russians. When, at last, Napoleon determined on the assault of the city, he endeavoured to find a ford across the Dnieper, that he might be enabled to turn the position, and failed in the search, though he engaged in it personally. There did, notwithstanding this failure, exist a [illegible] convenient passage not more than a

league above the city, and its discovery would have given the Russian rear-guard into his hands, almost without fighting, and have enabled him to move at once on their main army in all the disorder of retreat. Napoleon's resolution to force a passage was strongly opposed by Murat, but in vain.

'The particulars of the conversation have not transpired, but the king of Naples (Murat) afterwards said, that "he had thrown himself on his knees before his brother, and implored him to halt, but that Napoleon could see nothing but Moscow; that honour, glory, repose, were for him all there; that this Moscow would be our ruin!"

'It is certain that, on quitting his brother-in-law, the countenance of Murat bore the marks of profound chagrin; his movements were abrupt, a gloomy and concentrated anger agitated him; he was heard repeatedly to utter the name of Moscow. Not far from there, on the left bank of the Dnieper, had been placed a formidable battery. The Russians had opposed to ours two yet more terrible. Every moment our cannon was dismounted, and our trenches shattered. It was into the very centre of this volcano that the king urged his horse; there he stops, dismounts, and stands motionless. Belliard expostulates with him on this exposure of himself to a useless and inglorious death; the king makes no other reply than by pressing forward. Those near him see clearly what all this means, he despairs of the war; he foresees a disastrous futurity, and he seeks death as an escape. Still, Belliard insists, and points out to him that his rashness will cause the loss of all who surround him. "Well then," said Murat, "do you all retire, and leave me here alone." All refused to stir. Then the king, turning round hastily, tore himself away, as by a violent effort, from the scene of carnage.' *Segur.*

The attack commenced, and, after a fierce and bloody conflict, the suburbs were carried. The dying and the dead covered the scene of conflict. One battalion, having exposed its flank to a Russian battery, lost an entire rank, consisting of twenty-two men, by a single ball. One brigade, and a corps of artillery, lost five colonels, fifteen hundred men, and a general. The troops of the main army, drawn up on an amphitheatre of hills that commanded a complete view of the action, seem to have considered the affair as a sort of pantomime got up for their amusement; and when they saw their comrades pressing gallantly forward in perfect order, through a shower of ball and grape, testified their admiration by a universal clapping of hands. This is exquisitely French, and can only be exceeded by the intimation that the columns of attack heard the signal of applause, and were amply recompensed by it for all the hazards and all the sufferings to which they were exposed.

The direct road to Moscow, on leaving Smolensk, opened along the river, and was commanded by the French batteries.

Retreat, on this line, therefore, became impossible, and the Russians were compelled to take a circuitous route. But, while they were thus moving on the arc, the French were traversing the chord, and threatened to anticipate them at the point where they expected to *debouche* on the Moscow road. To cover this movement, they pushed forward a considerable body of troops which occupied a strong position at Valoutina, where they would have been taken by the French in flank and rear, but for the misconduct of Junot, and they were not drawn back until they had fully accomplished their purpose of securing the retreat of the main body.

The Russians had been thus far under the direction of a retreating general; it was now determined to try the chances of success under a fighting commander, and on the 17th of August, Prince Golenitscheff Koutousof placed himself at the head of the armies of Barclay and Bagration. The Russians were in full retreat, and it was in vain to think of bringing up all at once; a position was therefore chosen between the enemy and Moscow, and preparations were made for the appeal to the sword. The French advance was under the orders of Murat, with Davoust for his second, and the different characters of these officers occasioned incessant quarrels. Davoust, incomparably the better officer of the two, refused obedience to the orders of his superior, charging him with a wanton sacrifice of men, with the destruction of his cavalry by keeping them constantly and unprofitably on the alert, and with neglect of the proper opportunities of action. On one occasion, their variance gave origin to a scene of fierce contention in the presence of Napoleon, who listened with great *nonchalance*, moving with his foot a Russian cannon-ball that lay before him. At another time, Murat having placed himself at the head of a division belonging to the Corps of Davoust, for the purpose of leading it against the enemy, the marshal interfered, and forbade his soldiers to move. When Murat had retired to his tent, he gave way to a transport of rage, threatened the life of his rival, and when in some degree calmed by General Belliard, shed tears of vexation. The Emperor was violently displeased with Davoust, but the latter maintained his opinion, observed that Napoleon was deceived, and remained tranquilly at his quarters. Murat was a singular being, and the stories that are told of his chivalrous daring, are well-nigh incredible.

‘ Troops of Kozaks were constantly skirmishing about the heads of our columns. Murat was irritated at being compelled to display his cavalry against so feeble an obstacle. It is affirmed that, on the 4th of

September, by one of those impulses worthy of the times of chivalry, he made a sudden sortie, singly, against their line, halted a few paces from it, and there, sword in hand, he made them, with so imperious an air and gesture, a sign to retire, that these barbarians, astounded, obeyed and gave back.

'This fact, which was related to us immediately, was received without incredulity. The martial air of this monarch, the peculiar richness of his military dress, his fame, and the novelty of such a feat, took away all improbability from this momentary ascendancy; for such was Murat, a theatrical king by the studied splendour of his attire, and truly a king by his great valour and his inexhaustible activity: perfectly intrepid, and always armed with that air of superiority, and that menacing audacity, which are the most dangerous of offensive weapons.'

It would be neither convenient for ourselves, nor satisfactory to our readers, were we to enter into the complicated details of the murderous battle of Borodino, on the Moskwa, without the aid of diagrams. It was fought, on the part of the Russians, with some skill and perfect valour; on that of the French, as far as the officers and soldiers were concerned, with a fine combination of science and courage. But the genius of Napoleon had failed him in this crisis of his fate. His arrangements for the battle had no respect to those grand and decisive manœuvres which had been, till now, the distinctive excellence of his tactics. It was a mere battle of grenadiers; an attack in front, when every circumstance indicated the expediency of the oblique order. Koutousof's position, with his right leaning on one river and covered by another, and his centre covered by redoubts and ravines, was so far excellent. But his left was entirely uncovered. A strong body pushed forward on the old Smolensk road, would have cut off the retreat of the Russians, and driven them into the *cul de sac* formed by the confluence of the Kotoiza and the Moskwa; or a powerful corps thrown into an injudicious interval between the left and extreme left of Koutousof's line, would have effected the same object. This operation was strongly urged by Davoust, but in vain: the Emperor had become timid, and accused of rashness the counsels of an officer remarkable for prudence.

'It is, however, to be observed, that Napoleon was in a country altogether unknown to him, without maps, without the means of procuring guides on whom he could depend, and this almost always prevented him from leaving the high road. But if this reason may be a sufficient excuse for not having directed his principal operations on the old road between Moscow and Smolensk, on the other hand, nothing can be said in defence of his having terminated the battle at three in the afternoon, at the very moment in which renewed efforts could not have failed to fix victory on his side. The last Russian

reserve had been brought up, while the old and young guard of the French, with their cavalry, forming together a body of more than 80,000 men, had as yet taken no part in the battle. It is incontestable that, by throwing into action the 92 battalions and the 27 squadrons which composed that chosen corps, Napoleon would have succeeded in definitively routing the Russian army, and in deciding its retreat during the remaining four hours of day.' *Boutourlin.*

The secret of this miserable failure, is stated by Segur to have consisted in the illness of Napoleon. His constitution had been severely tried by the climate and by the anxieties of the campaign; and, the night before the battle had been passed by him in the restlessness of a severe attack of fever. Instead of stationing himself as near as possible to the scene of action, he remained at a distance, and left the battle to be fairly fought out by his generals and soldiers, while he remained in the quietude of languor, receiving reports, and repelling all incitements to bold and decisive movements. Of all his commanders, Eugene seems to have displayed the most perfect combination of coolness and energy; while Murat, as usual, was revelling amid the thickest horrors of the fight. At one time, he was separated from his division, and compelled to take refuge in a redoubt, where he raised his white plume as a rallying point, fighting, at the same time, like a private soldier.

Colonel Boutourlin gives a detailed account of the deliberations in the council of war, which finally determined the abandonment of Moscow without a second battle; and he assigns to Koutousof the decision that led to the choice of the Kolouma road as the line of retreat, and ultimately to the 'sublime 'manœuvre which threw the Russian army on the flank, and subsequently on the communications of the French army.' Now as to the sublimity of the thing, we must confess that it appears to us so exceedingly simple, as to reflect some discredit on the Russian generals for not having thought of it and acted on it from the very outset. And as to Colonel Boutourlin's anxiety to establish the superiority of his countrymen in fighting and generalship, he seems to us utterly to have failed. The weather was the enemy that destroyed the French army; the Russians were only the accessaries; and the false pride of Napoleon, leading him to delay the commencement of his retreat, was the primary cause of disaster.

The burning of Moscow has been disavowed by Rostopchin, but it is decidedly stated by Boutourlin to have been an official act. We meant to have given a vastly magnificent picture of this event, after the designs of M. de Segur; to have exhibited burning skies, torrents of flame, convoys of ammunition passing along the burning streets, with Napoleon and his staff, passing

under an arch of fire, over a soil of fire, between two walls of fire, with other perils of the same kind, which the merciless Gourgaud, who was at the time in personal attendance on the Emperor, dismisses without ceremony, as simple specimens of the Count's talents for high colouring.

We have now gone far enough with our companions, to have given a sufficient specimen of their respective merits and defects, as well as to have ascertained the peculiar evidence afforded by them on the matter in hand. The indecisive character of the battle of Borodino was the origin of the subsequent disasters; and the explanation of that otherwise unaccountable failure is now first stated by M. de Segur. Gourgaud denies the illness of Napoleon, and defends the conduct of the battle; but there is a palpable wrong-headedness about his feelings and their expression, that induces us to reject his testimony on this point.

The battles of Malo-Jaroslawetz, Wiasma, Krasnoë, and Studenki, with a number of secondary contests in various quarters, were no longer conflicts for victory and empire, but struggles for life, convulsive efforts to escape from a situation of unprecedented difficulty. The blow was struck at Moscow, but its efforts were rendered fatal by the tenacity of Napoleon, unknowing how to yield, and reckoning on the invariable operation of the same causes under all circumstances whatsoever. It is absurd to describe him as beaten by the Russians. They followed him, indeed, and fought him on every occasion; but they never prevented his retreat; and when both parties halted at the end of the race, the Russian army was, probably, the most shattered of the two. The most remarkable characteristic of these last operations, is to be found in the unconquerable energy of Ney.

Art. IV. *Personal Narrative of Travels to the Equinoctial Regions of the New Continent, during the Years* 1799—1804: by Alexander de Humboldt and Aimé Bonpland. Translated by Helen Maria Williams. Vol. VI. Parts I. and II. London. 1826.

(Concluded from page 309.)

WE left our Travellers at the Upper Cataract of the Orinoco, on their homeward voyage to Angostura. On the 21st of May, 1800, they left Maypures, and landed, before sunset, on the eastern bank, at the *Puerto de la Expedicion* (or *de Arriba)* in order to visit the Cavern of Ataruipe, 'the cemetery of an 'extinct nation.' Having climbed with great difficulty the steep and slippery declivity of a bare granitic rock, they looked

down on a deep, circular valley enclosed on every side, and apparently inaccessible; and proceeded along a narrow ridge to a neighbouring mountain, the rounded summit of which supported immense blocks of granite, between 40 and 50 feet in diameter. The form of these blocks is so perfectly spherical that they appear to touch the soil only by a small number of points, so that the slightest shock of an earthquake, might be expected to roll them into the abyss. M. Humboldt supposes, that this phenomenon owes its origin to the decomposition of the granitic soil. The most remote part of the valley is covered with a thick forest. In this shady and solitary spot, on the declivity of a steep mountain, the cavern of Ataruipe opens itself. It is described as a jutting rock, in which, at some remote period, the waters have scooped a vast hollow. In this 'tomb,' or rather cemetery, the learned Traveller soon reckoned nearly 600 skeletons, 'well preserved and so regularly placed, 'that it would have been difficult to make an error in their 'number.'

'Every skeleton reposes in a sort of basket made of the petioles of the palm-tree. These baskets, which the natives call *mapires*, have the form of a square bag. Their size is proportioned to the age of the dead: there are some for infants cut off at the moment of their birth. We saw them from ten inches to three feet four inches long, the skeletons in them being bent together. They are all ranged near each other, and are so entire that not a rib is wanting. The bones have been prepared in three different ways; either whitened in the air and sun, dyed red with *onoto*, (a colouring matter extracted from the *bixa orellana*,) or, like real mummies, varnished with odoriferous resins, and enveloped in leaves of the heliconia or of the plantain tree. The Indians related to us, that the fresh corpse is placed in damp ground, in order that the flesh may be consumed by degrees; some months after, it is taken out, and the flesh remaining is scraped off with sharp stones. Several hordes in Guyana still observe this custom. Earthern vases half-baked are found near the baskets; they appear to contain the bones of the same family. The largest of these vases or funereal urns are three feet high and five feet and a half long. Their colour is a greenish gray; and their oval form is sufficiently pleasing to the eye. The handles are made in the shape of crocodiles or serpents; the edge is bordered with meanders, labyrinths, and real *grecques* in straight lines variously combined. Such paintings are found in every zone, among nations the most remote from each other, either with respect to the spot which they occupy on the Globe, or to the degree of civilization which they have attained. The inhabitants of the little mission of Maypures still execute them on their commonest pottery; they decorate the bucklers of the Otaheiteans, the fishing implements of the Eskimoes, the walls of the Mexican palace of Mitla, and the vases of Ancient Greece. Every where, a rhythmical repetition of the same forms flatters the

eye, as the cadenced repetition of sounds soothes the ear.'
Vol. V. pp. 617—619.

With respect to the antiquity of these vases and *mapires*, the learned Traveller could form no precise opinion. The greater part seemed not to be above a century old; and although their appearance would probably not have been much less perfect, sheltered as they are from all humidity, if they dated from a period far more remote, there seems no reason to believe that they are referrible to an earlier period. A tradition circulates among the Guahiboes, that the warlike Atures, who belonged to the great stock of the Saliva nations, being pursued by the Caribbees, took refuge in the rocks that rise in the middle of the Great Cataracts, and that there, this once numerous tribe became gradually extinct. In the time of the Missionary Gili, those who inhabited the *Raudal* were reduced to about a score; but a branch of this tribe still existed on the east of the Esmeralda, between the rivers Padamo and Ocamu. 'At the time of our voyage,' adds M. Humboldt, 'an old 'parrot was shewn us at Maypures, of which the inhabitants 'related, that they did not understand what it said, because it 'spoke the language of the Atures!' The skulls found here all displayed the characteristics of the American race, except two or three, which approached indubitably to the European, and which may have been the remains of fugitive mestizoes, or Portuguese traders, or captives. The custom of embalming the skeletons appears to have been extensively practised among the Caribbee tribes. The Travellers carried away from the cavern a mule-load of skulls and skeletons, which they carefully concealed in mats, but the quick scent of the Indians rendered their precautions unavailing. Wherever they stopped, in the missions of the Caribbees, amid the *Llanos* between Angostura and New Barcelona, the natives persisted in saying, 'that they smelt the resin that surrounded the skeletons of 'their *old relations*.' To the north of the Cataracts, in the strait of Baraguan, there are caverns filled with bones prepared in a similar way; and a sepulchral cavern of the same description has been discovered in the United States.

'The custom of separating the flesh from the bones,' says our Author, 'very anciently practised among the Massegetes, is still known among several hordes of the Orinoco. It is even asserted, and with some probability, that the Guaraons plunge their dead bodies under water enveloped in nets; and that the small *caribe* fishes devour in a few days the muscular flesh, and thus *prepare* the skeleton.'...'It seems remarkable enough, that, notwithstanding the extreme abundance of wood in those countries, the natives of the Orinoco are as little accustomed as were the ancient Scythians, to burn

their dead. They formed funeral piles for this purpose sometimes after a battle only, when the number of the dead was considerable. Thus, in 1748, the Parecas burned not only the bodies of their enemies, the Tamanacs, but also those of their own relations who fell on the field of battle. The Indians of South America, like all nations that live in a state of nature, are strongly attached to the spots where the bones of their fathers repose. The same feeling is cherished in all its primitive ardour by the Chinese. These people do not change their dwelling without carrying with them the bones of their ancestors. Coffins are seen deposited on the banks of great rivers, in order to be transported, with the furniture of the family, to a remote province. These removals of bones, heretofore more common among the savages of North America, is not practised among the tribes of Guyana; but these are not nomades, like nations that live exclusively by hunting. The missionaries of the United States complain of the noisome smell that is diffused by the Nanticokes, when travelling with the bones of their ancestors.' Vol. V. pp. 625—9.

Although mere analogies and coincidences are not to be relied upon as proofs of the filiation and ancient connexion of nations, the close resemblance which has been detected in many of the customs and superstitions, as well as dialects, of the American tribes, to those of the nations of Eastern Asia, is too striking to be accidental; and the above-mentioned facts are an important confirmation of the opinion that the New Continent was peopled by hordes of Tataric origin. Another remarkable trait in the indigenous population of the New World, is their dislike of a milk diet. For this, remarks M. Humboldt, we may partly account, by the fact that the country was originally destitute of animals capable of yielding it. 'But how can we avoid being astonished at this indifference in 'the immense Chinese population, living, in great part, without the Tropics, and in the same latitude with the nomade and 'pastoral tribes of central Asia?'

From Atures, the Travellers descended to Carichana, where they remained for some days to recruit their almost exhausted strength. In two days after leaving this mission, they reached that of Uruana, a little Indian village placed at the foot of a lofty granitic mountain, where the Orinoco is more than 2600 fathoms in breadth, and runs, without any winding, like a vast canal, eastward. This mission is inhabited by the Otomaks, a tribe in the rudest state, yet supposed to be a branch of the same nation as the more powerful and civilized Omaguas of the Maranham. They are described as a robust, but ugly, savage, turbulent, vindictive, and omnivorous race; decidedly averse to agricultural labour, living exclusively by hunting and fishing; passionately fond of fermented liquors and of an intoxicating

native snuff called *niopo*: and withal, great *earth-eaters*: that is to say, 'they swallow, every day during several months, very 'considerable quantities of an unctuous clay, slightly hard-'ened by fire, to appease hunger, without injuring their health.' Such is is the almost incredible fact, as stated by M. Humboldt, and that not upon hearsay evidence.

'At the period of the inundations, (when fishing almost entirely ceases,) which last two or three months, the Otomaks swallow a prodigious quantity of earth. We found heaps of balls in their huts, piled up in pyramids three or four feet high. These balls were five or six inches in diameter. The earth which the Otomaks eat is a very fine and unctuous clay of a yellowish grey colour; and, being slightly baked in the fire, the hardened crust has a tint inclining to red, owing to the oxyd of iron which is mingled with it..... The savage regards every thing as nourishing, that appeases hunger. When, therefore, you inquire of an Otomak, on what he subsists during the two months that the river is the highest, he shews you his balls of clayey earth. This he calls his principal food; for, at this period, he can seldom procure a lizard, a root of fern, or a dead fish swimming at the surface of the water. But, if the Indian eats earth from want during two months, (from three to five quarters of a pound in twenty-four hours,) he does not the less regale himself with it during the rest of the year. Every day in the season of drought, when fishing is most abundant, he scrapes his balls of *poya*, and mingles a little clay with his other aliment. What is most surprising is, that the Otomaks do not become lean by swallowing such quantities of earth: they are, on the contrary, extremely robust. The Missionary asserted, that he never remarked any alteration in the health of the natives at the period of the inundations.' pp. 641—3.

M. Humboldt has collected a number of facts to shew that this is not a solitary physiological phenomenon. 'Every where 'within the torrid zone,' he says, he met with numerous instances of an almost irresistible desire of swallowing earth, in men, women, and children; but, in other American tribes, people soon fall sick and waste away, when they indulge too freely in this luxury. The negroes on the coast of Guinea delight in eating a yellowish earth called *caouac*, and will seek after it when taken to the West Indies. Thibaut de Chanvalon, in his '*Voyage à la Martinique*,' states, that 'a yellowish red 'volcanic tufa' was secretly sold in the public markets to the negroes. The Javanese also are fond of eating cakes of clay slightly baked, which are called *tana ampo*, and sold in the public markets; but the use of them is fatal to health. The savages of New Caledonia, in times of scarcity, eat large pieces of a friable *lapis ollaris*. At Popayan and in several of the mountainous parts of Peru, lime reduced to a very fine

powder, is sold among other articles of provision, to be mingled with the leaves of the *erythroxylon peruvianum*, on which Indian messengers will subsist for whole days. On the coast of Rio Hacha, the Guajiroes swallow lime without any admixture of vegetable matter. In the cold regions of Quito, the natives of Tigua 'eat habitually from choice, and without being incommoded by it, a very fine clay, mixed with quartzose sand.' All these facts go to prove, 'that a temporary cessation of 'hunger may be produced, without the substances that are 'submitted to the organs of digestion being, properly speaking, 'nutritive.'

'Man can accustom himself to an extraordinary abstinence, and find it but little painful, if he employ tonic or stimulating substances, (such as small quantities of opium, betel, tobacco, *coca* leaves,) or if he supply his stomach from time to time with earthy insipid substances, that are not in themselves fit for nutrition. Like man in a savage state, some animals also, when pressed by hunger in winter, swallow clay or friable steatites: such are the wolves in the North-east of Europe, the rein-deer, and, according to the testimony of M. Patrin, the kids in Siberia. The Russian hunters on the banks of the Yenisey and the Amour, use a clayey matter, which they call *rock butter*, as a bait: the animals scent this clay from afar, and are fond of the smell.....It is known that great use is still made in the East, of the bolar and sigillated earths of Lemnos, which are clay mingled with oxyd of iron. In Germany, the workmen employed in the quarries of sand-stone worked at the mountain of Kiffhouser, spread a very fine clay upon their bread instead of butter, which they call *steinbutter*, stone butter; and they find it singularly filling and easy of digestion.....The women of the province of Alentejo (in Portugal) acquire a habit of chewing the *bucaro* earth; and feel it a great privation, when they cannot indulge this vitiated taste.'
Vol. V. pp. 653—6.

This is a fair specimen of the diligence of research and extent of information which the Author brings to bear upon every topic that comes before him. Not content with accumulating those facts, he enters into a curious physiological inquiry with a view to the solution of the phenomenon. That the stomach should learn to assimilate and extract nourishment from earth, is impossible. The clay of the Otomaks, composed of silex and alumen with only three or four *per cent.* of lime, and without any admixture of farinaceous or other vegetable matter, could furnish nothing, or next to nothing, towards the composition of the human organs. M. Humboldt supposes, that it may nourish simply by occasioning a powerful secretion of the gastric and pancreatic juices. But he is compelled to admit that the state of perfect health enjoyed by Otomaks

during the time that they are subjected to so extraordinary a regimen, is an inexplicable phenomenon.

On the 8th of June, the Travellers reached the mouth of the Apure, below which they began to meet a great number of boats laden with merchandize, sailing up the Orinoco in order to enter the former river, by which they reach Torunos in the province of Varinas. The 14th of that month terminated their voyage; and it would be difficult, M. Humboldt says, to express the satisfaction he felt on landing at Angostura. In seventy-five days, they had made a voyage of 500 leagues, and in this vast space had found but a very few inhabited places.

'Coming from an almost desert country, we were struck with the bustle of a town which has only 6000 inhabitants. We admired the conveniences with which industry and commerce furnish civilised man. Humble dwellings appeared to us magnificent; and every person with whom we conversed, seemed to be endowed with superior intelligence. Long privations give a value to the smallest enjoyments; and I cannot express the pleasure with which we saw for the first time wheaten bread on the governor's table.'

They had not been many days at Angostura, however, before the latent germs of disease, contracted, as they imagine, in the damp forests of the Cassiquiare, began to develop themselves. M. Bonpland was for some weeks in the most alarming state; but ultimately, his constitution surmounted the attack. The remainder of the fifth volume is occupied with a description of the situation of Angostura, and of the course of the Orinoco as far as the Delta which it forms at its mouth.

Three towns, since the end of the sixteenth century, have successively borne the name of *San Thome* of Guyana. The first, situated opposite the island of Faxardo, at the confluence of the Carony and the Orinoco, was destroyed by the Dutch in 1579. The second, founded in 1591, nearly twelve leagues east of the mouth of the Carony, and now called *Vieja Guyana* (Old Guyana), made a courageous resistance to the Pirate *Reale* (as the Spanish writers call Sir Walter Raleigh) in 1617. The third town, now the capital of the province, is situated fifty leagues west of the confluence of the Carony in lat. 8° 8′ 11″ N., long. 66° 15′ 21″ W. of Paris. The dedicatory name being long, that of Angostura, the Strait, has been commonly substituted for it; and the Angostura bark (*cascarilla del Angostura*, the bark of the *Bonplandia trifoliata*) has conveyed to Europe the information that a town of that name exists in the western hemisphere. It was founded in 1764, and four years after that date, had only 500 inhabitants. In 1718, they amounted to 1513, of whom 455 were whites; in 1789, to

90; and in 1800, had risen to 6000 souls. Yet, it was then r from being equal to that of Staebrœck, the capital of Demera, the nearest English town, which contained, according Bolingbroke, nearly 10,000 inhabitants. The site is ill-osen.

'The government was, no doubt, influenced by a narrow policy in etending that, "for the better defence of the province, it was fit place the capital at the enormous distance of 85 leagues from the n, and to construct no town in this space, that could be exposed to e incursions of the enemy." Joined to the difficulty which European vessels find in going up the Orinoko as far as Angostura, (which much greater than that of ascending the Potomac to Washington,) e circumstance of the centre of commerce being placed above the int where the banks of the river present most attraction to the ivity of the colonists, is extremely unfavourable to agricultural lustry.' p. 709.

The situation of Old Guyana, M. Humboldt pronounces to far more eligible; and if Angostura should be suffered to ain its present dignity as the capital of the department, other port, nearer the mouth of the river, will probably come the centre of commerce. The houses of Angostura e lofty and agreeable; the greater number are built of stone, oving that the inhabitants have not much fear of earthquakes; t the town is subject to destructive epidemic fevers.

The province of Spanish Guyana, then under the administran of a captain-general resident at Angostura, is computed to ntain upwards of 225,000 English square miles. 'It consequently exceeds the area of all the Atlantic Slave States, *viz.* Maryland, Virginia, the two Carolinas, and Georgia.' More n nine tenths of this vast territory are uncultivated and nost uninhabited. Besides the capital, there were, in 1800, ly ten *villas* or towns; and of these, several were mere litary posts, or consisted of a few Indian huts surrounding a urch. At the period of M. Humboldt's voyage, nearly two rds of the population were concentered between Angostura l the Rio Imataca, on a space not exceeding fifty five gues by thirty. Estimating the number of inhabitants who not live in savage independence at 35,000, 24,000 were tled in the missions, (*viz.* in the territory of the Franciscans, 00; in that of the Catalonian Capuchins, 17,000,) and were s withdrawn from the direct influence of the secular power. th of these monastic governments were alike inaccessible to ites, forming *status in statu*. That of the Capuchins exded from the eastern bank of the Carony and the Paragua, the banks of the Imataca, the Curumi, and the Cuyuni

rivers; bordering, at the south-east, on the British colony of Essequibo, and southward, on the Brazilian settlements on the Rio Branco. The whole of this country is open, full of fine savannahs, and contained, in 1804, at least 60,000 head of cattle. There are also small table-lands affording a healthy and temperate climate. Cacao, rice, cotton, indigo, and sugar grow in abundance wherever the virgin soil is subjected to cultivation. The most populous villages of these missions contained, in 1797, between 600 and 900 inhabitants; but, in 1818, epidemic fevers diminished the population more than a third, and in some instances, swept away nearly half the population. The three Indian races who formed the elements of the population, were the Guayanoes, (who, in the sixteenth century, gave their name to this vast province,) the Caribbees, and the Guaycas. The whole of the southern part is traversed by independent hordes of Caribbees, the feeble remains of that warlike people who were so formidable to the Missionaries. They still continued to be, on account of their connexion with the Dutch colonists of Essequibo, the objects of mistrust and hatred to the Spanish Government, as they favoured the contraband trade along the coast, besides making occasional inroads, in which they carried off the cattle belonging to the Missionaries. Not only so, but *men-hunters* of Dutch origin occasionally took part in these excursions on the Paragua, the Erevato, and the Ventuario.

'In both hemispheres, Europeans have employed the same artifices, and committed the same atrocities, to maintain a trade that dishonours humanity. The missionaries of the Carony and the Orinoco attribute all the evils they suffer from the independent Caribbees, to the hatred of their neighbours, the Calvinist preachers of Essequebo. Their works are therefore filled with complaints of the *secta diabolica de Calvino y de Lutero,* and against the heretics of Dutch Guyana, who also think fit sometimes to go on missions, and spread the germ of social life among the savages.' p. 766.

It is not to be wondered at, that it should have appeared to the good father somewhat inconsistent in these same heretics who sanctioned and connived at men-hunting, to send out missionaries for the purpose of civilizing the Indians. That the same people should patronize the slave-trade and encourage missions, is a moral paradox, or rather a political absurdity, with which our own nation, happily, can no longer be reproached. It is curious to find the 'diabolical sect of Calvin' made answerable by these Capuchin monks, for the proceedings of West India colonists, when every one knows that Calvinist preachers are as much objects of abhorrence to all abettors of slavery in the Dutch and English colonies, as they were to the Spanish fathers.

According to popular tradition, the banks of the river Carony lead to the fabulous lake of Dorado and the palace of 'the Gilded Man;' and M. Humboldt enters into a very long and learned investigation respecting the origin of the fable which so long excited the cupidity of European adventurers. It appears that this Golden Lake, the *mirage* of the fancy, has been continually shifting its supposed locality; and in the course of three centuries, it was made to advance a hundred leagues from west to east. The first attempt to discover the valley of Dorado was made in 1535, in the mountains of Cundinamarca, between Pasto and Popayan. Since that period, expeditions have been undertaken for the conquest of Dorado, from Venezuela, New Granada, Quito, Peru, and even from Brazil and the Rio de la Plata. Those of which the remembrance has been best preserved, were directed either towards the land between the sources of the Rio Negro, the Guape, and the Caqueta, the country of the Manaos and Omaguas; or, to the isthmus between the Carony, the Essequibo, and the Rio Branco, 'the Dorado of Parima.' Here, it appears, there is a lake called Amucu, several leagues in breadth, and a mountain which the natives still call 'the mountain of gold.' From the accounts of travellers it is ascertained, that the whole length of the *Sierra Parima* bordering on the Upper Orinoco, is composed of micaceous rocks full of open veins, partly filled with crystals of quartz and pyrites, which have been mistaken for diamonds and emeralds, as the mica has been taken for mines of silver. It is on the aspect of these rocks, together with the existence of the lake Amucu, and the inundations to which this tract is subject from the river Parima (or Rio Branco) and two others, that the whole fable is supposed to rest, of an inland sea, a lake Cassipa or *Mar Blanco*, with auriferous sands, and the city of the Gilded King, the 'imperial 'and golden city of Manoa.'

'All the names,' says M. Humboldt, 'that figure in the fable of Dorado, are found in the tributary streams of the Rio Branco (White River). Slight local circumstances, joined to the remembrances of the salt lake of Mexico, (more especially of the celebrated lake Manoa in the *Dorado del Omaguas*,) have served to complete a picture created by the imagination of Raleigh and his two lieutenants Keymis and Masham. The inundations of the Rio Branco may, I conceive, be compared to those of the Red River of Louisiana, between Natchitoches and Cados, but not to the lake of Xarays, which is formed by a temporary swelling of the Paraguay.

'The history of the Gilded Man belongs originally to the Andes of New Granada, and particularly to the plains in the vicinity of their eastern side..... Accounts preserved in a letter of Oviedo addressed

to the celebrated Cardinal Bembo, state, that Gonzalo Pizarro, when he discovered the province of cinnamon trees, "sought at the same time a great prince, noised in those countries, who was always covered with powdered gold, so that, from head to foot, he resembled a *una figura d'oro lavorata di mano d'un buonissimo orifice*. The powdered gold is fixed on the body by means of an odoriferous resin; but, as this *kind of garment* would be uneasy to him while he slept, the prince washes himself every evening, and is gilded anew in the morning: which proves that the empire of *El Dorado* is infinitely rich in mines." It seems probable, that there was something in the ceremonies of the worship introduced by Bochica, which gave rise to a tradition so generally spread. The strangest customs are found in the New World. In Mexico, the sacrificers painted their bodies, and wore a kind of cope with hanging sleeves of tanned human skin. On the banks of the Caura, and in other wild parts of Guyana, where *painting* the body is used instead of tatooing, the nations anoint themselves with turtle fat, and stick spangles of mica with metallic lustre, white as silver, or red as copper, on their skin, so that, at a distance, they seem to wear laced clothes. The fable of the *gilded man* is perhaps founded on a similar custom.'

The most celebrated fables of the nations of the ancient world had, no doubt, in like manner, a real historical origin; and, like that of the *El Dorado*, we find them progressively applied to different spots. The direction in which the American fable travelled, (that is, from the eastern declivity of the Andes towards the plains of Rio Branco and the Essequibo,) is identical with that in which the Caribbees for ages conducted their warlike and mercantile expeditions. It may be conceived, remarks the learned Author, that the gold of the Cordilleras might be conveyed from hand to hand, through an infinite number of tribes, as far as the shore of Guyana; since, long before the fur trade had attracted English, Russian, and American vessels to the north-western coast, iron tools had been conveyed from New Mexico and Canada beyond the Rocky Mountains.

' From an error in longitude, the traces of which we find in all the maps of the sixteenth century, the auriferous mountains of Peru and New Granada were supposed to be much nearer the mouths of the Orinoco and the Amazon, than they are in fact. This erroneous opinion respecting the breadth of the Andes has no doubt contributed to give so much importance to the granitic plains that extend on their eastern side. Unceasingly confounding the tributary streams of those of the Amazon with those of the Orinoco, or (as the lieutenants of Raleigh called it to flatter their chief) the *Rio Raleana*,* to the latter

* Diego de Ordaz, in 1531, first made Europe acquainted with the name of the *Orinuco*, which is a Tamanac word. Its euphony might recommend the above appellation.

were attributed all the traditions which had been collected respecting the Dorado of Quixos, the Omaguas, and the Manaos.....No doubt, in going up toward the East, either by the Meta or the Amazon, the civilization of the natives was observed to increase. They possessed amulets, little idols of molten gold, and chairs sculptured with art; but these traces of dawning civilization are far removed from those cities and houses of stone described by Raleigh and those who followed him. We have made drawings of some ruins of great edifices east of the Cordilleras, when going down from Loxa towards the Amazon, in the province of Jaen; and thus far, the Incas had carried their arms, their religion, and their arts. The inhabitants of the Orinoco were also, before the Conquest, when abandoned to themselves, somewhat more civilized than the independent hordes of our days. They had populous villages along the river, and a regular trade with more southern nations; but nothing indicates that they ever constructed an edifice of stone. We saw no vestige of any during the course of our navigation.' Vol. V. pp. 853—56.

It is remarkable that, in the New Continent, the progress of early civilization has evidently been from west to east, and from north to south; a clear indication of the Asiatic origin of the institutions, arts, and religion of the Indian nations. Owing to the extreme difficulty of penetrating the forests which cover the plains to the east of the Andes, the river Beni is supposed to have been the limit of the Peruvian emigrations. The mighty Andes has been found a barrier less formidable than the *Llanos* or trackless steppes* which separate the fertile regions of the western coast from the eastern Cordillera, and the belt of primeval forests which commence beyond the banks of the Orinoco. The rivers of Guyana, however, will ultimately lay the country open to the progress of discovery and commercial enterprise; and the wild Indians, the monks, and the mosquitoes will gradually give way before the arts, and industry, and institutions of Western Europe. Though the celebrity of the riches of Spanish Guyana has arisen from error and delusion, there *may be* auriferous strata, M. Humboldt remarks, in its granite rocks; although he was unable, throughout his long journey, to detect any such appearance above the soil. But the agricultural riches of its teeming soil, its boundless pastures and interminable forests, will prove the true *Dorado*. What effect the Revolution has had in retarding or advancing

* "Our wastes and heaths," says M. Humboldt, "are but a feeble image of the savannahs of the New Continent, which, for the space of 8 or 10,000 square leagues, are smooth as the surface of the sea. The immensity of the extent insures impunity to vagabonds; for they are better concealed in the savannahs, than in our mountains or forests."

the increase of population in Guyana, we are not informed. M. Humboldt estimates the present population of the province at 45,000, which supposes an inconsiderable increase;* but this gives only 1 individual to every five square miles. The total population of Colombia is stated by the Author at 2,785,000 being 30 inhabitants to the square league. This agrees very nearly with the estimate given by Captain Stuart Cochrane, and with the calculation adopted in the Modern Traveller.

We must hasten to conclude our account of the volumes before us. After a stay of six weeks at Angostura, the Travellers set out on their journey through the steppes of Venezuela, which they were thirteen days in crossing. The eastern part, lying between Angostura and New Barcelona, was found to wear the same savage aspect as the western, which they had traversed in proceeding from Aragua to the Apure. In the midst of these vast solitudes, they met with a French farmer, living amid his flocks in the most absolute seclusion, near the confluence of the Apure and the Orinoco; and in the Llanos of Barcelona, they again found an isolated Frenchman, a native of Lyons, who had left his country at a very early age, and who appeared extremely indifferent respecting all that was passing 'on the other side of the Great Pool.' Mirabeau, Robespierre, Bonaparte, were to him mere names of little interest. On the third day, they arrived at the Caribbee missions of Cari. Here, some showers had revived the vegetation, and a few fan-palms arose at wide intervals from each other, appearing at a distance like masts in the horizon, emerging from a sea of verdure. On reaching them, the Travellers observed with astonishment, how many things are connected with the existence of a single plant.

'The winds, losing their velocity when in contact with the foliage and the branches, accumulate sand around the trunk. The smell of the fruit and the brightness of the verdure, attract from afar the birds of passage, which delight in the vibrating motion of the branches of the palm-tree. A soft murmuring is heard around; and, overwhelmed by the heat, and accustomed to the melancholy silence of the steppes, we fancy we enjoy some coolness at the slightest sound of the foliage. The soil on the side opposite to the wind, remains humid long after the rainy season. Insects and worms, every where else so rare in the Llanos, here assemble and multiply. This one solitary and often stunted tree, which would not claim the notice of the traveller amid the forests of the Orinoco, spreads life around it in the desert.'

Vol. VI. p. 7.

* The independent Indians inhabiting the Delta of the Orinoco and the forests, are supposed to amount to nearly 10,000, making, with those of the missions, in 1800, 44,000.

More than five hundred Caribbees were found collected in the village of Cari, and many others were seen in the surrounding missions. M. Humboldt supposes that this nation, which had been supposed to be extinct, still numbers 40,000 individuals of pure race. In the sixteenth century, the Caribbee nations appear to have extended over eighteen or nineteen parallels of latitude, from the Virgin Islands on the east of Porto Rico, to the mouths of the Amazon. The most probable tradition makes them proceed originally from Florida, whence they spread to Cigateo and the neighbouring islands, to Santa Cruz, and lastly to South America. The remembrance of their ancient greatness, we are told, still inspires these Indians with a sentiment of national superiority; and the Author saw a child only ten years old 'foam with rage on being called a 'Cabre,' although he had never seen one of that hated race. Their pride leads them to withdraw from every other tribe, even from those to whose language their own bears an obvious affinity; and they claim the same separation in the missions. Far from being the most ferocious of tribes, the Travellers were assured by all the missionaries whom they had the opportunity of consulting, that the Caribbees are 'the least anthropopha-'gous nation of the New Continent;' and they are favourably distinguished, both by their physical and their intellectual powers, from the other tribes. 'I have no where seen,' says M. Humboldt, 'a taller race of men.'

'All the men of this race, whom we saw, either during our voyage on the Lower Orinoco or in the missions of Piritoo, differ from the other Indians, not only by their tallness, but also by the regularity of their features. Their nose is not so large, and is less flattened; the cheek-bones are not so high; and their physiognomy has less of the Mongol cast. Their eyes, darker than those of the other hordes of Guyana, denote intelligence; I had almost said the habit of reflection. The Caribbees have a gravity in their manners, and something of sadness in their look, which is found for the most part among the primitive inhabitants of the New World. The expression of severity in their features is singularly increased by the passion they have for dying their eye-brows with the juice of the *caruto*, enlarging them and joining them together. They often mark the whole face with black spots, in order to appear more savage. The difficulty of fixing the Caribbees to the soil is so much the greater, as they have been for ages in the habit of trading on the rivers. At once commercial and warlike, they were occupied in the traffic of slaves, and in carrying merchandize from the coasts of Dutch Guyana to the basin of the Amazon. The travelling Caribbees were the Bucharians of Equinoctial America.' Vol. VI. pp. 11—39.

These people still preserve traditions which seem to indicate

some ancient communications between the two Americas, and there is little room to doubt that they came originally from the north, probably at no very remote period. 'A profound ob-'scurity,' remarks the learned Traveller, 'envelops the history 'of the immense country that stretches from the eastern slope 'of the Cordilleras towards the Atlantic.' Could its history be revealed, it would not, in all probability, carry us back to any very remote generations of inhabitants, but would disclose to us little more than the physical changes silently produced by the grand operations of nature. Yet, there are some scattered traces of an extinct civilization, of a higher order than is now to be found among the Indian tribes.

'Amid the plains of North America, some powerful nation that has disappeared, had constructed square, circular, and octagonal fortifications, walls 6000 fathoms in length, *tumuli* from seven to eight hundred feet in diameter, and one hundred and forty feet in height; sometimes round, sometimes with several stories, and containing some thousands of skeletons. These skeletons belonged to men less slender and more squat than the present inhabitants of those countries. Other bones, wrapped in fabrics resembling those of the Sandwich and Feejee Islands, are found in the natural grottoes of Kentucky. In the plains of South America, we scarcely find a few hillocks, and no where any works of fortification analogous to those of the Ohio. On a vast space of ground, however, at the Lower Orinoco, as well as on the banks of the Cassiquiare, and between the sources of Essequibo and the Rio Branco, there are rocks of granite covered with symbolic figures. These sculptures denote, that the generations extinct belonged to nations different from those which now inhabit the same regions. Between the history of Mexico and that of Cundinamarca and Peru, there seems to be no connexion.'

Vol. VI. pp. 15, 16.

Where do we *not* find, among nations destitute of the light of Revelation, marks of a higher degree of civilization that has existed at some antecedent period? In Mexico and Peru, in Egypt and Nubia, in Arabia and Persia, in India and Indo-China, we are constantly referred, by their monuments and by the concurring voice of tradition, to a period at which arts, now lost, were practised by the inhabitants,—when the priests were more learned, the monarchs more powerful, the country more populous,—when a nobler race occupied the soil, or when the gods of the pantheon were mortal. Traces of a purer, or, at least, a simpler mythology are frequently discoverable amid the imbecile corruptions of a later date; and customs, the meaning of which is unknown because they have survived the remembrance of their origin, bear testimony to the universal tendency of unlettered nations to degenerate into barba-

rism. This barbarism, our Author contends, is 'the consequence of the oppression exercised either by interior despotism or by foreign conquest;' and it is always accompanied by a progressive diminution of the national wealth. We admit this, although, for the ultimate cause, we must go a step further back: the fact, whatever explanation be offered, is undeniable.

On the 15th of July, our Travellers arrived at *Villa del Pao*, and five tedious days more brought them to the port of Barcelona, whence, after again visiting Cumana, they eventually sailed for Cuba. An account of that island and of their subsequent journey into the Cordillera, will occupy the ensuing volume.

Part I. of the present volume is chiefly occupied with a chapter on the political state of the provinces of Venezuela, and on the population, territorial divisions, and commercial relations of the Colombian Republic. Of the multifarious and valuable information contained in this portion of the work, we cannot attempt to give an analysis. It is presented chiefly in the form of tables, comprising a vast number of interesting statistical calculations. Towards the close of this chapter, the learned Author enters into a disquisition on the practicability of a water communication between the Atlantic and the Pacific Oceans, in which the isthmus of Nicaragua is concluded to be the most favourable point for the attempt to form a canal of large dimensions; but its practicability remains yet to be clearly ascertained by accurate surveys.* A communication for boats, by means of locks, would, no doubt, be easily effected; but unless the passage admitted merchant vessels of heavy tonnage, the junction would be of comparatively little importance.

Among the Notes to this volume, will be found a very interesting dissertation on the history and antiquities of the aboriginal inhabitants of America; a Table exhibiting the relative population by the square league, of the American States, and the States of Europe, Asia and Africa, every article of which, we are assured, has been the result of a particular discussion; a sketch of the state of the Catholic Missions, and of the native tribes in Spanish America; a tabular view of the population of Buenos Ayres, and of the United States; a paper

* In a subsequent note, it is stated, that, according to a Spanish survey executed in 1781, the lake of Nicaragua was found to be 134 feet 7 inches above the South Sea. But the lake is 88 feet 6 inches deep; so that its bottom is still 46 Castilian feet above the level of the Pacific.

on the boundaries of the Spanish and Portuguese States: and an essay on the physical properties of the Cow-tree. Part II. of this volume comprises a 'Sketch of a Geognostic View of 'South America on the north of the river of the Amazons, and 'east of the meridian of the Sierra Nevada de Merida;' and a brief chapter describing the passage from Venezuela to the Havannah, and concluding with 'a general view of the Popu-'lation of the West Indies, compared with that of the New 'Continent, with respect to the diversity of races, personal 'liberty, languages, and worship.' From this very interesting section of the work, we must extract a few particulars.

The whole surface of the West Indian archipelago contains, M. Humboldt says, nearly 8,300 square leagues of 20 to a degree; of which Cuba, Haiti, Jamaica, and Porto Rico occupy 7,200, or nearly nine tenths. This area is almost equal to that of the Prussian monarchy, and twice as large as that of the State of Pennsylvania. Its *relative* population differs little from that of the latter State, and is three times less than that of Scotland. The total population of the English West India Islands is computed to be 776,500, of which 626,800 are slaves. Jamaica contains a population of 402,000, including 342,000 slaves.* Barbadoes, 100,000; 79,000 slaves. Antigua, 40,000; 31,000 slaves. Trinidad, 41,500; 23,500 slaves; free men of colour, 14,000. 'It is usual,' the Author remarks, 'to estimate much too low the *constantly increasing* '*population of this island.*' Haiti contains a population of 820,000. The Spanish Islands, 943,000, including only 281,400 slaves; *viz.* Cuba, 718,000, with 256,000 slaves; Porto Rico, 225,000, with 25,000 slaves. The free coloured population of these two Spanish Islands, amounts to upwards of 290,000. The number of slaves still imported into Cuba, however, is frightfully large: even Rio Janeiro has not of late received a greater number. They amounted, from 1817 to 1819, from 15,000 to 26,000 annually. In the French Islands of Guadaloupe and Martinique, the total population is 219,000, of which 178,000 are slaves. Of the Dutch, Danish, and Swedish Islands, the total population is 84,500, of which 61,300 are slaves. The Black population of Continental and Insulary America altogether amounts to nearly six millions and a half, which is thus estimated:

* On this slave population, within the last fourteen years, the legal marriages contracted were scarcely 600!

1. Negro Slaves.		
West Indies - - -	1,090,000	
United States - -	1,650,000	
Brazil - - - -	1,800,000	
Spanish Colonies of the Continent - -	307,000	
English, Dutch, and French Guyana -	200,000	
		5,047,000
2. Free Negroes.		
Haiti and the other Islands - - - -	870,000	
United States - - -	270,000	
Brazil, perhaps - -	160,000	
Spanish Colonies on the Continent - -	80,000	
English, Dutch, and French Guyana - -	6,000	
		1,386,000
		6,433,000

he total population of the West Indies, there are 17 *per* of whites, and 83 *per cent.* men of colour, slaves and free: is to say, the whites are to the men of colour as 1 to 5. slaves are 40 *per cent.*; the free men of colour 43 *per cent.* ie number of blacks spread over the vast continent of ish America is so small, (390,000,) that, happily, they do form 2¼ *per cent.* of the population. According to the laws he new independent States, slavery will by degrees be ex-ished throughout those countries. The Republic of Co-bia has set a noble example. Including Cuba and Porto , the African race in Spanish America are computed to be *cent.*; the whites 19 *per cent.*; the copper-coloured race, *er cent.*; and the mixed races, 32 *per cent.*, on an aggregate ulation of nearly seventeen millions. In Brazil, the negroes to the whites as 2 to 1, forming nearly one half of the ulation. In the United States, they are as 1 to 4¼. The wing is the Author's general recapitulation of the distri-on of the races in the New World.

Whites - -	**13,471,000**	**or 38 *per cent.***
Indians - -	**8,610,000**	**or 25**
Negroes - -	**6,433,000**	**or 19**
Mixed - -	**6,428,000**	**or 18**
	34,942,000	

Of this vast aggregate, the Roman Catholics are calculated to form about two thirds, and the Protestants one third; but, as the Protestant population in the New World augments much more rapidly than the Roman Catholic, the proportion will, it is supposed, in less than half a century, be considerably modified in favour of the Protestant population. In Europe, the numerical proportion is not materially different. Taking the total population at 198 millions, we may compute nearly 103 millions of Roman Catholics, 38 millions belonging to the Greek Church, 52 millions of Protestants, and 5 millions of Mohammedans.

Another series of calculations exhibits the preponderance of languages in the New Continent. The learned Traveller is of opinion, that there still exist upwards of seven millions and a half of natives who have preserved the use of their own language, and are almost entirely ignorant of the European dialects. Of the remaining 27 millions, it is calculated, that upwards of 14 millions speak the Spanish or Portuguese*, 11½ millions the English, and nearly 1½ the French or some other European tongue.

'These statements of population,' it is added, 'considered in their relations to the differences of race, languages, and worship, are composed of very variable elements, and represent approximatively the state of society in America. In a work of this kind, we can take into consideration only great masses: the partial estimates may in time acquire more rigorous precision. The language of ciphers, the sole hieroglyphics which have been preserved among the signs of thought, stands in no need of interpretation. There is something serious and prophetic in these inventories of the human race: in them, the whole destiny of the New World seems to be inscribed.'

We will not weaken, by any remarks of our own, the impression which cannot fail to be made by the learned Author's simple and striking comment on his previous statements, which are in themselves of the highest interest, not only in a political point of view, but as connected with the objects and hopes of Christian philanthropy.

---

* At p. 843, a typographical error in the recapitulation, makes the number who speak Spanish, 16 millions and a half, instead of 10,504,000.

1. *The Literary Souvenir*; or Cabinet of Poetry and Romance. Edited by Alaric A. Watts. 18mo. pp. 402. 12 plates. Price 12s. London, 1827.

Forget me not; a Christmas and New Year's Present for 1827. Edited by Frederick Shoberl. 18mo. pp. 416. 13 plates. Price 12s. in Case. London.

THE public are always gainers by an open competition among those who are contending for its patronage; and the good effects of that competition are, we think, discernible, in the style in which the Editors of these elegant little cabinet volumes vie with each other in the getting up of their annual volumes. The Amulet (the only one then ready) was noticed in our last Number. We shall not attempt the invidious task of deciding upon the comparative merits of the three publications: the ladies must choose; and should there be three ladies in the case, of course, each will choose a different one. The portrait of Lord Byron in the Souvenir will decide the preference of one: 'the cottage-girl' in the Amulet may charm a second; and the neat case which forms a sort of *spathe* to the 'Forget me not' (*myosotis ackermannia*), may attract a third. Should the names of the contributors determine the decision, there will still be room for the exercise of the same variety of taste. Several of the names appear in the table of contents to more than one of the volumes, and some appear as contributors to all three. Thus, in the Amulet, in the list of the contributors appear the names of Mr. Montgomery, Professor Wilson, the Author of "May you like it," the Rev. Mr. Croly, Mrs. Hemans, Bernard Barton, the Author of the Duke of Mantua, John Bowring, John Clare, Miss Landon, Miss Mitford, Miss E. Roberts, the Rev. W. L. Bowles, Montagu Sewell, Henry Neele, &c. The same names, with the exception of the first three and that of John Clare, appear in the contents of the Forget-me-not; together with those of Mrs. Grant, Mrs. C. B. Wilson, Miss Benger, David Lyndsay, T. Hood, Allan, the Rev. Dr. Booker, the Rev. G. Woodley, the Rev. Dr. Holwhele, John Luscombe, James Bird, A. Balfour, the Rev. J. J. Clarke, &c. And in the Literary Souvenir, we meet again with most of the above names, as well as those of Jeffrey Crayon, Allan Cunningham, Thomas Campbell, S. T. Coleridge, Dr. Southey, William Sotheby, John Galt, Thomas Doubleday, William Roscoe, Horace Smith, James Montgomery, N. T. Carrington, M. A. Shee, C. B. Sheridan, Barry Cornwall, Miss A. M. Porter, the Right Hon. Lord Porchester, the Hon. and Rev. H. Howard, the Right Hon. Lord F. L. Gower,—nay, without proceeding further, it will be seen that,

if the game is to be decided by the court cards, Mr. Watts has all the honours. He boasts, indeed, with some reason, that his list exhibits 'such a phalanx of distinguished writers 'as has never before been embodied in any similar publication.' To speak the truth, we should nevertheless find no difficulty in compiling from the three rival publications, a selection far superior to either; and this not being allowable, we must say, that each volume contains some pieces of palmary merit, on which the Editors may safely stake the pretensions of their respective works to the preference of the public. For example, passing over the names of Mr. Watts's aristocratical contributors, we should be disposed to select the following poem as one of the most sparkling gems in his cabinet.

'A RETROSPECTIVE REVIEW.

By Thomas Hood, Esq.

'Oh, when I was a tiny boy,
My days and nights were full of joy,
My mates were blythe and kind!
No wonder that I sometimes sigh,
And dash the tear-drop from my eye,
To cast a look behind!

'A hoop was an eternal round
Of pleasure. In those days I found
A top a joyous thing:
But now those past delights I drop;
My head, alas! is all my top,
And careful thoughts the string.

'My marbles—once my bag was stored;—
Now I must play with Elgin's lord,
With Theseus for a taw!
My playful horse has slipped his string,
Forgotten all his capering,
And harnassed to the law!

'My kite,—how fast and far it flew!
While I, a sort of Franklin, drew
My pleasure from the sky.
'Twas papered o'er with studious themes,
The tasks I wrote;—my present dreams
Will never soar so high!

'My joys are wingless all, and dead:
My dumps are made of more than lead;
My flights soon find a fall;
My fears prevail, my fancies droop;
Joy never cometh with a hoop,
And seldom with a call.

'My football's laid upon the shelf:—
I am a shuttlecock myself
The world knocks to and fro.
My archery is all unlearned,
And Grief against myself has turned
My arrows and my bow.

'No more in noontide sun I bask;
My authorship's an endless task;
My head's ne'er out of school.
My heart is pained with scorn and slight,
I have too many foes to fight,
And friends grown strangely cool!

'The very chum that shared my cake,
Holds out so cold a hand to shake,
It makes me shrink and sigh:—
On this I will not dwell and hang;
The changeling would not feel a pang,
Though these should meet his eye.

'No skies so blue or so serene
As then;—no leaves look half so green,
As clothed the play-ground tree!
All things I loved are altered so;
Nor does it ease my heart to know
That change resides in me!

'Oh for the garb that marked the boy,—
The trowsers made of corduroy,
Well inked with black and red;—
The crownless hat,—ne'er deemed an ill;
It only let the sunshine still
Repose upon my head!

'Oh for the ribbon round the neck!
The careless dog's ears apt to deck
My book and collar both!
How can this formal man be styled
Merely an Alexandrine child,
A boy of larger growth?

'Oh for that small, small beer anew!
And (heaven's own type) that mild sky-blue
That washed my sweet meals down!
The master even!—and that small Turk
That fagged me!—Worse is now my work,
A fag for all the town!

'Oh for the lessons learned by heart!
Ay, though the very birch's smart
Should mark those hours again:
I'd kiss the rod, and be resigned
Beneath the stroke, and even find
Some sugar in the cane.

Sojourner, and Forget-me-not.

The Arabian Nights' rehearsed in bed!
The Fairy Tales in school-time read
By stealth 'twixt verb and noun!—
The angel form that always walked
In all my dreams, and looked, and talked
Exactly like Miss Brown!

'The *omne bene*,—Christmas come!
The prize of merit, won for home!
Merit had prizes then:
But now I write, for days and days,
For fame,—a deal of empty praise,
Without the silver pen!

'Then home, sweet home! the crowded coach!
The joyous shout,—the loud approach,—
The winding horns like rams'!
The meeting sweet that made me thrill,—
The sweetmeats, almost sweeter still,—
No *satis* to the *jams*!

'When that I was a tiny boy,
My days and nights were full of joy,—
My mates were blythe and kind,—
No wonder that I sometimes sigh,
And dash the tear-drop from my eye,
To cast a look behind.'

From the same volume, we take another specimen no
striking and original, but of a higher order in point of
ment. It has the modest signature, M. J. J.

'THE FIRST WANDERER.

'Creation's Heir! the first, the last,
That knew the world his own:
Yet stood he 'mid his kingdom vast
A fugitive—o'erthrown!
Faded and frail the glorious form,
And changed the soul within,
While pain, and grief, and strife, and storm,
Told the dark secret—SIN!

'Unaided and alone on earth,
He bade the heavens give ear;
But every star that sang his birth,
Kept silence in its sphere.
He saw round Eden's distant steep
Angelic legions stray:—
Alas! they were but sent to keep
His guilty foot away.

'Then turned he reckless to his own,
The world before him spread;
But nature's was an altered tone,
And spoke rebuke and dread.

Fierce thunder-peal, and rocking gale,
Answered the storm-swept sea,
While crashing forests joined the wail,
And all said—" Cursed for thee!"

' This, spoke the lions's prowling roar;
And this the victim's cry;
This, written in defenceless gore,
For ever met his eye!
And not alone each fiercer power
Proclaimed just Heaven's decree:
The faded leaf, the dying flower,
Alike said,—" Cursed for thee!"

' Though mortal, doomed to many a length
Of life's now narrow span,
Sons rose around in pride and strength,—
They, too, proclaimed the ban.
'Twas heard amid their hostile spears;
Owned in the murderer's doom;
Seen in the widow's silent tears;
Felt in the infant's tomb.

' Ask not the Wanderer's after fate,
His being, birth, or name:
Enough that all have shared his state,
That MAN is still the same.
Still briar and thorn his life o'ergrow;
Still strives his soul within;
And pain, and care, and sorrow shew
The same dark secret,—SIN!'

As a companion piece to this beautiful little poem, we shall give one from the Forget-me-not, which, in point of poetical merit, will endure a comparison with any single poem in the rival publications.

' A DIRGE.—By the Rev. G. CROLY.

' " Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
" Earth to earth, and dust to dust!"

' Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.

Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
" Earth to earth, and dust to dust!"

' But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empires' groans:
Burning temples, trampled thrones;
Then, ambition, rue thy lust!—
" Earth to earth, and dust to dust!"

' Then shall come the judgement sign;
In the East the KING shall shine,
Flashing from Heaven's golden gate,
Thousand thousands round his state,
Spirits with the crown and plume;
Tremble then, thou sullen tomb!
Heaven shall open on our sight;
Earth be turned to living light,
Kingdom of the ransomed just—
" Earth to earth, and dust to dust!"

' Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years!
Now, in hope of HIM we trust,
" Earth to earth, and dust to dust." '

The prose contributions will not so easily admit of citation, being, for the most part, too long to extract entire; but we are tempted to detach a few paragraphs from "The Haunted Manor House, by the Author of the Duke of Mantua," in the Forget-me-not.

—' The mail coach had just set me down at the entrance to a dreary and unweeded avenue. There was a double row of dark elms, interspersed with beech neither very bowery nor very umbrageous; though, as I passed, they saluted me with a rich shower of wet leaves, and shook their bare arms growling as the loud sough of the wind went through their decayed branches. The old house was before me. Its numerous and irregularly contrived compartments in

front were streaked in black and white zig-zags—vandyked, I think, the fairest jewels of the creation call this chaste and elegant ornament. It was near the close of a dark autumnal day, and a mass of gable-ends stood sharp and erect against the wild and lowering sky. Each of these pinnacles could once boast of its admired and appropriate ornament—a little weather-cock; but they had cast off their gilded plumage for-ever, and fallen from their high estate, like the once neatly trimmed mansion which I was now visiting. A magpie was perched upon a huge stack of chimneys; his black and white plumage seemed perfectly in character with the mottled edifice at his feet. Perhaps he was the wraith, the departing vision of the decaying fabric; an apparition unsubstantial as the honours and dignities of the ancient house of Etherington.

'I looked eagerly at the long, low casements; a faint glimmer was visible. It proceeded from the wan reflection of a sickly sunbeam behind me struggling through the cleft of a dark hail-cloud. It was the window where, in my boyhood, I had often peeped at the village clock through my telescope. It was the nursery chamber, and no wonder that it was regarded with feelings of the deepest interest. Here, the first dawnings of reason broke in upon my soul; the first faint gleams of intelligence awakened me from a state of infantine unconsciousness. It was here that I first drank deeply of the fresh rills of knowledge; here my imagination, ardent and unrepressed, first plumed its wings for flight; and I stepped forth over its threshold into a world long since tried and found as unsatisfying and unreal as the false glimmer that now mocked me from the hall of my fathers.

.....'The front door was closed; but, as I knew every turn and corner about the house, I made no doubt of soon finding out its inmates, if any of them were in the neighbourhood. I worked my way through the garden, knee-deep and rank with weed, for the purpose of reconnoitring the back offices. I steered pretty cautiously past what memory, that great dealer in hyperbole, had hitherto generally contrived to picture as a huge lake—now, to my astonishment, dwindled into a duck-pond—but not without danger from its slippery margin. It still reposed under the shadow of the old cherry-tree, once the harbinger of delight, as the returning season gave intimation of another bountiful supply of fruit. Its gnarled stump, now stunted and decaying, had scarcely one token of life upon its scattered branches. Following a narrow walk nearly obliterated, I entered a paved court. The first tramp awoke a train of echoes, that seemed as though they had slumbered since my departure, and now started from their sleep, to greet or to admonish the returning truant. Grass, in luxuriant tufts, capriciously disposed, grew about in large patches. The breeze passed heavily by, rustling the dark swathe, and murmuring fitfully as it departed. Desolation seemed to have marked the spot for her own—the grim abode of solitude and despair.....To all appearance the house was tenantless. I tried the door of a side kitchen or scullery: it was fastened, but the rusty bolts yielded to no very forcible pressure; and I once more penetrated into the kitchen, that exhaustless magazine which had

Winkel in an Irish dress, and is as good as a fairy legend; the second is not so good as the Lover's Quarrel, but it is highly picturesque, and Mac' and Rosalie are portraits.

With regard to the embellishments, those in the Amulet are perhaps altogether the most pleasing; but those in the Souvenir are not less beautifully executed, and Buckfastleigh Abbey and Auld Robin Gray in particular are admirable. We regret that we cannot speak in terms equally encomiastic of the plates in the Forget-me-not. Mr. Ackermann must really not trust himself in the hands of Messieurs Westall and Corbould. 'Love's 'Motto' is as vulgar in conception as it is faulty in execution, and Maria de Torquemada is not much better. These prints disfigure the volume, and must tend to lower the credit of the publication. We know not with whom the fault lies, but can hardly imagine that Mr. Ackermann would spare a few guineas to render the Forget-me-not worthy of its 'annually increas-'ing circulation.' Either he has wronged the artists, however, or they have done him an injustice. The literary portion of the work is decidedly superior to that of the preceding volumes. Altogether, these rival publications must be admitted to form a very gratifying exhibition of that fertility of talent and widely diffused cultivation and taste, which pre-eminently distinguish the present day.

Art. VI. 1. *Narrative of an Excursion to the Mountains of Piémont, in the Year MDCCCXXIII.; and Researches among the Vaudois or Waldenses, Protestant Inhabitants of the Cottian Alps:* with Maps and an Appendix, containing Copies of ancient Manuscripts, and other interesting Documents. By William Stephen Gilly, M.A. Rector of North Fambridge, Essex. Third Edition. 8vo. pp. 296. lxxxvi. Price 12s. London, 1826.

2. *A Brief Sketch of the History and Present Condition of the Valdenses in Piémont, commonly called Vaudois.* By Hugh Dyke Acland, Esq. Second Edition. 8vo. pp. 60. London, 1826.

WE have no wish to scrutinize too narrowly the reason and origin of the newly awakened interest taken by the clergy of the Established Church in this country, on behalf of the Protestants of Sardinia. We rejoice that *at last* they are deemed not unworthy of a tardy and condescending regard. More than ten years ago, an appeal was made on their behalf to the Christian public, and a memorial was presented to his Majesty's Government by the General Body of Dissenting Ministers in London, the object of which was to obtain for them the renewal of the grant of William and Mary*. Whe-

---

* See Eclect. Rev. Vol. III. p. 398, and Vol. VI. p. 94.

their it was, that etiquette forbade the co-operation of the clergy in measures originating with Protestant Dissenters, or that it had not then been ascertained that theirs was, or had been, an *Episcopal* church, little general interest appears at that time to have been excited in either their past history or their existing sufferings. Mr. Gilly does not seem even to have met with the "Sketch of the past and present State of the Vaudois," translated by the Rev. Dr. Morgan from an official document, which was published in 1816; since he only refers to it at second hand in his list of publications. That they were Protestants, was then regarded as giving them little claim to sympathy: were they not Calvinists? True, theirs was an ancient church, and they were, as now, 'a holy, retired, and delightfully pure 'and romantic people,'—the 'fathers of religious liberty;' but were they not, after all, schismatics?—Besides, with what consistency could the Church hold out a helping hand to those poor people, and abandon the French Protestants to their persecutors?—Such appears to have been the reasoning, or at least the feeling, that then closed the avenues to Christian sympathy on their behalf. Now, however, Mr. Gilly has happily discovered, that although the edict prohibiting the education of their youth at San Giovanni had compelled them to have recourse to the Calvinistic clergy of Geneva and Lausanne,

'Still, the peculiar doctrinal sentiments maintained by Calvin, never found any warm advocates in these valleys; on the contrary, I am persuaded, that the Swiss Reformer's notions concerning the absolute decrees of God, do not make part of the theology of the Vaudois pastors, but the long established regulations of the Vaudois church were infringed by the new ministers from Switzerland. It is in vain, that we now look for the correct lines and lineaments of the ancient discipline and ritual, which prevailed at the foot of the Alps for so many centuries. The title of moderator was most probably substituted for that of bishop, after the year 1630, and with it, the Presbyterian for the Episcopal hierarchy; and new liturgies were introduced in place of the venerable service, to which neither history nor tradition could assign any positive date. According to the direct authority of Leger, the annual visitation of the head of the Waldensian church, which used to contribute so much to the religious purity of this little community, was interrupted, because the new pastors from Geneva were unwilling to submit to his wholesome jurisdiction. If there ever could have been any hope of tracing the forms and discipline of the primitive church, it might have been entertained, as long as the churches of the valleys preserved their ancient discipline and liturgy; inasmuch as the corrupt changes which took place in other parts during the sixth, seventh, and eighth centuries, were not likely to reach such remote settlements as these; and indeed tradition,

Winkel in an Irish dress, and is as good as a fairy legend; the second is not so good as the Lover's Quarrel, but it is highly picturesque, and Mac' and Rosalie are portraits.

With regard to the embellishments, those in the Amulet are perhaps altogether the most pleasing; but those in the Souvenir are not less beautifully executed, and Buckfastleigh Abbey and Auld Robin Gray in particular are admirable. We regret that we cannot speak in terms equally encomiastic of the plates in the Forget-me-not. Mr. Ackermann must really not trust himself in the hands of Messieurs Westall and Corbould. 'Love's 'Motto' is as vulgar in conception as it is faulty in execution, and Maria de Torquemada is not much better. These prints disfigure the volume, and must tend to lower the credit of the publication. We know not with whom the fault lies, but can hardly imagine that Mr. Ackermann would spare a few guineas to render the Forget-me-not worthy of its 'annually increas-'ing circulation.' Either he has wronged the artists, however, or they have done him an injustice. The literary portion of the work is decidedly superior to that of the preceding volumes. Altogether, these rival publications must be admitted to form a very gratifying exhibition of that fertility of talent and widely diffused cultivation and taste, which pre-eminently distinguish the present day.

Art. VI. 1. *Narrative of an Excursion to the Mountains of Piémont, in the Year MDCCCXXIII.; and Researches among the Vaudois or Waldenses, Protestant Inhabitants of the Cottian Alps:* with Maps and an Appendix, containing Copies of ancient Manuscripts, and other interesting Documents. By William Stephen Gilly, M.A. Rector of North Fambridge, Essex. Third Edition. 8vo. pp. 296. lxxxvi. Price 12s. London, 1826.

2. *A Brief Sketch of the History and Present Condition of the Valdenses in Piémont, commonly called Vaudois.* By Hugh Dyke Acland, Esq. Second Edition. 8vo. pp. 60. London, 1826.

WE have no wish to scrutinize too narrowly the reason and origin of the newly awakened interest taken by the clergy of the Established Church in this country, on behalf of the Protestants of Sardinia. We rejoice that *at last* they are deemed not unworthy of a tardy and condescending regard. More than ten years ago, an appeal was made on their behalf to the Christian public, and a memorial was presented to his Majesty's Government by the General Body of Dissenting Ministers in London, the object of which was to obtain for them the renewal of the grant of William and Mary*. Whe-

---

* See Eclect. Rev. Vol. III. p. 398, and Vol. VI. p. 94.

ther it was, that etiquette forbade the co-operation of the clergy in measures originating with Protestant Dissenters, or that it had not then been ascertained that theirs was, or had been, an *Episcopal* church, little general interest appears at that time to have been excited in either their past history or their existing sufferings. Mr. Gilly does not seem even to have met with the "Sketch of the past and present State of the Vaudois," translated by the Rev. Dr. Morgan from an official document, which was published in 1816; since he only refers to it at second hand in his list of publications. That they were Protestants, was then regarded as giving them little claim to sympathy: were they not Calvinists? True, theirs was an ancient church, and they were, as now, 'a holy, retired, and delightfully pure and romantic people,'—the 'fathers of religious liberty;' but were they not, after all, schismatics?—Besides, with what consistency could the Church hold out a helping hand to those poor people, and abandon the French Protestants to their persecutors?—Such appears to have been the reasoning, or at least the feeling, that then closed the avenues to Christian sympathy on their behalf. Now, however, Mr. Gilly has happily discovered, that although the edict prohibiting the education of their youth at San Giovanni had compelled them to have recourse to the Calvinistic clergy of Geneva and Lausanne,

"Still, the peculiar doctrinal sentiments maintained by Calvin, never found any warm advocates in these valleys; on the contrary, I am persuaded, that the Swiss Reformer's notions concerning the absolute decrees of God, do not make part of the theology of the Vaudois pastors, but the long established regulations of the Vaudois church were infringed by the new ministers from Switzerland. It is in vain, that we now look for the correct lines and lineaments of the ancient discipline and ritual, which prevailed at the foot of the Alps for so many centuries. The title of moderator was most probably substituted for that of bishop, after the year 1630, and with it, the Presbyterian for the Episcopal hierarchy; and new liturgies were introduced in place of the venerable service, to which neither history nor tradition could assign any positive date. According to the direct authority of Leger, the annual visitation of the head of the Waldensian church, which used to contribute so much to the religious purity of this little community, was interrupted, because the new pastors from Geneva were unwilling to submit to his wholesome jurisdiction. If there ever could have been any hope of tracing the forms and discipline of the primitive church, it might have been entertained, as long as the churches of the valleys preserved their ancient discipline and liturgy; inasmuch as the corrupt changes which took place in other parts during the sixth, seventh, and eighth centuries, were not likely to reach such remote settlements as these; and indeed tradition,

and the authority of credible ecclesiastical writers, assure us, that they did not extend to these secluded spots. But the Swiss innovators did what the corruptions of Rome could not do; and we may not flatter ourselves, that the venerable and perfect monument, which we know was in existence till about two hundred years ago, remains any longer. In points of faith, the integrity of the Vaudois church is as unsullied as ever, but its visible form is no longer that interesting spectacle, that uninjured model of antiquity, which would have been exhibited to the Christian world, if circumstances had not occurred, in which the will of the natives of the three valleys had no concern.' pp. 249—50.

In this passage, there is no small portion of gratuitous and, in some points, erroneous assertion. Respecting Calvin's 'peculiar doctrinal sentiments,' we suspect that Mr. Gilly is extremely ill informed: he would otherwise have known, that nothing could harmonise more entirely with the sentiments of Calvin, as well as with the articles of the Synod of Dort, than the following language in the eleventh article of their Confession of Faith.

'11. That God saves from that corruption and condemnation, those whom he has chosen from the foundation of the world, not for any disposition, faith, or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son; *passing by all the rest*, according to the irreprehensible reason of his free will and justice.' p. lxiv.*

Mr. Gilly has taken very untenable ground in endeavouring to exalt the purity and orthodoxy of the Piedmontese churches, at the expense of their Provençal and Bohemian brethren.

'Nothing,' he says, 'has ever prevailed among them, like the fanatical or compromising principles which are to be detected in others who have been known under the same denomination; and the reader of ecclesiastical history should be cautious in not attributing the wild doctrines of some of the Bohemian and Provençal Waldenses to the Vaudois of the Cottian Alps.'

This distinction, founded on an aspersion of the Waldenses of Provence and Dauphiny, is without any countenance from history. Mr. G. asserts, that the Waldensian pastors who held a correspondence with Œcolampadius, were Waldenses of Provence. But Perrin states, that the communications of Œcolampadius, Bucer, &c. were taken into consideration, and certain articles agreed to, at a meeting held Sept. 12, 1535, in the valley of Agrogno in Piemont; at which the ministers and

* Compare this with Calvin's language as cited in the Ecl. Rev. for Oct. last, pp. 368, 9.

heads of families from 'all their valleys' were present. So much for the accuracy of our Author's statement. The fact is, that the Vaudois themselves carry back the history of their church no further than the time of Claude of Turin; and they in all probability originated in a colony of refugees who took refuge in the mountains from the persecutions directed against the followers of that great Confessor. The religion of the Vaudois, we know to have been as old as the New Testament; and there is the clearest proof of the antiquity of the sect—in other words, of a pure church existing in the midst of thick darkness, *lux in tenebris*. But that the valleys of Piemont were the original seat of a regular apostolic succession, that there, and there only, a pure and primitive faith was upheld from the very time of the Apostles, is neither to be proved by any existing documents, nor is it probable. Necessity or perception, and not choice, must originally have led these primitive Protestants to retire into the valleys,—perhaps as early as the seventh century. It is possible, we admit, that 'some 'of the first converts of St. Paul, fleeing from Rome under 'the dreadful persecution instituted against them by the em-'peror, may have sought refuge among these mountains;' it is possible, that, on the cessation of that persecution, they may have preferred remaining there, to a return to their native country; it is possible, that their descendants may have 'inherited their faith' and their local attachment. But these possibilities must not be set down as veritable history. The same recesses afforded an asylum to Albigensic refugees in the thirteenth century, as they had done, in former troubles, to their predecessors—perhaps, their ancestors. 'The valleys of 'Angrogna,' says Belvedere, a monk, 'have always contained 'heretics from the beginning;' and another Romish missionary states, 'that nothing certain can be discovered respecting the 'epoch when this sect was introduced into the valleys.' The heresies of Claude, Bishop of Turin, are stated to have been maintained in the valleys throughout the ninth and tenth centuries, and to have existed even before his time. This, we know they did in many parts of Italy and Southern France; and the Vaudois claim to be considered, not so much as a local, isolated community perpetuated in these valleys, as in the light of a scattered remnant of a pure and primitive church, who appeared, at different periods, under various names, and in various parts of the countries bordering on the Mediterranean, comprising individuals and communities of different nations, but forming successively and essentially one sect,—the sect of the true Church.

With the history of the dreadful persecutions sustained by the Vaudois of Piedmont, at intervals, during the fifteenth, sixteenth, and seventeenth centuries, few of our readers, we presume, can be unacquainted. The story has all the interest of heroic romance, superadded to that higher interest which belongs to the annals of martyrdom. In Mr. Acland's pamphlet will be found a brief outline of the leading events. In 1447, Innocent VIII., treading in the steps of his predecessors, issued bull after bull for their extermination, granting plenary indulgencies against all who should engage in the crusade against them. Accordingly, 18,000 regular troops, besides 6000 vagabonds, are stated to have been let loose upon the inoffensive inhabitants of these valleys; and had not a feeling of compunction, or motives of policy, induced their sovereign, Philip VII. Duke of Savoy, to interpose, the work of destruction would, probably, have been at that time completed. In 1559, an edict having been issued by Emanuel Philibert for the final extermination of the heretics of the valleys, the Count de la Trinité, at the head of a considerable army, took the field against them.

'The resistance which the Vaudois had been by long experience taught to render respectable, was now unexampled. Reared among lofty and rugged mountains, where death may be said to be, from his cradle, each man's nearest neighbour, their personal courage and endurance of fatigue were incredible; the holy cause in which they were engaged, supplied them with inexhaustible patience, and the certainty of a death of torture, should they fall into the hands of their enemies, added desperation to these qualities.—The women, the aged, and the children, were concealed in caverns, which became regular places of abode, while the rest of the population, deserting the lower and more exposed tracts, defended the less accessible valleys with the utmost skill and obstinacy. The obstacles to approach, so abundant in mountainous countries, were heightened with an art worthy of regular engineers; every rock was a fort, and every mountain-top a watch-tower; and when the assailants had waded through the blood of their comrades to the extremities of the valleys, they found only a more certain destruction, in their exposure to the fire of the mountaineers, now driven among heights whence it was impossible to dislodge them. Among the most celebrated of these fastnesses is the Pra del Tor, at the upper end of the valley of Angrogna, which, where it is abruptly closed by the noble mountain of that name, swells out into a circle, to which, in those times, there was only one pass practicable for an armed force.—Here, whatever were their reverses elsewhere, the Vaudois never failed to make a stand. Attack was repeated on attack, followed always by ruin and disgrace, till at last the very name became a signal of desertion among the terrified soldiery. This sanguinary war was carried on till the rigors of an Alpine winter com-

the Count de la Trinité to retire to the plains; but as early ruary, the conflict was renewed with increased fury and cruelty, e same ultimate results. The helpless to the caverns of Castel the rest to the Pra del Tor, and destruction to their relentless its, became sounds portentous to the Vaudois of victory more arm.

was not, however, till the following June, that the Duke of influenced by his continual losses and the desertion of the , and also by the entreaties of his Duchess Marguerite, once estored tranquillity to the valleys, a tranquillity yet again to be ed by a still ruder shock, and to be recovered by still more ful and admirable efforts.

e effect of this war was dreadful, in the general ruin which it l on the Vaudois; and hence, for the first time, they appear to een objects of pecuniary relief to other Protestant states, constant protection at the court of Turin availed much in ing persecutions of the same extent for a considerable period.'

pp. 14—17.

655, the valleys were again the scene of a sanguinary ution, and the inhabitants were saved from extermination y the spirited remonstrance of Oliver Cromwell, which atened, if necessary, to support by force. A collection the same time made in England on their behalf, amount- nearly 40,000l.; and from that time to the year 1685, njoyed a comparative tranquillity. A train of events ommenced, the most remarkable, Mr. Acland remarks, in nals of modern history, both as to their progress and esult.

is XIV. having revoked the Edict of Nantes, and not content agooning the Protestants in his own territories, prevailed with Amadeus II., after much persuasion, not unattended with , to make another effort to force the Vaudois to resign their offering at the same time to furnish him with 14,000 French In the following year, operations were commenced, which are lated in Henri Arnaud's preface to his "Histoire de la Glo- Rentrée:"—"The Vaudois were ordered under pain of death oy their churches, and to take their children to be baptized in the Papists. These poor innocent sheep, surprised as they aving in vain endeavoured, by several supplications, to obtain ation of so cruel a decree, resolved, in case of any attempts lives or liberties on account of their consciences, by no means don their country, but to continue their worship, and defend ves after the manner of their forefathers. Their prince, who expect such a resolution, nor any resistance, and did not feel sufficiently strong, being piqued upon a point of honour, d the offered aid of France. The Vaudois put themselves on nsive, and were attacked on the 23d of April, 1686. The commanded by M. de Catinat, were desirous of the honour

of striking the first blow, and did so on the side of St. Germain; but they had also the honour of being well beaten; for they were dislodged with so much spirit from the positions they had taken up, that they were obliged to seek their safety in flight, to pass the Clusone in confusion without gaining the bridge, and to retreat to Pignerol.'

'As the Vaudois beat the French on the first day, so, the day following, they had the glory of stopping short the army of the Duke of Savoy on the heights of Angrogna. One would have thought that two such glorious days would have raised the courage of the victors; but unhappily, and by a fatality altogether unaccountable, these people, who at first appeared so intrepid in the support of this war, after the example of their forefathers, who had surmounted thirty-two wars for the sake of the same religion, became suddenly enervated, and with frozen hearts laid down their arms on the third day, surrendering themselves meanly to the discretion of the Duke of Savoy; who, in triumph over this meanness, did them the favour to shut them up in thirteen prisons of Piémont, and thus extinguished at one blow the flames of this war, not by the blood of the Vaudois, but by their unhoped-for submission.' pp. 19—22.

According to Arnaud, the entire population, amounting to 14,000 persons, were thrown into dungeons, 11,000 of whom rapidly perished either by disease or by the hands of the executioner, and the remaining 3000 were banished; their lands being in part assigned to a colony of Irish who had emigrated from their country during the Protectorate. Of the survivors, about 800 accepted of the offered protection of the Elector of Brandenburgh; but the greater part settled in the Palatinate. Here, however, they were not long to remain unmolested; and the invasion of that province of the empire by Louis XIV. in 1689, led to one of the most extraordinary and successful enterprises that were ever achieved by a band of determined men. In August of that year, they assembled in the forest of Nyon, to the number of 800, and, under the command of one of their pastors, Henri Arnaud, crossed the lake of Geneva on the night of the 15th, to commence a march of nearly 200 miles over a mountainous and hostile country, for the purpose of recovering their possessions sword in hand. The history *de la Glorieuse Rentrée des Vaudois*, is given by Arnaud himself; and Mr. Acland announces his intention to publish a translation of it, with views of the most celebrated spots referred to, from sketches taken by himself. After boldly attacking and defeating the Marquess de Larrey at the head of 2,400 regular troops, at the bridge of Salabertran, they proceeded, the same night, to ascend the opposite mountain.

'Those who are not acquainted with lofty mountains, can scarcely appreciate the perseverance necessary to surmount them; and those

who have had this experience, will scarcely believe that, after an eight days' forced march, in such a country, ended by a desperate battle, men should yet undertake, by moonlight, so difficult an ascent. It is one of the steepest and most painful in the nature of the ground, there being, even to this day, no beaten path, and the zone of the mountain being girdled with an immense forest of low supple under-wood, the long close branches of which lie like ropes parallel to the ground, so that the walker is as it were in a broken net. On the following morning, they descried the summits of their own native mountains, and assembling together, they joined in thanksgiving to God for the sight, and in prayer for his protection in their further progress.

'They then descended into the valley of the Clusone, pushed on to the highest village on the Col de Pis; and on the following morning, having routed a detachment of the enemy, who were in possession of the heights, they entered as glorious victors into their own land, whence they had departed little more than three years before as despised prisoners.' p. 26.

The present inhabitants of the valleys are the descendants of these heroes; and it is on their behalf that an appeal is made to the liberality of the Christian public. Mr. Gilly is the Honorary Secretary to a Committee formed in 1825, for the purpose of raising subscriptions for their relief, and great credit is due to him for his persevering exertions in their cause. Contributions have also been raised in France, and in Prussia, and in the Netherlands;* and a postscript to the third edition of Mr. Gilly's volume, announces, that at length, on the 25th of March last, a deputation, who waited on Lord Liverpool, obtained an 'assurance, that measures should be adopted to restore the stipend to the Vaudois clergy, which they formerly enjoyed from 'the bounty of the British Government.' We rejoice that, by this tardy act of justice, the deep disgrace attaching to the Administration of this country, of having at once robbed and betrayed this most interesting and defenceless community, will be in some measure wiped away. During the meteor reign of Napoleon, who raised the Vaudois to a community of civil rights of every sort, and their pastors to an equality of provision with the Roman Catholic clergy, they enjoyed, says Mr. Acland, 'one brilliant gleam of prosperity.' But, on their becoming the subjects of France, the royal pension which they had enjoyed from this country, for more than a hundred years, was meanly and inequitably withheld.

* The late Emperor Alexander transmitted a munificent benefaction of 12,000 francs, for the purpose of aiding in the erection of a hospital and a new church. The King of Prussia presented 10,000 francs, towards the general support of the schools, the clergy, and their widows.

'Replaced, however, by the Congress of Verona, under their ancient sovereign, they again became victims of an oppression now doubly galling from the contrast of their short-lived prosperity. It is matter of regret, that those powers to whose influence the King of Sardinia owes the greater part of his present Piémontese and Savoyard possessions, should not have interested themselves about this people, especially as they were Protestant powers, and could have commanded their own terms. It is said, that the Prussian minister, the Comte de Truchsess, and Lord William Bentinck, made representations on the subject; but, *as they were not supported by a leading Protestant personage at the Congress*, the King of Sardinia felt himself at liberty to follow his own inclinations.'

The interests of Protestants, *except in Ireland*, have, indeed, too long ceased to be an object of solicitude or sympathy to our rulers. And even now, it is by a sort of pious fiction, that the Vaudois, as a supposed remnant of an *episcopal* church, have been deemed worthy of political favour.

'A question,' says Mr. Acland, 'has been much agitated by some persons, whether the title of bishop has been ever used by the Vaudois, instead of that of moderator. Whether this question be important to episcopacy, provided the episcopal functions be performed, the writer, as a layman, does not presume to determine. Most persons will agree that it is not important in the consideration whether the Vaudois deserve assistance from other Protestant churches.'

Yet, this point of honour (for it is nothing better) has been viewed as of sufficient importance to form a barrier between the English Church and not merely the Vaudois, but every other Protestant Church in the world. Functions analogous to all the *spiritual* functions of the bishops of the National Church, are performed by the officers of other religious communions; but, upon the mere difference of government implied by the terms synod and moderator, and those of bishop, priest, deacon, as implying a gradation of orders, a hierarchy, *every thing* is made to depend as regards any fraternal recognition of the reformed churches to which our own is so deeply indebted. The Church of Cranmer refuses to acknowledge the Churches of Luther and Bucer, of Calvin and Zwingle, as branches of the same Protestant community. We shall hail any indications of a more enlightened and catholic feeling.

Mr. Gilly's narrative, although unnecessarily diffuse and not very well arranged, will be found extremely interesting. He starts from Dover; we do not arrive at Turin till the third chapter, and not till the fourth do we gain sight of the valleys. Mr. Gilly took the Fenestrelle road from Pinerolo, it being his first object to visit Pomaret, the parish of Rodolphe Perani, 'the venerable moderator or primate of the ancient

'church of the Waldenses.' This road follows the Clusone through the defile called the valley of Perosa.

'The contrast was striking between the fertile and champaign country on the other side of Pinerolo, and the bleak and rugged district through which we were travelling to Pomaretto. The rocks to our right were bare and black; and their fantastic shapes, and the rude huts which were built at their base, for several miles, offered but little variety to the melancholy sameness of our drive. Some few groves of chestnuts and pasturages were seen at intervals. All were Roman Catholics on this side of the river. The Protestant villages were concealed from our view by the natural barriers, which rise in terrible and forbidding aspect on the western bank of the Clusone, and in many places serve to keep the valley in almost perpetual shade. So cold and so repulsive appeared the tract of country, through which lies one of the most practicable passes that conducts from Piemont to France. The black mud of the road added to the general gloom of this savage defile, and made us consider it the most dismal of the valleys we had yet seen. In others, the mountains breaking into precipices, and the abruptness with which the topographical features change from one aspect to another, varied the scene enough to make even horrors not unpleasing; but here all was melancholy uniformity, and the slow pace at which we were obliged to move, rendered the stage of ten miles from Pinerolo to Perosa, as tedious as if it had been three times the distance.

'We were obliged to leave our carriage at Perosa, and to proceed on foot to Pomaretto; with a young peasant as our guide, we set out, all impatience, to visit the first Vaudois village in the valley of Perosa. This valley extends to that of Pragela, which was formerly one of the Protestant valleys, is intersected by the valleys of San Martino, and is inserted in most of the old maps as La Valle di Clusone, because it is divided along its whole length by that river. The Protestants are confined to the western side of the Clusone. At the point where we crossed it, near the confluence of the Germanasca, it is an impetuous body of water, which divides itself into a variety of channels, and rushes over masses of rock that are brought down by the torrents from the mountains, and lie in strange confusion in every part of its bed. We could not have passed over less than half a dozen wooden bridges in the space of about three hundred yards; some of them intended for the use of foot passengers only, and others thrown over the stream for mules and cattle.

'After walking half an hour or more, the village of Pomaretto discovered itself, and seen as it was, in its wintry aspect, never did a more dreary spot burst upon the view. It is built upon a declivity, just where the mountains begin to increase in height and number, with rocks above, and torrents below. There is such a scene of savage disorder in the immediate vicinity of Pomaretto, that one would imagine it had been effected by the most violent convulsions of nature; huge fragments of rock encumber the ground on all sides, and it seems as if the mountains must have been rent asunder to pro-

duce so much nakedness and desolation. The street which we slowly ascended was narrow and dirty, the houses, or rather cabins, small and inconvenient, and poverty, in the strictest sense of the word, stared us in the face at every step we took. In vain did we cast our eyes about, in search of some better-looking corner, in which we might descry an habitation fit for the reception of the supreme Pastor of the Churches of the Waldenses. The street was every where no better than a confined lane. At length we stood before the *Presbytery* of M. Peyrani, for by this name the dwellings of the ministers are known. But in external appearance, how inferior to the most indifferent parsonages in England, or to the humblest manse in Scotland. Neither garden nor bower enlivened its appearance, and scarcely did it differ in construction or dimension from the humble cottages by which it was surrounded. The interior was not much better calculated to give us an idea of the *otium cum dignitate* which usually appertains to the condition of dignitaries in the church; and had we not known it before, we should soon have discovered, that additional labour only distinguishes the appointment of moderator of the Vaudois.' pp. 65—68.

We must make room for an extract from the conversation which took place between the venerable Moderator and his English visiter.

'He pointed to the works of Tillotson, Barrow, and Taylor, which still enriched his book-case, and declared that every time he read them, he was more and more gratified by the light which these English divines had thrown upon truths, for their adherence to which, his poor brethren had been so often obliged to conceal themselves in their mountain fastnesses. "But remember," said the old man, with conscious and becoming pride, "remember that you are indebted to us for your emancipation from papal thraldom. We led the way. We stood in the front rank, and against us the first thunderbolts of Rome were fulminated. The baying of the blood-hounds of the Inquisition was heard in our valleys, before you knew its name. They hunted down some of our ancestors, and pursued others from glen to glen, and over rock and mountain, till they obliged them to take refuge in foreign countries. A few of these wanderers penetrated as far as Provence and Languedoc, and from them were derived the Albigenses, or heretics of Albi. The province of Guienne afforded shelter to the persecuted Albigenses. Guienne was then in your possession. From an English province, our doctrines found their way into England itself, and your Wickliffe preached nothing more than what had been advanced by the ministers of our valleys, four hundred years before his time." "Whence," continued my aged informant, with increased animation, "came your term *Lollards*, but from a Waldensian Pastor, Walter Lollard, who flourished about the middle of the thirteenth century? And the Walloons of the Low Countries were nothing more than a sect, whose name is easily found in the corruption of our own. As for ourselves, we have been called heretics, and Arians, and Manicheans, and Cathari, but we are like

ourselves, a Church built up in Christ, a Church with the discipline nd regular administration of divine service which constitute a Church. We have adhered to the pure tenets of the Apostolic age, and the Roman Catholics have separated from us. Ours is the Apostolical uccession, from which the Roman hierarchy has departed, rather than ourselves. We are not only a Church by name and outward forms, ut a Church actually interested by faith in Jesus Christ the corner-tone.' pp. 78, 9.

Mr. Gilly makes M. Peyrani talk somewhat ignorantly about Calvin and his tenets; but the good old man had probably never seen any of the works of the Great Reformer, and a few eading questions might naturally draw from him the expressions ut into his mouth. 'If God infallibly saves some, and infallibly rejects others'—are expressions which convey to us no very lear meaning: we should be glad to know what a fallible sal-ation amounts to. 'Calvin,' he said, 'I am *inclined* to think, was a good man, though I cannot account for his judicial murder of Servetus.' We are inclined to think the same of Cranmer.

Art. VII. *An Oration delivered before the Medico-Botanical Society of London, at the Commencement of their Seventh Session,* Friday, 13th Oct. 1826. By John Frost, F.A.S. F.L.S. &c. 4to. pp. 16. London, 1826.

THE medical world is not exempt from the capricious laws and revolutions of fashion. Systems of physiology and of practice have their day, and even diseases, as well as remedies, seem to have their run or their reign, as different organs are successively fixed upon as the primary seat of all sorts of ailments. What with the changes in practice and changes in nomenclature, an old Pharmacopeia is reduced to the value of an old almanack; and all our Herbals have been annihilated by the universal adoption of mineral medicines,—salts, acids, and Abernethy's panacea, the blue pill. The object of this Oration is to put in a plea on behalf of vegetable medicines. 'It is extremely difficult,' remarks Mr. Frost, 'to account for the neglect into which Medical Botany has fallen.'

'From the earliest period, vegetables have been used by man for the alleviation of disease, and through the succeeding ages, Herbs have never lost their repute till within the last half century.'

One cause, we imagine, of the general preference given to mineral medicines, is their superior activity and simplicity.

A much bolder and more decided style of practice is, we apprehend, now in vogue, than in the times of our fathers. Far less medicine is swallowed in point of quantity; and the trade of the chemist has improved at the expense of the apothecary; while the most powerful agents are fearlessly employed even by the domestic practitioner. In many respects, we venture to think, the modern practice is far more rational, as well as more convenient. At the same time, improvements may be carried too far; and we are strongly inclined to think, that the wholesale use of metallic medicines, and the comparative neglect of vegetable ones, require to be a little looked into.

With regard to the laudable and useful nature of the main object of the Medico-Botanical Society, there can be but one opinion: it is no other than the investigation of vegetable medicines.

'The surface of our planet,' remarks Mr. Frost, 'is covered with such an infinite variety of vegetable beings, that no person can suppose they are merely for medicine. No; they combine to administer to the comforts of man, both for his food and medicine, as well as to delight his eye. The brute creation are so far gifted with instinct, that they are enabled to select, at certain seasons, herbs that relieve to a great degree diseased action. We cannot but be struck with awe and admiration at the wonderful distribution of vegetables, their economy, variety of form, colour, habit, and effects. Poisonous and esculent plants grow side by side in the same soil, and yet possess opposite properties.'

Mr. Frost might have added, that the same plant will sometimes be at once esculent and poisonous, its different parts, as in the case of the *mandioc*, possessing opposite properties. He ventures, however, upon a rather bold assertion when he adds:

'There is no substance in nature, however poisonous, as it is termed, that would produce unpleasant effects, were it not for the want of a proper judgement to apportion the dose.'

It is very true, that all sorts of poisons, vegetable and mineral, have been administered with success or impunity; and there are even cases on record, of persons who have taken nitric acid and corrosive sublimate without being poisoned. Colchicum, fox-glove, arsenic, have become fashionable medicines. Still, to affirm that no substance of nature would be found to produce an unpleasant effect, under proper modification, is going very far beyond the bounds of rational conjecture. Lead, for instance, is a substance which no judgement in apportioning the dose can be expected to render congenial with the human frame; and there are, doubtless, principles

in vegetable substances equally incapable of assimilating with the animal system.

There can be no doubt, however, that there is ample scope for discovery and investigation in Medical Botany; and it is highly desirable that the cultivation of the science should keep pace with the improvements in Pharmaceutical Chemistry. In Paris, Berlin, and Hamburgh, societies have been instituted for this purpose; and the Medico Botanical Society of London will not, it may be hoped, fall behind them in the prosecution of this branch of scientific inquiry. Its president, Sir James M'Grigor, the Director-general of the Army Medical Board, has, it seems, lately resolved, 'that no person shall be admitted 'to an examination to qualify him to practice in the medical 'department in the army, without having attended, among other 'branches of study, lectures on Botany for six months. The importance of botanical knowledge to practitioners in foreign stations, is indeed obvious.

'They would be able,' Mr. Frost remarks, 'to treat maladies more successfully by employing native medicines, than by having recourse to mineral ones, except under particular indications; and by collecting the names of the herbs used by the natives, and attaching to them their provincial, when their scientific names are unknown, they would, in the course of time, form a very complete catalogue of Materia Medica to hand down to successors to their station.....As it is, if their stock of European medicines are exhausted, they are quite at a loss to know what to prescribe; and if they use native medicines, they are obliged for the most part to trust to the mere *ipse dixit* of the person from whom they obtain them.'

New medicines, it is stated, are daily being received from Mexico and South America, possessing the most active properties. We almost tremble at hearing this; but still, as we are not called upon to become the subjects of experiment, we shall rejoice if science should open new branches of trade, and an exchange be promoted of American plants for British manufactures. In the mean time, we shall claim the privilege of adhering to our old-fashioned notions, and keep to our bark, rhubarb, and senna, leaving the respective merits of the Croton oil and Calomel to be discussed by the profession.

Art. VIII. *Simplicity in Ministerial Addresses recommended.* A Discourse delivered June 28, 1826, in Broadmead Meeting House, Bristol, before the Bristol Education Society. By John Kershaw, M.A. 8vo. pp. 46. Price 1s. 6d. London, 1826.

MR. KERSHAW could not have chosen a topic which it was more important to bring before the notice of the

friends and supporters of an Academical Institution. A prejudice exists against such institutions, which we are glad to see fairly met. So far as it originates in a mistaken depreciation of the advantages of learning as the handmaid of religion, the 'cry' against an academical education is as unjust as it is ignorant. But 'the disapproval of literature in connexion with the 'ministry has not been,' Mr. K. ventures to say, 'altogether 'groundless;'—

'inasmuch as a course of academic study has, in too many instances, been found productive of any thing save that simplicity of thought, of language, and of general manner, which alone renders pulpit addresses intelligible and agreeable to the majority in every assembly. Young ministers, fresh from the seminaries, mistaking well-turned sentences, fine-sounding words, and a profusion of rhetorical ornaments, for a good discourse, unavoidably gave offence, both to the plain, simple-minded Christian, and to the man of genuine knowledge and correct taste. The absence of all that simplicity which marked their addresses before they entered the schools of learning, naturally prejudiced the minds of the unthinking against learning itself, and became one, among other causes, which brought an educated ministry into disrepute. But it requires very little penetration to perceive that the evil is not chargeable on the fact, that students had gained more knowledge, but on the very different fact, that they had erred in their judgment with regard to the best mode of communicating that knowledge.

'Were I called upon to express, in one word, the most important requisite in those discourses which were designed to produce a powerful effect equally on the judgment and on the passions, I would say, that word is *simplicity*. Without it, nothing can be distinctly perceived; nothing can be deeply felt. The thoughts presented, are encompassed by a mist. Their real shape, and magnitude, and colouring, and other properties, are not known and understood; it is therefore absurd to expect that the view of them should make any either correct or strong impressions.' pp. 20, 21.

'Clear ideas in simple language' is, perhaps, the best receipt for eloquence that has ever been given; and clear ideas will take that shape. In order to the attainment of this invaluable art of thinking, Mr. Kershaw very properly recommends mathematical studies as among the first and most valuable intellectual exercises for disciplining the mind, and imparting simplicity and clearness of thought. Exclusively pursued, they may have as injurious an effect as other branches of study, when substituted for a general cultivation of all the powers of the mind; they may weaken the judgement, by fixing the attention too narrowly upon one mode of inquiry, and one species of evidence; but there can be no question,

that the influence of such studies, on some minds more especially, would be unspeakably advantageous.

The benefit to be derived from classical studies can hardly, however, be considered as secondary, even in reference to simplicity of taste. While the former strengthen, these enrich the mind, and, if we may so speak, form a soil for something nobler than themselves. A correctness and purity of taste are induced by a familiarity with classical models, which will naturally tend to produce simplicity of thought and language; and the exceptions to this remark will be found to arise from shallowness and pedantry. Leighton and Howe were, probably, two of the most truly learned men of their day, and whom have we like them?

Nothing, we readily admit, can be more out of place, than a shew of learning in the pulpit, when the audience cannot be supposed to be familiar with the allusions. Display of all kinds is offensive; but this kind, which savours more of the school-boy than of the scholar, and indicates, in general, rawness as well as want of taste, is perhaps the most ridiculous. Mr. Kershaw's remarks on the importance of simplicity of *language* are highly judicious.

'It may certainly be expected that this will necessarily follow simplicity of thought. Ideas, clearly conceived, will be expressed with distinctness and precision. Thought and language exert a considerable influence over each other. As we can think and reason only by the help of words, or other signs, perhaps it may be correctly affirmed, that a primary step towards the attainment of simplicity of thought, is, simplicity in the medium or language by which we think. If clear and definite ideas are not affixed to the signs which we employ, thought must necessarily be obscure.

'Simplicity of diction from the pulpit is of much greater importance than is generally imagined. I have already intimated, that, owing to the absence of it, a strong prejudice has been created against academical education. Some, and, in particular, young preachers, have entertained the very erroneous notion, that their language must be pompous; that almost every sentence must be adorned with a flower, and every paragraph contain some classic allusion, in order that their discourses may be acceptable, especially to the superior ranks in their congregations. This, however, is a style with which men of sound understanding and true refinement of taste, will always be offended; at which the ignorant will gaze and wonder; but which will assuredly leave the soul which is hungering and thirsting after God, unsatisfied, unfed. "Endeavour," therefore, candidates for the ministry, as one of the first authorities among Protestant Dissenters recommends, "endeavour to *find out* all the clearest and most easy forms of speech, to convey divine truths into the minds of men. *Seek* to obtain a perspicuous style, and a clear and distinct manner of speaking, that you may effectually

impress the understanding while you pronounce the words; that you may so exactly imprint on the minds of the hearers the same ideas which you yourself have conceived, that they may never mistake your meaning. For want of this, some young preachers have fixed themselves in such an obscure way of writing and talking, as hath very much prevented their hearers from obtaining distinct ideas of their discourse. And if a man get such an unhappy habit, he will be sometimes talking to the air, and make the people stare at him as though he were speaking some unknown language."* pp. 25, 26.

'By the cultivation of simplicity of style, great benefit will accrue to the student himself. While occupying his mind in the study of a flowing and figurative diction, the possession of rich sterling thought must of necessity be a secondary object. If an idea presents itself, it is not seized and portrayed in its simple character. Imagination is called in to deck it it in some tawdry artificial dress. If the feelings of the heart begin to flow and to swell, the tide is checked, by not being permitted to take a natural course. Under the fretting control of a passion for verbal finery, the mind is perpetually opposed and harassed, as well as diverted from what ought to be its primary object. After all, should a splendid garb have been prepared, in which thought is attired, must it not follow, that the speaker is in danger of being too much gratified by the idea of this paltry fancied success, and, what is still more to be regretted, is he not in danger of feeling too little concern that the words of soberness and truth may have sunk deep into the hearts of his auditors? The gratification of a trifling, yea, of a perverted taste, has been made a matter of greater importance than the simple and manly inculcation of that gospel by which alone the soul can be saved. On the other hand, where it is the object of a preacher to impress the great truths of religion, the energies of his mind are all put under requisition by this object exclusively. He seeks to find out scriptural thoughts; he seeks to embody them in scriptural, that is, in plain language. Nor is it to be forgotten, especially as the majority of minds can prefer no claims to extraordinary genius, that a discourse, marked by great simplicity of thought and style, though not distinguished either for original talent or extensive research, will always be heard with candour, with pleasure, and with real advantage.' pp. 28, 29.

Mr. Kershaw throws out a hint which deserves not to be lost on the candidates for the Dissenting ministry, when he remarks, that such of the clergy of the Establishment as are distinguished for their high literary attainments, as well as piety, are also distinguished for the simplicity of their ministerial addresses. To this circumstance, the result, no doubt, in part, of their superior scholarship, we must attribute the popularity which they command. Our academies have been injuriously described as the grave of eloquence. We know not why they

* Watts.

should have this tendency. But, so far as there is any foundation for the remark, it arises, we are disposed to think, from the art of sermonizing being made a distinct attainment, unconnected with the art of thinking clearly and speaking plainly. If a young man learns to preach, before he is able to think with precision or to converse with fluency, he will have more to unlearn than he has acquired, in order to attain to true eloquence; and the simplicity of his mind will, probably, be irretrievably injured. We must freely confess, that the prevailing style of the ministerial addresses from Dissenting pulpits, when compared with those of many pious and faithful ministers of the Establishment, is sufficient to account for much of the preference which we find given, in various quarters, to the *simpler* preaching to be heard within consecrated walls. In point of theological attainments, we believe, that the clergy must, generally, be content to rank *below* Dissenting pastors; but then they preach like men in earnest, careless of pleasing, but anxious to enforce their message, with much boldness and plainness of speech.

Art. IX. 1. *Remarks upon the recent Accusations against the Committee of the British and Foreign Bible Society.* In a Letter to a Clergyman in the Country, from a Lay-member of that Institution. 8vo. pp. 48. London. 1826.

2. *Minutes of the Committee of the British and Foreign Bible Society*, relative to the Publication of an Edition of the Holy Scriptures with an Introduction prefixed, by the Strasburg Bible Society. Accompanied by the Official Correspondence, &c. 8vo. Price 1s. London. 1826.

3. *Statement of the Committee of the Glasgow Auxiliary Bible Society*, relative to the Grounds of their late Resolution to withdraw from the British and Foreign Bible Society; with Reasons of Dissent from that Resolution. 8vo. pp. 82. Glasgow. 1826.

WE deem it proper to notice these publications, although it is not our intention to occupy our pages with any fresh discussions on the subject. The public feeling is beginning to flow back into the right channel. Dr. Thomson, or his friends, has been endeavouring to kindle a newspaper warfare, but without success. The Irish Romanists have been exulting in the schism which has taken place in the Bible Society; and Carlile has found fresh matter for ribaldry and blasphemy in the same circumstances, anticipating the downfal, not only of the Society, but of the Bible cause. The Edinburgh statements and the Guildford speeches, are triumphantly copied and

commented upon in the Roman Catholic publications, and in the infamous pages of the Republican. But it is like the rejoicing of the Philistines over Samson, when betrayed to them by the perfidy of a shameless consort; the Institution, which has been held up to their profane mockery, will yet prove strong enough to effect their downfal.

The first of these publications may be considered, we believe, as a sort of semi-official statement, in reply to the accusations brought against the Earl-street Committee. It was originally drawn up at the desire of the Committee, and a copy of it was sent to each member; but, 'upon fuller considera-'tion, it was thought advisable, on the part of the Committee, 'to publish only Extracts from their Minutes and Correspon-'dence, leaving it to the Friends of the Institution to offer 'explanatory observations individually.' We have understood, (and we think that, if true, it ought to be generally known,) that there would have been no difficulty, on the part of the Committee, in coming to an agreement as to the adoption of an official reply to the charges brought against them, had not their proceedings been subjected to a vexatious interference from persons, not members of the elected Committee, but having the privilege of attending and voting at their meetings.

The regulation which confers this privilege, was at one time regarded as strengthening the hands of the Committee; and so long as things go on smoothly, open committees may work very well. But let any source of dispute occur, and the opportunity they afford for cabal, and espionage, and all sorts of mean annoyance, will soon be seen. An open committee is, in fact, no committee; the very purposes for which a committee are elected, being nullified by the self-intrusion of other individuals, A small minority within a Committee may, by the aid of such auxiliaries, completely baffle, and perhaps outvote, the other members; and they may do this the more easily, as they can at any time take the regular members by surprise. And if they cannot carry their point, they may maintain an endless litigation, and throw obstacles in the way of every proceeding, and transform the Committee-room into a scene of perpetual and vexatious debate. Much of the vacillation and apparent indiscretion chargeable on the Earl-street Committee, have originated in the short-sighted regulation alluded to. Those whom the public entrusted with the conduct of the society, have not been its managers.

Much, then, as we may regret the circumstance, we can scarcely any longer blame the Committee for not having long ago put forth a general and explanatory statement, in reply to

the aspersions cast upon their conduct and character. The second publication on our list, purports indeed to be an answer to one specific charge; and it is completely satisfactory in relation to that point. But few persons will take the trouble of going through the documents, the substance of which might have been given in a couple of pages. We are extremely glad, therefore, that the Author or Editor of the present 'Letter,' has taken upon himself the responsibility of putting forth a statement better adapted to meet the wishes and satisfy the complaints of the general body of subscribers.

'It has been my lot,' he says, 'to be present at most of the discussions which have recently taken place in the General Committee, and I shall endeavour simply to state facts, without the least design to advocate any of the measures in a party spirit, or with the personality which unhappily has pervaded many of the publications on these subjects.

'The allegations in question refer to—The circulation of the Apocrypha—The Character of Foreign Institutions and Individuals connected with the Society—The addition of Notes to copies of the Scriptures published with the aid of the Society—The encouragement of adulterated editions of the Scriptures—The concealment of part of the Expenses of Management—Exaggerated representations of the Religious State of the Continent—The Expenditure generally—and, The circumstance of many Members of the Committee having been kept in ignorance of a part of the Proceedings.'

Many of these points have already been so fully adverted to in our pages, that, even if our limits would admit, we should not deem it necessary to follow the Writer through all his statements on the several topics. We shall merely make a few extracts, earnestly recommending those who retain any lurking dissatisfaction with the proceedings of the Society, to obtain and attentively peruse the Letter itself.

'As to the studied concealment, with regard to the Apocryphal writings, which has been so much spoken of, it should be remarked, that in the Committee, *open at all times*, none such did occur, nor could possibly be practised: the subject was frequently mentioned—Letters were read—Resolutions were passed, in which the Apocrypha was mentioned by name—and it is a matter of general notoriety that, in all the Churches on the Continent, the Apocryphal are united with the Canonical books.

'Nor has this always appeared objectionable to those who are now the loudest in their accusations against the past proceedings of the Society. One instance may suffice. In a letter from Henry Drummond, Esq. to the Committee, dated Geneva, 5th September, 1817, that gentleman writes, "I think you are unjust towards the Catholics, and employing yourselves uselessly, to attempt to force translations unauthorized by their church." I am informed that this gen-

tleman printed an edition of the Italian Bible, at his own expense, in 1819, containing an intermixed Apocrypha and fifty-two pages of general index, and circulated it during that and succeeding years.

'It is well known, that, during the last three years, considerable differences of opinion prevailed among the members of the Committee, both those who are elected and those who are privileged to attend and vote,—whether it was consistent with the fundamental laws to circulate Bibles in foreign languages in which the Canonical and Apocryphal books were united, and to aid foreign institutions which circulated Bibles of that description. Many painful discussions were the consequence, which have been at length happily brought to a termination by the explanatory regulations adopted at the last General Meeting. If, in the course of these discussions, and the numerous resolutions formed in consequence, at various times, there may have been an appearance of vacillation in the conduct of the Committee, the cause will principally be found in that part of its constitution which opens it to subscribers of a certain amount, and to all ministers contributing one guinea per annum. So that more than five hundred individuals are entitled to attend and vote, and on all these occasions, members thus privileged have taken an equal, if not a more prominent part, than the thirty-six elected members.

'The Committee having thus, on various occasions, been exceedingly numerous, great diversity of sentiment resulted: and this has given rise to much misconception among persons who were only occasionally present, as well as in the public mind; for those who are not aware that the privileged members have often equalled or exceeded in number the elected members present, and are unacquainted with the leading part they have taken in these discussions, have naturally supposed that the different resolutions all emanated from the majority of the elected members.'

'With regard to the Lausanne Bible, it appears that, in September, 1817, the Committee resolved that the sum of £500 should be granted in aid of an edition of Ostervald's French Bible, to be printed by the united exertions of the Bible Societies of Lausanne, Neufchatel, Berne, and Geneva. They did so in consequence of an application from those Societies, and at the express recommendation of Mr. Drummond, who, though well aware of the characters of the individuals forming those Societies, and with the state of all matters connected with religion in that country, strongly urged it as the most effectual method to prevent the *reprinting* of a version which was exceedingly objectionable, and which there was reason to fear those Societies might adopt.'

'Many other particulars could be mentioned, shewing that those very individuals who are now the loudest in bringing forward this connection with certain characters, as a ground of accusation, at that time thought very differently, and earnestly endeavoured to procure their co-operation in printing approved and Orthodox editions of the Scriptures. It may here be proper to observe, that it is not on the continent as in this country, with reference to Socinians, Arians, and others. There, separate bodies do not exist, known under these de-

signations; but all ostensibly profess orthodox principles: and if their principles and character be such as is represented, it is a matter of some alleviation, that the antidote to the poison of their doctrine has been extensively circulated, and that by themselves. The assertions of those who declare, without any hesitation, that this or that individual is a Socinian, have recently been contradicted in express terms by Professor Kieffer and many other persons, who feel deeply hurt that such an erroneous and injurious imputation should have been cast upon them.

'Doubtless, the Committee would always wish to select men of decided Christian principles, well known for piety and sound wisdom, to carry on the circulation of the Holy Scriptures. But surely it is not, and will not, be required to adopt the earnest recommendations of those who will not allow even an abstractedly good work to be performed, unless performed in their own way, or by persons of their own views;—which appear to be, that the Bible itself would almost prove contaminated by passing through the hands of persons whose sentiments respecting its contents may be exceptionable;—that we may not convey the Scriptures to the perishing nations, unless the instruments for its distribution be first chosen by them;—unless they are allowed to dictate to the authorities and dignitaries, the clergy and laity, the subscribers to objects of charity, and the public at large in foreign countries, who shall be their domestic agents and secretaries and committee men, in co-operating with them in this work of charity. Far distant be the day when the opinions which may be adopted by any set of individuals, to whom the conducting of the British and Foreign Bible Society is confided, are made a Shibboleth and a test for other institutions or individuals, before they are allowed to assist in the work of circulating the Scriptures;—never may its directors assume to themselves a right to sit in judgment on the consciences of their fellow mortals!

'The remuneration afforded to certain individuals on the Continent, it is contended by some, should have been specifically stated in the Society's cash account. A person intimately acquainted with the Continent gave, on one occasion, the following important advice:

'"If you value the co-operation of Christians on the other side of the water, and if you desire to be permanently and solidly useful, rather than to put on a specious appearance, do not mention the names of your foreign co-adjutors, under any pretence whatever. The fear of such mobs as prevailed during the Revolution is by no means allayed, nor altogether groundless; and any person of property, becoming notorious as the promoter of religion, might subject himself to the fury of a bigoted or an atheistical populace."

'In the spirit of this advice (for the cases are not precisely similar), given by Mr. Haldane to another Society, the Committee, with perfect integrity, acted, as you doubtless will recollect, in the manner which now is brought forward as a matter of accusation.

'The following extract of a letter lately received from Dr. Steinkopff, will convey some idea of the extensive nature of the operations of Professor Van Ess:—"The labours and operations of the Pro-

fessor have hitherto been, and still are, of the most extensive and beneficial nature. The first edition of his Version of the New Testament appeared in 1807; since which time he has brought into circulation upwards of 583,000 copies of the same, partly by sale, partly by gratuitous distribution, in every part of Germany, as well as in several parts of Prussia, Bohemia, Poland, Switzerland, Holland, and other portions of the Continent; besides 11,984 Bibles, and several thousand New Testaments, of Luther's Version, and a considerable number of the Scriptures in ancient and modern Greek, Hebrew, Arabic, Syriac, and in other European and Oriental languages; the latter, chiefly among Roman Catholic students of divinity, by means of which the study of the Sacred Volume in the original tongues has been greatly promoted among them, a circumstance of the highest importance, even for generations to come.

'"Taking a retrospective view of the last seventeen years, the average number issued of the Professor's Version of the New Testament exceeds 32,000 copies per annum. At present, the demands are so great, that, on an average, between 800 and 900 copies per week (or upwards of 40,000 per annum) are issuing from his depositories; the principal of which is at Darmstadt. To keep every thing in proper order, requires constant attention. The Biblical Correspondence also of the Professor is very extensive, several hundred Roman Catholic Clergymen being closely connected with him."

'But it should be further stated, that the sums paid to Dr. Van Ess and Professor Kieffer cannot, by any fair reasoning, be considered as *expenses* incurred in the *management* of the Society; they are remunerations for specific labour in superintending the printing, binding, and circulating of certain versions of the Scripture, and apply to their cost as properly as the expense of translating, correcting the press, (to which head those of Professor K. chiefly belong,) paper, printing, or binding. The allowances to each of these individuals, for their respective services, have therefore been entered as charges upon the Scriptures in the several languages which occupied their attention, as has been done with payments to editors, and charges of distribution in any other language.'

The alliance of the Society with improper characters has been, it is remarked, most unfairly misrepresented. 'Such 'charges,' it is added, 'proceed with an ill grace from those who 'have brought forward the often refuted accusations long since 'gone by, and who, professing themselves to be followers of 'Christ, are hailed with joy by the *infidel* opponents of the 'Society as valuable allies.'

'Some unfair references have been drawn from the circumstance, that the amounts contributed by the Auxiliaries, have not, in the last four or five years, borne quite the same proportion as formerly, to the sums expended in visiting them. This is satisfactorily explained when we recollect that, at the formation of new Auxiliaries, larger amounts are almost invariably received as donations, than in subsequent years,

and the number of new Auxiliaries formed annually, cannot now be so great as in preceding.' p. 34.

The Letter concludes with the following admirable reflections.

'Experience has been advantageous in many respects; it has taught the members of this institution to look more to the *Creator*, and less to the *creature*; an increased measure of pious feeling prevails at its Meetings: and the blessed effects resulting from its labours are visible in many districts both at home and abroad. Are we then to cast down this goodly fabric, and scatter the materials in every direction, because it is not absolutely perfect in every respect? Who is to point out a standard of absolute perfection? or who will undertake that any human work shall be made in all points to proceed conformably thereto? Surely the real followers of Christ,—those who know and feel the evil of their own hearts, and desire to walk humbly with their God, will never propose themselves as the only possessors of wisdom; nor will they seek to bend all others to their individual opinions. The present day is not a time for indifference; the Church of Christ is strongly assaulted on every side, and this mighty bulwark, which has been so signally blessed, must not be suffered to fall. Let us not sit pondering over blots and blemishes, till surmises establish themselves for certainties in our minds, leading us further and further into the mazes of doubt, until at length falsehoods and calumnies assume the aspect of truth. Are we, according to these words of one of the accusatory documents, "left doubtful whether there is not more reason to lament the *evil* committed, than to rejoice at the good accomplished, by this Institution?" We rejoiced at the glad tidings of former years, and are we to believe that the details we then delighted to hear, should rather have been cause for sorrow and regret? Are the mere ex parte statements of a few individuals to have such an effect upon us? Assuredly not. Let all its friends come forward, and hasten to uphold this invaluable institution, endeavouring to keep the unity of the Spirit in the bond of peace. Let us pray—let us earnestly pray for a blessing upon it.—It is the Lord's work, and he will bless it.' pp. 39, 40.

The Glasgow Statement only serves to shew how much mischief would have been prevented, had the Earl Street Committee redeemed their pledge, given in July 1825, to forward 'a complete reply' to the charge brought against them, 'as soon as it could be prepared.' All that was requisite was, a manly and explicit statement of facts, the withholding of which has given time for the uncontradicted circulation of the basest calumnies, and while it has furnished the matter of taunt and triumph to their opponents, has paralysed the exertions, and depressed the tone of their friends. The 'Reasons of Dissent' drawn up by the Dissentients in the Glasgow Committee who

still adhere to the British and Foreign Bible Society, though breathing an excellent spirit, betray no small degree of misapprehension, and contain admissions, expressions of regret, and compliments to the Society's adversaries, which render it altogether a publication of equivocal utility. There is an awkwardness about the style of the production, like that of a person who has to retrace his steps after having gone too far; and Dr. Thomson, in his coarse way, charges them with inconsistency in still adhering to the Society after having concurred in the previous Resolutions. Their inconsistency, however, does them infinitely more honour than Dr. Thomson's wicked consistency reflects upon him. By the help of Mr. Gorham, who appears to be in correspondence with the enemies of the Bible Society in Scotland, this reverend Pasquin has been getting up some fresh scandalous allegations against the Society; and he has published a Supplement to his Catechism addressed to the London Committee, of which the following will probably be deemed a sufficient specimen.

'Ah, but you are evading the question, which, by the way, is not very decorous in the managers of a Bible Society: don't think that we in the North are such *nincompoops* as to be imposed upon by the *blarney of men like Mr. Steven.*'

In another part of the Catechism, it is intimated, that some one, a member of the London Committee, said, 'that one of 'the Secretaries of the Edinburgh Society should be hanged.' We cannot believe this: we are sure that it could not have been said seriously. We have heard of a saying—and perhaps this may have been applied to the individual referred to—Give some people rope enough, and they will hang themselves. As to the pillory, he is already placed there, the pillory of the press. All that we regret is, that he ever occupies a more sacred station; and were we to address another sentence to a man who has shewn himself not more regardless of the laws of courtesy, than forgetful of every propriety attaching to his office and public character, we should only need to retort upon Dr. Thomson his insolent admonition addressed to the Rev. Daniel Wilson, and take leave of him in his own words—'Really,' *Dr. Andrew Thomson* 'should recollect that he is 'an Evangelical minister.'

ART. X. SELECT LITERARY INFORMATION.

Carrington has just published a edition of his "Dartmoor, a tive Poem :" in a neat 12s. vo- in which form, we doubt not that obtain a more general circulation he first edition. To those of our who have any relish for descrip- etry of singular beauty, or any tion to promote the comforts of a ng man, we need say little to mend the purchase of the volume.

paring for publication, A History Council of Trent, held A.D. 1545 . It will be comprised in one octavo, and will contain a num- highly interesting and curious n the ecclesiastical history and phy of that period, selected from val publications of Father Paul rdinal Pallavicini, and from many carce and valuable works.

Chronicles of London Bridge, have been so long in preparation, w announced to be published in rse of next month. This work mprise a complete history of that Edifice, from its earliest mention English Annals, down to the com- ment of the new Structure, in of the laying the first stone of the only circumstantial and accu- count, will be subjoined; and its tions will consist of fifty-five finished Engravings on wood, first Artists.

paring for publication, A Guide to dy of History. By Isaac Tay- nior, Author of "Elements of ht, or First Lessons in the Know- of the Mind."

paring for publication, Selections e Works of Bishop Hopkins. By r. Dr. Wilson, Editor of Selections he Works of Leighton and Owen. Selections from the Works of by the same Editor.

hepress, The Child's Scripture Ex- and Assistant, Part IV. or Ques- on the Gospel according to the with practical and explanatory ons, suited to the capacities of n.

he press, A new edition (mate- mproved and with additions) of, s Elements of Useful Knowledge.

e press, The Female Missionary ite, a poem.

On the 1st of January will be published, in 2 vols. 12mo. Sams's Annual Peerage of the British Empire.

A second edition (with very considerable additions) of Mr. Johnson's Sketches of Indian Field Sports, is preparing for the press.

The first part of a Series of One Hundred and Ten Engravings in Line, from Drawings by Baron Taylor, of Views in Spain, Portugal, and on the Coast of Africa from Tangiers to Tetuan, will appear in December, and be continued regularly every two months. Besides a letter-press description to accompany each plate, the Tour, in the order of the Author's Journey, commencing at the Pyrenees, will be inserted in the last two numbers. It may be anticipated, that countries presenting such rich scenery, and abounding with monuments of Greeks, Romans, Moors, and Arabs, will furnish to the Engraver the finest opportunity for the display of his talent; and when the names of G. Cooke, Goodall, H. Le Keux, J. Pye, R. Wallis, and others, are announced as having already engraved fifty subjects, the Public may look with confidence for the completion of a work of art highly worthy of patronage. It is not a little flattering to the English artist, that although the Drawings are from the pencil of a French nobleman, and the proprietors are French gentlemen, they have confided the whole to engravers in England. The size of the work is arranged so as to class with Capt. Batty's Works of Scenery in Hanover, Saxony, and on the Rhine.

The second Part of Capt. Batty's Hanoverian and Saxon Scenery will appear in January; and arrangements have been made to secure the punctual appearance of the subsequent parts every two months.

The friends of Anti-Slavery are informed that a work is in the press by the Author of "Consistency," "Perseverance," &c. entitled, "The System: a Tale of the West Indies."

In the press, Original Tales for Infant Minds, designed as a companion to Original Hymns.

In the press, Three Letters, humbly submitted to the consideration of the Lord Archbishop of Cashel, on the recent apocryphal publication of His

Grace, and on the annotations accompanying them; in which, also, are demonstrated from the best Jewish authorities, the last age of the Zohar, and the propriety of applying the cabalistic scheme of the Sephiroth to the illustration and confirmation of the Trinitarian hypothesis. By the Rev. John Oxlee, Curate of Stonegrove.

In the press, A Greek Gradus. By the Rev. J. Brasse, B. D. late Fellow of Trin. Coll. Camb. For Schools. In 1 vol. 8vo.

ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

EDUCATION.

Greek Exercises; or, an Introduction to Greek Composition; so arranged as to lead the student from the elements of grammar to the higher parts of Syntax. In this work, the Greek of the words is not appended to the text, but referred to an index at the end. By the Rev. F. Valpy, M.A. Trin. Coll. Camb., and one of the Under Masters of Reading School. 12mo. 5s. 6d. bd.

HISTORY.

Origines; or, Remarks on the Origin of several Empires, States, and Cities. By the Right Hon. Sir W. Drummond. 3 vols. 8vo.

MISCELLANEOUS.

Old English Sayings newly expounded, in Prose and Verse. By Jefferys Taylor, Author of "Harry's Holiday," &c. In 1 vol. 12mo. 4s.

Observations on the Causes and Evils of War; its unlawfulness, and the means and certainty of its extinction. In a series of letters addressed to a Friend. By Thomas Thrush, late Captain in the royal Navy. Part II. 1s. 6d.

POETRY.

The Heart, with Odes, and other Poems. By Percy Rolle. Fcp. 8vo. 4s.

THEOLOGY.

A Popular Introduction to the Study of the Holy Scriptures, designed for the use of English readers. In two parts. Part I.—Rules for reading the Bible. Part II.—Helps towards a right understanding thereof; comprising Introductions to the several books, a summary of Biblical Antiquities, Geography, Natural History, &c. By William Carpenter, Editor of the Critica Biblica, the Scripture Magazine, Calendarium Palestinæ, &c. One large vol. 8vo. with maps and plates. 16s.

Miscellaneous Pieces on various Religious Subjects. Written by the Rev. Andrew Fuller. Collected and arranged, with occasional notes, by J. W. Morris. Intended as a Supplement to his Memoirs of the Author. In 1 vol. 8vo. 7s.

A Plain Statement of the Evidences of Christianity; divided into short chapters, with Questions annexed to each; designed for the use of schools, Sunday schools, and young persons. By Francis Knowles. No. I. Price 2d. To be comprised in nine monthly numbers.

Reasons for Christian, in Opposition to Party Communion. By Robert Hall, A.M. 8vo. 2s.

Communion at the Lord's Table regulated by the revealed will of Christ, not Party, but Christian Communion; a reply to the Rev. Robert Hall's pamphlet, entitled "Reasons for Christian, in opposition to Party Communion." By Joseph Ivimey. 1s. 6d.

The Gospel of St. Luke, in Greek, with English notes. By the Rev. J. R. Major, A.M. Trin. Coll., Camb., Head Master of Wisbech Grammar School. For the Use of Students. 12s. 8vo.

The Greek Testament, with English notes; containing copious critical, philological, and explanatory notes in English, from the most eminent critics and interpreters: with parallel passages from the classics, and with references to Vigerus for idioms, and Bos for ellipses. Griesbach's and others' various readings are recorded under the text. Greek and English indexes are added. By the Rev. E. Valpy, B. D. This work is intended for the use of students in divinity, as well as the library. Second edition. 3 vols. 8vo. 2l. 5s.

TOPOGRAPHY.

The Historical Antiquities of Hertfordshire. By Sir Harry Chauncey. 2 vols. 8vo. 1l. 16s. royal 8vo. 2l. 5s. bds.

GENERAL INDEX.

VOL. XXVI. NEW SERIES.

Accusations, recent, against the committee of the British and Foreign Bible Society, remarks upon them, 567, *et seq.*

Ackland's brief sketch of the history and present condition of the Valdenses in Piémont, 550, *et seq.*

Addresses, ministerial, simplicity in, recommended, by J. Kershaw, 563, *et seq.*

Albigenses, Sismondi's history of the crusades against them in the thirteenth century, 399, *et seq.*; *the author's reasons for selecting this particular portion of history*, 399; cardinal errors of the church of Rome, 400; every national church has persecuted, *ib.*; ecclesiastical power a pure despotism, *ib.*; the religious freedom of England owing to the subjection of the church to parliamentary and constitutional control, 401; the exclusion of the priesthood from the legislature the only effectual means of destroying ecclesiastical persecution, *ib.*; popery, even without political power, a degrading despotism, 402; divisions of France in the thirteenth century, 403; commencement of ecclesiastical persecution in Europe, 404; *the rising spirit of religious independence repressed by Innocent the third*, 404, 5; he commissions two monks to search out and punish heresy in the province of Narbonne, 405; edict granted by the Emperor Otho to the Pope for the destruction of the *paterins* in Italy, *ib.*; opposition of Count Raymond, 406; war of extermination preached against the Provençals, *ib.*; commencement of the inquisition by Fouquet, bishop of Toulouse, *ib.*; prosecution of the crusade, 407, *et seq.*; *weak policy of Count Raymond*, 408; barbarous conduct of the invaders, 409; *miserable fate of Beziers*, *ib.*; baseness and cruelty of Archbishop Arnold at Carcassonne, 409, 10; *the author attempts to apologise for the crimes of the crusaders*, 410, 11; new crusades preached annually by the monks of Citeaux, 411; cruelty of **Simon de Montfort, 411, 12; the crusade terminated by the fourth council of Lateran, 412; *wretched state of the Albigensian territory*, *ib.*;** quarrel between de Montfort and Archbishop Arnold, 413; death of de Montfort, *ib.*; *the crusade prosecuted by Amaury de Montfort and prince Louis of France*, 413, 14; *general massacre of the inhabitants of Marmande*, 414; successful resistance of Count Raymond the Seventh, 414, 15; death of Philip Augustus, *ib.*; prosecution of the war by Louis VIII., 415; destructive fever in the French army, *and death of the king*, 415, 16; the inquisition permanently established in Languedoc, 416; *persecution of the Albigenses at Rome, &c.*, 416, 17; remarks on the crusade, and the probable motives which originated it, 418, *et seq.*

Amicus, review of letters by, in defence of the British and Foreign Bible Society, &c., 193, *et seq.*

Amulet, the, for 1827, 461, *et seq.*; *the hour of prayer, a poem, by Mrs. Hemans*, 462; *sonnet, by Mr. Holland*, 463; *the felon, by Mrs. Gilbert*, 463, 4; *Dr. Walsh's interesting account of the Armenian christians*, 465, *et seq.*; *the change, a poem, by Mrs. Stebbing*, 468, 9.

Angostura, 528.

Apure, Rio, appearance of the country beyond it, 296, 7.

Archipelago, islands of, Swan's journal of a voyage among them, &c., 97, *et seq.*

Archipelago, the West Indian, its population, 538.

'*A retrospective review*,' by *T. Hood*, 542, 3.

Armenians, their number, influence, &c., 137.

Arnaud, pastor of the Piémontese, his glorious achievement with 800 *of his countrymen*, 556, 7.

Arrowsmith's outlines of the world, 259, *et seq.*; great merits of the map prefixed to Mr. Elphinstone's embassy to Caubul, *ib.*; defective state of our maps, *ib.*; a good map should have a threefold reference, *ib.*; objections to the present publication, 260.

Article, the seventeenth, of the church of England, Rouquet's critique on, &c., 364, *et seq.*

Arvendel, or sketches of Italy and Switzerland, 76, *et seq.*; *reflections on Rome*, 77, 8.

Asia, central, description of it, by Raphael Danibeg, a Georgian, 53, *et seq.*

INDEX.

Ataruipe, cemetery in the cavern of, 523, 4.

Atures, rapids of, 299.

Barlow, his invention for counteracting the effects of the ship's attraction, proved by Captain Parry to be completely efficient, 323.

Bataks, journey to the, 421, *et seq.*; the expedition undertaken at the desire of the late Sir Stamford Raffles, 422; route of the party, 422, 3; appearance of the country in the interior of Sumatra, *ib.*, *et seq.*; *striking scenery of the district of Silindung*, 424; *description of the houses*, 425, 6; the lake of Toba, 456; situation of the Batak country, 426, 7; personal appearance and manners of the natives, 427; their religious notions, 428; *their cannibalism of a most singular kind*, 429; *their general food*, 430; language, poetry, &c., 430, 1; their origin, 431, 2.

Bateman, the late Thomas, M.D., &c., some account of his life, &c., 310, *et seq.*; importance of religious biography when directed to illustrate the rise, progress, and cure of infidelity, 210, 11; the Christian teacher most likely to ensure success, by forming his mode of instruction upon a previous study of the individual's character, *ib.*; Dr. Munter's narrative of the conversion of Count Struensee, 312; on the prevalence of scepticism among medical men, 313; *causes assigned by the author, of the philosophical scepticism of men of science*, 313, 14; *the opposite concerns of philosophy and faith*, 314; *further difficulty in regard to scientific men in reference to religion*, 315; the remedial process to be pursued, 316; *the convert not offended by the very arguments which disquieted him when an unbeliever*, 318; *encouragement for persevering in religious instruction to children*, 318, 19.

Bethlehem, Lindley Murray's account of the Moravian settlement at, 487.

Béziers, its wretched fate during the crusade against the Albigenses, 408.

Bible Society, conduct of the, 193, *et seq.*; observations on Mr. Haldane's reply to his own question—What is duty? 194; his intimation that some of the Earl-street committee are not acting like men of principle considered, 195; his reasons for wishing Dr. Steinkopff and three fourths of the committee to be turned out, 196; *insulting language used towards Dr. Steinkopff*, 197; *Dr. Thomson's malignant attack on the three secretaries*, 197, 8; his charge against the committee on account of the expenditure, &c., 200, *et seq.*; *asserts that all the officers of the Bible Society, with only one exception, are largely remunerated*, 202; Mr. Haldane thinks it is 'a matter of indifference' with three fourths of the committee, 'whether they circulate the Bible, or the Bible and Tom Thumb,' 202; catalogue of Mr. Haldane's objections to the institution and its directors, 204, *et seq.*; observations on his objection to the original constitution of the society, *ib.*; to its admitting of the co-operation of persons of different communions, &c., 205, *et seq.*; *extract from Mr. Haldane's second review, on the choice of presidents at Bible societies*, 208, 9; Lord Orford's letter, 209; the parent institution not responsible for the characters of the presidents of local societies, 209, 10; Mr. H.'s objections to the foreign operations of the society, 211, *et seq.*; real grounds of Mr. H.'s animosity against the committee, 215; his objections on the subject of foreign versions, 215, 16; miscellaneous objections of Mr. H., 216, *et seq.*; the four principles of the institution reconsidered, 218, 19; the Eclectic reviewer's reply to the personal attacks of Dr. Thomson and Mr. Gorham, 221, *et seq.*; secession of some members from the Edinburgh committee, 222; *Dr. Thomson's bitter sarcasm on Mr. Craig*, 222, 3; explanation of some statements in the September number of the Eclectic, *ib.*; some further remarks on the want of agreement among protestants respecting the inspired character of some of our canonical books, 224; *Mr. Haldane contends for a plenary inspiration of every book in the canon*, 225; wrath of Dr. Thomson against the Eclectic reviewer, 226, 7; the cause of the Doctor's wrath, 227; *Dr. Thomson's apology to Dr. Gleig, extracted from the Edinburgh Christian Instructor, for June 1812*, 227, 8; *extract from Dr. M'Crie's character of John Knox*, 229, *note*; Dr. T.'s remarks on the conductors of the Evangelical Magazine, the Christian Guardian, and the Congregational Magazine, 230; remarks on the conduct of Mr. Gorham, 230, 1.

Bibliography, classical, Moss's manual of, 5, *et seq.*

INDEX.

Binney's memoir of the Rev. Stephen Morell, late of Norwich, 56, *et seq.*; biographical composition; its various kinds, 57; Mr. Morell's settlement and death at Norwich, 58; remarks upon the author's detail of the circumstances that led to Mr. M.'s declining a pastorship at Exeter, *ib.*; the question of the right of choosing a pastor considered, 59, *et seq.*; *the right of choosing the pastor vested in the church only*, 61, *et seq.*; *the church considers those who refuse to make a public profession of their faith as unregenerate men*, 62; *evils resulting from admitting such persons on committees of management*, *ib.*; remarks on these statements, 64; inquiry how far the right to choose a pastor extends; and what it embraces, 65, *et seq.*; *nature of the vexatious opposition shewn to Mr. Morell at Exeter*, 66, 7; *fundamental laws of independency*, 68; the nomination of the pastor ought to precede and guide the public suffrage, 69; inquiry by whom the right of nomination is to be exercised, *ib.*; observations on the author's description of an independent church, 70, *et seq.*; the causes of the evils of independency considered, 73; *on the evil of doctrinal extravagance*, *ib.*; *and of absurd expectations*, 74, 5.

Biography, Clayton's sketches in, 351, *et seq.*

Bishop's Christian memorials of the nineteenth century, 181, *et seq.*; *the author's reasons for undertaking the present collection*, 181; *subjects of the present records*, *ib.*; *extract from the memoir of the Rev. Jehoiada Brewer*, 182, *et seq.*

Blondeville, Gaston de, by Anne Radcliffe, 152, *et seq.*

Bokhara, description of it, 49, 50.

Bonpland's travels to the equinoctial regions of the New Continent, &c.; see Humboldt, &c.

Boothroyd's improved version of the bible, &c., 446, *et seq.*; reasons assigned by the Rhemish translators of the vulgate for their version, 447; the sophistry of their reasons exposed, 447, 8; the Saxon version, 449; Wiclif's translation, *ib.*; *specimen of a version prior to Wiclif's*, 450; *specimen from Wiclif's version*, 450, 1; the present public version, 451; reprehensible modes of expression from Mace and Dr. Harwood, 452, *et seq.*; remarks on some modern translations, 454, *et seq.*; observations on the present improved version, 456, *et seq.*; *illustrative extract from Luke* ii. 67, 459, *et seq.*; merits of the work, 461.

Botany, the knowledge of, highly important to practitioners in foreign stations, 561, 2.

Boutourlin's histoire militaire, &c., 502, *et seq.*

Boys's key to the book of psalms, 17, *et seq.*; the author's opinion of the importance of his discoveries in biblical literature, 17; *his explanation of the doctrine of parallelism*, 19, *et seq.*; observations on the author's system and claims, 23, 4; subjects of the appendix, 24.

Brereton's inquiry into the workhouse system, &c., 29, *et seq.*

——— practical inquiry into the number and wages of agricultural labourers, 29, *et seq.*

Bulwer's autumn in Greece, &c., 97, *et seq.*; see Greece.

Burnside's theory of composition, &c., 347, *et seq.*; *two principal requisites for writing well*, 347, 8; remarks upon the comparison between Bonaparte and Alexander, 348, 9.

Campaign, Napoleon's, in Russia, 503, *et seq.*

Calvinism, Knight's considerations on the subject of, 364, *et seq.*

Cannibalism, its peculiarity as practised by the Bataks, 429.

——— *of the nations of Guyana, Humboldt's remarks on it*, 305, 6; probable origin of cannibalism, 306, 7.

Carey's compendium of Schleusner's Lexicon Græco-Latinum in Novum Testamentum, 179, *et seq.*; complaints of Schleusner against the Scotch publishers of his lexicon, 179; the reprinting of Schweighæuser's Herodotus an unjustifiable transaction, *ib.*; just reasons for reprinting Schleusner's lexicon, *ib.*; merits of the compendium, 180.

Caribbees, description of them, 535.

Cemeteries, Armenian, curious account of them, 464, *et seq.*

Change, the, a poem, by Mrs. Stebbing, 468, 9.

Chaplin's sermon, preached at the interment of the Rev. John Jennings, 381, *et seq.*; *the appointment to the pastoral office vested in the church*, 381; *the concurrence and approval of fellow worshippers not to be treated with indifference*, 382.

Christianity, Gurney on the authority, purpose, and effects of, 191, *et seq.*

INDEX.

Christians, Armenian, Dr. Walsh's account of them, 464, *et seq.*

Christians, Chinese, banished in chains, to Chinese Tartary, 138.

Clayton's sketches in biography, 351, *et seq.*; mis-statements of the author respecting M. Necker, 352; M. Necker's great error was inordinate vanity, 353; *advice to young men on quitting the paternal roof*, 353.

Clovis, (Lot-wig,) M. Thierry's account of his conversion and baptism, 387, 8.

Columbia, its population, 534.

Composition, Burnside's theory of, &c., 347, *et seq.*

Continent, the New, its interior an unbroken solitude, 308.

Constitution. British, by Vincent Wanostrocht, 263, *et seq.*

Cromwell, Oliver, his spirited remonstrance puts an end to a sanguinary persecution against the Vaudois or Waldenses, 555.

Crusades against the Albigenses; see Albigenses.

David's modern Greek grammar, 43, *et seq.*

Daniel, the prophet, Stonard's dissertation on the seventy weeks of, 242, *et seq.*

Dirge, by the Rev. G. Croly, 545, 6.

Distress, national, causes of, 29, *et seq.*; political economy the science of the causes and means of national prosperity, 30; causes of the late distresses, 31, 2; *Mr. Hale on the consequences of an extensive system of overtrading*, 32, 3; *M'Culloch on the rate of wages*, 33, 4; proofs of a long continued depreciation of husbandry labour, 34, 5; *extract from Mr. Brereton's inquiry, on the increase of the means of employment and the demand for labour*, 36; *admission of Mr. M'Culloch that the tendency of wages is not to rise, but to fall, in unusually dear years*, 39; real cause of the depression of the rate of husbandry wages, 40; the demand for labour determined by the state of the market, 41; *Mr. Hale on the causes of the late distresses*, 42, 3.

Dorado, the golden lake, and the gilded man, 531.

Earth-eaters, account of them, 526 *et seq.*

Edinburgh Bible Society, statement of the committee of the, &c., 86 *et seq.*

England, Thierry's history of the conquest of, by the Normans, 381 *et seq.*

Essay on Mind, 78 *et seq.*

Essay on the circumstances which determine the rate of wages, and the condition of the labouring classes, 29 *et seq.*

Ess's, Leander Van, two letters addressed to the Rev. G. C. Gorham, on the Apocrypha controversy, 193 *et seq.*

Ethelred, coin of, lately dug up near Ladoga, in Russia, 136; probably a part of the Dänen-geld raised by the Danes in England, ib.

Faith and philosophy, their opposite concerns, 314.

Felon, the, a poem by Mrs. Gilbert, 463, 4.

Ferguson's my early days, 377 *et seq.*; *the school-house of Glen-O*, 377, 8; *a poem*, 379, 80.

Flora conspicua, by R. Morris, 264 *et seq.*

Forget-me-not, 541 *et seq.*; contributors to the work, 541; *a dirge, by the Rev. G. Croly*, 545, 6; *the haunted manor-house*, 546 *et seq.*

Forsyth's antiquary's portfolio, 167 *et seq.*

Frank's continuation of the life and memoirs of Lindley Murray, 481.

Freedom, religious, in England, isowing to the subjection of the church to parliamentary and constitutional control, 401.

Frost's oration before the medico-botanical society of London, &c. 561 *et seq.*; universal adoption of mineral medicines to the exclusion of vegetable medicines, 561, 2; *importance of botanical knowledge to practitioners in foreign stations*, 563.

Fuller's, the late Rev. Andrew, hints to ministers, 189 *et seq.*; *two ways of holding forth the word of life*, 189, 90.

Fury, Capt. Parry's account of the loss of it, 324.

Gilly's narrative of an excursion to the mountains of Piémont in the year 1823, &c. 550 *et seq.*

Gleig, Dr., Dr. Thomson's apology to him in the Christian Instructor for June, 1822, 227, 8.

God-win, earl of Kent, his character, &c. 390 *et seq.*

Gorham's reply to Leander Van Ess's two letters on the Apocrypha controversy, 193 *et seq.*; see Bible Society, &c.

Gourgaud's Napoleon et la grande armée, &c. 502 *et seq.*

Grammar, David's modern Greek, translated from the Rev. G. Winnock, 43 *et seq.*; present state of Greece, 44 *et seq.*; remarks on the Romaic, or modern Greek language, 46; *the Oratio Dominica, in Romaic*, 47; *a Greek*

INDEX.

war song, ib.; pronunciation of certain letters, 48.

Greece, state of, 97 *et seq.;* Col. Leake's remarks on M. Poqueville's 'Histoire de la Regeneration,' 98, note; change in the popular feeling towards the Greeks, *ib.; Mr. Swan's observations on the wild ideas of Europeans on going to Greece,* 99 *et seq.; his plea in favour of the Greeks,* 100, 1; Turkey a perplexity to certain cabinets of Europe, 101; the occupation of the Ionian Isles by the British a fortunate event to the Greeks, 102; remarks on the opinion and conduct of Sir Thomas Maitland, *ib.;* erroneous conclusions of Sir Wm. Gell, 102, 3; *Col. Leake on the state of Greece on the commencement of the second campaign,* 103, 4; result of the first campaign, 104; detail of the second campaign, in Eastern Greece, 104, 5; fate of the campaign in Western Greece, 105, 6; events of the campaign of 1824, 106, 7; the Ottomans joined by the Pasha of Egypt, 107; the Greeks not to be subdued by the Turks, 108; campaign of 1825, *ib.;* Capt. Hamilton visits the Pasha to negotiate an exchange of prisoners, *ib.; Mr. Swan's description of the camp,* 108, 9; *haughty conduct of the Pasha,* 109, 10; *he avows his determination to destroy the Morea, ib; the apostate Suleiman Bey (alias Col. Sévé,) ib.; Mr. Swan's description of the Greeks,* 111; *real cause of their barbarities, ib.;* character of the Capitani, 112; the soldiery receive pay from the government, *ib.; Mr. Bulwer's views on this subject, ib.;* the guerilla system inadequate in Greece, 113; corps of Col. Fabvier, *ib.; Mr. Swan's description of the Egyptian troops,* 114; *general remarks on the state of Greece, &c.* 114, 15.

Greek war song, in Romaic, 47.

Guahiba woman, the, affecting tale of, 303, 4.

Guimond, a Norman monk, his noble reproof of William the Conqueror, 394, 5.

Gurney on the authority, purpose, and effects of Christianity, &c. 191 *et seq.*

Haldane's second review of the conduct of the directors of the British and Foreign Bible society, 193 *et seq.*

Hale's address to the manufacturers of the United Kingdom, &c. 29 *et seq.*

Henderson's Biblical researches and travels in Russia, 132 *et seq.; the author's opinion of the origin of the late opposition to the Russian Bible Society,* 133 *et seq.;* his anticipations of its speedy restoration, 135; *Novogorod, etymology of its name, &c. ib.; on the terms Russia and Moscovia,* 135, 6; population of Novogorod, 136; sect of the Staroväertzi, *ib.; copies of the scriptures in use among them,* 137; the author attends the anniversary of the Moscow Bible Society, *ib.;* the Armenians, their numbers, influence, &c. *ib.;* Venice the principal seat of Armenian literature, 138; *Chinese Christian exiles in Chinese Tartary, ib.;* origin of the Slavonic nation, language, &c. *ib. et seq.; the original Slavonic possessed an affinity to the Shanskrit,* 139; *its two principal dialects, ib.; permission of Pope John to use the Slavonic language in public worship,* 140, 1; *means adopted to procure a correct standard edition of the Slavonic version of the scriptures,* 141 *et seq.; origin of the order of the late Emperor Alexander, for a version of the New Testament in modern Russ,* 143, 4; *joy of the bishop of Bielgorod on receiving a copy of the gospels, &c. in modern Russ.* 143, account of the Jews of Russian-Poland, 146 *et seq.; their superstitious attachment to their own land,* 147; sect of the Talmudists, 148; *the Zoharites, ib.; the Karaites,* 149; *difference between the Karaites and the Rabbinists,* 149, 50.

Henderson's Turkish New Testament incapable of defence, &c. 326 *et seq.*

Hints to ministers, by the late Rev. Andrew Fuller, 189 *et seq.*

Histoire de la Revolution Française, par F. A. Mignet, 231 *et seq.*

History, ancient, Mrs. Sherwood's chronology of, 264 *et seq.*

History, ecclesiastical, of the second and third centuries, by John, Bishop of Bristol, 433 *et seq.;* account of Semler's edition of Tertullian, 434, 5; *Semler's assertion that the works of Irenæus, Justin Martyr, and Tertullian, are spurious, examined and exposed,* 435, 6; *Jerome's account of Tertullian,* 437; inquiry respecting the peculiar opinions of Montanus, 437 *et seq.;* origin of the present work, 439; subjects treated of, *ib.;* Tertullian's opinions respecting the Trinity, 440; *on original sin,* 440, 1; *on free-will,* 442; *on justification, ib.; his testimony to certain peculiarities in the primitive church,* 443; *critical observations on the*

character and writings of Tertullian, 445, 6.

Humboldt's personal narrative of travels to the equinoctial regions of the New Continent, &c. 289 *et seq.*; remarks on the general plan and execution of the work, 290, 1; sketch of the life of Humboldt, 291; he receives permission from the Spanish court to travel in the Spanish provinces in America, 292; is joined by his friend Bonpland and sails from Corunna, *ib.*; *the author's description of his sensations on leaving the Colombian coast*, 292, 3; Chateaubriand's remark that the beauty of landscapes depends on the effects of light, 294; *the author's excursion to the summit of the Silla or Saddle mountain*, 294, 5; *description of the mountain*, *ib.*; descent into the valley, 295; route pursued on leaving the Caracas, 296; the Orinoko, *ib.*; *appearance of the country beyond the Rio Apure*, 296, 7; *the Rio Meta*, 298; *the rapids of Atures and Maypures*, 299; *description of the country, and Christian establishments beyond the great cataracts*, 300, 1; various rivers noticed by the travellers, 301; the black and the white waters, *ib.*; *purity of the black waters*, 302; *the story of the Guahiba woman*, 303 *et seq.*; *the author's remarks on the cannibalism of the nations of Guyana*, 305, 6; probable origin of cannibalism, 306, 7; *the interior of the New Continent an unbroken solitude*, 308; difficult navigation of the Cassiquiare, 308, 9; *the cemetery of the cavern of Ataruipe*, 323, 4; *mode of preparing the skeletons among the Guaraons*, 324, 5; *the Otomaks great earth-eaters*, 326; earth-eating prevalent in other countries, 326, 7; Angostura, 328; Old Guyana, 329; the golden lake and the gilded man, 331, 2; the institutions and arts of the Indian nations shewn to be of Asiatic origin, 333; population of Colombia, 334; *the Caribbees*, 335; *tumuli of an extinct nation in the plains of North America*, 336; population of the West Indian Archipelago, 338; black population of continental and insular America, 338, 9; distribution of the races of the New World, 339; numerical proportion of the Roman Catholics and the Protestants in Europe, 340; preponderance of languages in America, 340.

Idleness, Penseval's labours of, 371 *et seq.*

India, the friend of, see Bataks.

Inquisition, its commencement by Foucquet, bishop of Toulouse, 406; is permanently established in Languedoc, 416.

Institutions, judicial, of the principal countries of Europe, Meyer's genius, origin, and progress of, 125 *et seq.*

Institution, the African, twentieth report of the directors of, 354 *et seq.*; important results of the labours of the Society, 354; increase of the slave-trade owing to the inefficiency of the laws, &c. 355; *case of the five negroes liberated from a French slave ship at St. Ives in Cornwall*, 356 *et seq.*; Brazil and the Havannah the chief marts of the contraband traffic in slaves, 358, 9; the French the slave carriers of the Antilles, 359, *the Baron de Staël's account of the slave-trade as carried on at Nantz*, *ib.*; notice of some other slave-marts, 360, 1; prices of slaves on the east and west coasts of South Africa, 361; remarks on Dr. Chalmers's opinion that the West India planters have been unjustly stigmatized, 362; *encouraging prospects to the cause of humanity from the present explorations in the interior of Africa*, 363; *extract from Gen. Turner's despatch on the cession made by the Sherbro Bulloms*, 363, 4; *the director's remarks on it*, 364.

Instruction, early religious, encouragement to persevere in it, 318, 19.

Italy and Switzerland, sketches of, 76 *et seq.*

Jenkinson, Anthony, his expedition into Independent Tartary, 49.

Jennings, the Rev. John, Chaplin's sermon preached at the interment of, 381 *et seq.*

Jerome, his account of Tertullian, 437.

Jesuits, the, the cause of the late opposition to the Bible Society in Russia, 133, 4.

Jews, of the Russian-Polish provinces, Dr. Henderson's account of their persons, manners, &c. 146; *their superstitious attachment to their own land*, 147; the sect of the Talmudists, 148; *the Zoharites*, *ib.*; the Karaites, 149; *difference between the Karaites and the Rabbinists*, 149 *et seq.*

Jowett's Lyra Sacra, 495 *et seq.*; probable causes of the neglect of organ music, 495, 6; music considered too exclusively a drawing room accomplishment, 497; merits of the present selection, 497, 8; the faculty of enjoying and comprehending music one of the best earthly gifts of the Crea-

INDEX.

; *the heathen worl*
s in the science of ....., ...,
gan in the courts of the sanc-
d was consecrated to the honour
h.; remarks on the execution
present work, 500; Bishops
nd Atterbury on music, 501.
simplicity in ministerial ad-
recommended, 563; *cause of*
proval of literature in connexion
ministry, 564; *the importance*
city of language in a Christian
565, 6; the clergy of the
hment who are distinguished
r literary attainments and
ty, are also distinguished for
licity of their ministerial ad-
567.
considerations on the subject
inism, &c. 364 *et seq.*; the
wilful or ignorant mis-state-
the articles of the Synod of
0; remarks of the late Mr.
pon this mode of slandering
inists, *ib.*
, *character of, by M. Mignet,*
s, the beauty of, depends on
t of light, 294.
, the English, Smith's practical
the composition and applica-
266 *et seq.*
the Latin, Kenrick's transla-
Zumpt's grammar of, 25 *et seq.*
of modern Europe, &c. Spence's
into the origin of, 1 *et seq.*
storical outline of the Greek
on, 97, *et seq.*
ermons, 470, *et seq.*; revival
it eloquence within the natio-
rch, 470; design and charac-
the sermons, 471; *warning*
lessly on religious subjects, 472,
e agency of the Holy Spirit, 474,
fessor, additional remarks on
nderson's appeal to the Bible
, &c., 326, *et seq.*
a defence of the British and
Bible Society, &c., 86, *et seq.*
Schleusner's, Carey's compen-
f, 179, *et seq.*
t account of the, of the late
Bateman, M.D., 310, *et seq.*
history of England, character
38.
; le, by E. Mansart, 257, *et seq.*
the olden time, 167, *et seq.*;
ion *of London in the days of*
the First, 169; *Fitz-Stephen's*
ion of London in
Henry the Second, ib.; extracts from tales illustrative of the manners of the Londoners from the twelfth to the sixteenth century, 171, *et seq.*; *ballad on the olden time*, 176, *et seq.*
Lyra Sacra, by the Rev. J. Jowett, 495, *et seq.*
Lyte's tales, in verse, illustrative of the several petitions of the Lord's prayer, 262, *et seq.*; plan of the work, 269; *extract from the tale on the first petition*, 269, *et seq.*; *the missionary*, 273, *et seq.*; *portrait of the widow in the third tale*, 274, 5; objections to the last tale, 275, *et seq.*
M'Neile's seventeen sermons, 470; *address to sinners on the shortness of time, &c.*, 476, 7.
Magazine, Evangelical, and Christian Guardian, for May 1826, review of, on the Apocrypha controversy, 193, *et seq.*
Mansart's Literateur, 257, *et seq.*
Marmanda, general massacre of its inhabitants, 414.
Medicines, mineral, universally adopted, to the exclusion of vegetable medicines, 561, 2.
Members, dissentient, of the committee of the Edinburgh Bible Society, statements of the, 86, *et seq.*; names of the dissentient members, 89; *remarks of Mr. Grey on the conduct of the London committee*, 89, *et seq.*; *the question of the apocrypha an old question*, 91, 2.
Memorials, Christian, of the nineteenth century, by Alfred Bishop, 181, *et seq.*
Meyendorff's Voyage d'Orenburgh a Boukhara, 48, *et seq.*
Meyer's esprit, origine, et progrès des institutions judiciaires, 125, *et seq.*; Montesquieu's description of laws, in the most extensive acceptation of the term, 125; remarks on his mode of treating the subject, &c., *ib.*; observations on M. Meyer's mode, &c., 126; the entire system of European law affirmed to be of Teutonic origin, *ib.*; the two epochs when the European nations were subjected to one overpowering influence, *ib.*; *attempt to shew that the great features of existing institutions are derived from a northern origin*, 126, 7; the feudal system formed no part of the ancient Teutonic institutions, 127; five epochs in the judicial system of the Germans, 127, 8; progress of the civil and criminal jurisprudence in the earlier times, 127, 8; *the author's account of the origin and character of the feudal sys-*

INDEX.

dem, 128, 9; the trial by peers, characteristic of the fourth epoch of German jurisprudence, 129; the fifth epoch that of permanent tribunals, *ib.*; *the author's high estimate of the British national character*, 130; persons who sustain the judicial character are generally the most strenuous opponents of juridical reform, *ib.*; the author formerly a magistrate in the Low Countries, 131; *his testimony against secrecy in juridical investigations*, *ib.*

Mignet's Histoire de la revolution Française, 231, *et seq.*; merits of the present work, 232; Madame de Stael on the state of France before the revolution, 233; M. Mignet on the reformation effected by the revolution, *ib.*; *obstacles to this reformation overcome by the revolution*, 234; the revolution not a sudden ebullition of popular feeling, 235; its remote and more recent causes, *ib.*; character of the constituent assembly and of Mirabeau, 236, 7; of the legislative assembly, 238; *of M. de la Fayette*, 239; the massacres of September 1792, the work of Danton, *ib.*; the reign of terror, *ib.*; the mountain, 240; efforts and defeat of the royalists, 240, 1; *the author's character of the different phases of the revolution*, *ib.*; the directorial government dissolved by Bonaparte, 242.

Mind, essay on, 78, *et seq.*; *analysis of the first book*, 79; *illustrative extract*, 79, 80; *lines on Gibbon*, 81; *stanzas on Captain Demetrius's weeping at the mention of Lord Byron's name*, 812.

Minutes of the committee of the British and Foreign Bible Society, &c., 567, *et seq.*

Mirabeau, M. Mignet's character of, 237.

Miriam, or the power of truth: a Jewish tale, 350, *et seq.*; the 'plot,' 351.

Montanus, inquiry respecting his peculiar opinions, 437, *et seq.*

Moreau, his shrewd advice to the allied sovereigns, respecting fighting Bonaparte, 511.

Morell, the Rev. Stephen, Binney's memoir of, 56, *et seq.*

Morris's Flora Conspicua, 261, *et seq.*; observations on the present state of the art of drawing, &c., *ib.*

Moss's manual of classical bibliography, 5, *et seq.*; remarks on the execution of the work, 7, 8; prices given for certain editions of some classical works, 9, 10; notice of valuable editions of various Latin and Greek authors, 10, *et seq.*; *Earl Tiptoft's translation of Cicero on old age*, 13; *editio princeps of Homer and of Horace*, 13, *et seq.*; editio princeps of Livy, 13.

Murat, his singular courage, 516, 519; his fierce altercation with Davoust, *ib.*

Murray, Lindley, memoirs of the life and writings of, partly written by himself, 481, *et seq.*; his birth-place, parents, &c., 482; he secretly withdraws from his father's house, 483; *his account of the circumstances that occasioned his return*, 484, 5; *and of his preservation from adopting sceptical sentiments*, 485, 6; he studies the law, and becomes a barrister, 486; is necessitated to travel on account of his health, 487; *visits the Moravian settlement at Bethlehem*, *ib.*; fixes his residence in Yorkshire, 488; *interesting history of his first publication, 'the power of religion on the mind,'* *ib.*; circumstances that occasioned his writing his English grammar, 489; his liberal spirit, 490; *his explicit declaration of his religious sentiments*, 491; description of his person, nature of his illness, &c., 491, 2; *his reflections on his seventy-second birth-day*, 493; his death, *ib.*; distribution of his property, 494.

Music, Bishops Horne and Atterbury's remarks on it, 501.

——— organ, causes of its neglect, 495.

My thought book, 184, *et seq.*

Nantz, number of vessels employed by that port in the slave trade, 559; *the Baron de Stael's account of his visit to this port*, *ib.*

Napoleon, histoire de, by the Count de Segur, 502, *et seq.*

Napoleon's campaign in Russia, 503, *et seq.*; remarks on the earlier conflicts between the Russian and the French armies, 505; *M. Boutourlin's hypocritical defence of the Emperor Alexander's invasion of Finland*, 505, 6; conduct and policy of Russia in the Austrian war of 1809, 507; M. Boutourlin's statement of the total number of the French soldiery at the beginning of the Russian campaign, *ib.*; amount of troops employed in the grand campaign, *ib.*; *estimated discussions between Napoleon and his confidants, respecting a war with Russia*, 508; *cause of his popularity with his soldiery*, 508, 9; errors of the Russians on the opening of the campaign, 509, 10; *the French army crosses the Niemen*, 511; the disasters of the French army during their march not to be attributed to Napo-

leon, *ib.*; his successful policy, *ib.*; shrewd advice of Moreau, 511; battle of Mohilef, 513, 14; *General Gourgaud's details of Napoleon's mode of life during active warfare*, 515, 16; *singular charge of Murat at the head of the Polish lancers*, 516; the French march upon Smolensk, 517; *Murat vainly opposes Napoleon's resolution to cross the Dnieper*, 518; Koutousof placed at the head of the Russian armies, 519; fierce altercation between Murat and Davoust, *ib.*; chivalrous daring of Murat, *ib.*; battle of Borodino, 520; timid conduct of Napoleon, *ib.*; Count Segur's statement of its cause, 521; complexion of the battles subsequent to the burning of Moscow, 522.

Necker, inordinate vanity his great error, 353.

Negroes, five, account of their liberation from a French slave ship, at St. Ives, Cornwall, 356, *et seq.*

New Testament, the Turkish version of it, 326, *et seq.*; *Mr. Haldane's charge against Professor Lee of holding and defending heretical sentiments*, 327; *the Professor's comment on Ali Bey's version of Romans iv.* 13, 327, 8; remarks on the comment, 328, *et seq.*; objection to Dr. Henderson's gloss on the passage, 329; observations on the rendering of Romans iv. 3, 330; *Mr. Haldane declares himself the public accuser of the Earl-street committee*, 333; Dr. Henderson and Professor Lee on the subject of Biblical translation, *ib.*; Dr. Henderson attempts to link the name of Professor Lee with that of the Abbé Dubois, 334; nature of the Abbé's principles, 335; the real state of the case between Dr. H. and Professor Lee, 336; *Dr. H.'s high esteem for Professor Kieffer*, 337; concluding remarks, *ib.*, *et seq.*

Noel's sermons, chiefly for the use of families, 116, *et seq.*; faults to be avoided in domestic sermons, 116, 17; *the author's account of the design of his volume*, 117; *the name Christian affixed to persons with any other than a friendly motive*, 118, *et seq.*; *exordium to the seventeenth sermon on Christian self-denial*, 120, *et seq.*; *on the love of God in sending his Son into the world*, 122, 3; *benefit to the Christian of an entire surrender of himself to Christ*, 123, 4.

Novogorod, etymology of its name, its population, situation, &c., 135, 6.

Office, pastoral, the appointment to, vested in the church, 391.

Opinions, religious, Sismondi's review of the progress of, during the nineteenth century, 278, *et seq.*

Oratio Dominica, in Romaic or modern Greek, 47.

Oration, Frost's, before the medico-botanical society of London, 561, 2.

Owen, Dr. John, Wilson's selections from the works of, 287.

Parry's journal of a third voyage for the discovery of a north-west passage from the Atlantic to the Pacific, 319, *et seq.*; *difficulty of the passage through Baffin's bay*, 321; proceedings during the wintering at Port Bowen, 322; variation of the magnetic needle, *ib.*; *the author's testimony of the complete efficiency of Mr. Barlow's invention for counteracting the effects of the ship's attraction*, 323; *maternal affection of two she-bears*, *ib.*; *loss of the Fury*, 324; *the author's reflections on the unsuccessful termination of the expedition*, 324 *et seq.*

Passy, visit to the rectory of, 350 *et seq.*; *the conscientious poacher*, 350, 1.

Passage, north-west, from the Atlantic to the Pacific, Parry's journal of a third voyage for the discovery of, 319 *et seq.*

Penseval's labours of idleness, 371 *et seq.*; *Lilian of the vale*, 372 *et seq.*; *Jenny Llewellyn, or Love's devotion*, 374 *et seq.*

Persecution, ecclesiastical, in Europe, its commencement, 404.

Peyrani's, M., claim for the Waldenses to be considered as the first opposers of papal superstition and tyranny, 560, 1.

Philosophy and faith, their opposite concerns, 314.

Pictures, Slatter's rural, &c. 82 *et seq.*, *extracts*, 83 *et seq.*

Poems, miscellaneous and sacred, by H. Rogers, 138 *et seq.*

Portfolio, the antiquary's, by J. S. Forsyth, 167 *et seq.*

Power, ecclesiastical, the only method of effectually destroying it, 401.

Prayer, the hour of, a poem, by Mrs. Hemans, 462.

——— the Lord's, Saunders's discourses on, 339 *et seq.*

Provençals, war of extermination preached against them, 406.

Psalms, Boys's key to the book of, 17 *et seq.*

Radcliffe's, Mrs. Gaston de Blondeville, 152 *et seq.*; proof of the genuine vigour of Mrs. Radcliffe's mind, 152; character of her poetry, 153; estimate of the present work, *ib.*; the tale, 153,